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Covenant Theological Seminary

**All Things in Good Order:
How Senior Pastors Experience
the Carver Policy Governance System
in Their Congregations**

A Dissertation Submitted to
the Faculty of Covenant Theological Seminary
in Partial Fulfillment of the Requirements of
the Degree of Doctor of Ministry

By
Timothy J. Brand

Saint Louis, Missouri
2018

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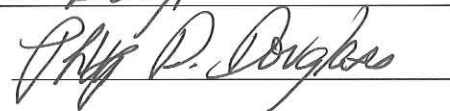
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ABSTRACT

The purpose of this study was to explore how Senior Pastors experience the implementation of the Carver Policy Governance Model in their congregations. Every Christian congregation has a system of governance, an agreed upon method to administer and manage the day to day operations, and exercise the ministry in good order. Many congregations and pastors face great challenges and unrest because of church governance issues. This issue is critical for pastoral health and longevity, as well as, congregational vitality and viability.

This study utilized a qualitative design using semi-structure interview with seven pastors from various denominations who served their congregations as senior pastors for ten years or longer. The literature review and analysis of the seven interviews focused on three key areas: the implementation of the Carver Policy Governance Model into the Congregation, the unique advantages of the Carver Policy Model, and the unique challenges of the Carver Policy Model.

This study concluded that there are eight components necessary to implement a policy based Board of Directors as the governing body of a congregation: outside resourcing, biblically based content, special pastoral character, full implementation of the Carver Model with the addition of an elder's board (or its equivalent), clear separation of the administration and spiritual components, a high level of relational trust, a continual use of evaluation, and the implementation of teams.

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All Scripture citations are taken from The Holy Bible, English Standard Version, copyright 2001 by Crossway Bibles, a publishing ministry of Good New Publishers. Text Edition: 2007.

Chapter One

Introduction

“Two hundred and fifty pastors leave the ministry each month,”¹ reports Life Way researcher Mark Dance. Why is this happening? What can be done to change this tragic phenomenon? Do pastors leave their congregation because of their action or inaction? Or is there something amiss within the congregation they serve?

A young pastor in Indiana currently working as a cabinet installer for Lowe’s expresses the anguish and heart break of being forcibly removed from his congregation and from the active roster of his denomination. He recalled, ““I felt like Elijah, you know, right after he stood strong for the Lord and killed the Baal prophets and then ran for his life. I thought I was doing everything right, and then it happened so fast. And the very frightening thing was that I found myself like Elijah, lying on my couch, doing absolutely nothing, wallowing in self loathing and literally asking God to let me die.””²

A recent research survey asked 734 individuals who had served as a senior pastor but stopped serving as senior pastor prior to age 65,³ “Which of the following, if any,

¹ Mark Dance, “Pastors Are Not Quitting in Droves,” Lifeway.com, September 28, 2016, accessed May 2, 2018.

² Personal conversation with the researcher, Grand Rapids, MI, September 7, 2017.

³ Lifeway Research, “Pastor Protection Research Survey,” Lifewayresearch.com, accessed September 21, 2017, 2. The study was sponsored by the North American Mission Board and Richard Dockins, MD. The online survey of former senior pastors was conducted August 11-October 2, 2015. The sample lists were provided by four Protestant denominations: Assemblies of God, Church of the Nazarene, The Lutheran Church—Missouri Synod, and Southern Baptist Convention.

describes why you left the pastorate?” The top responses were change in calling: 40 percent, conflict: 20 percent, burnout: 19 percent, personal finances: 12 percent, family issues- 12 percent.⁴ Other responses worth noting were denominational issues: 4 percent, moral or ethical issues: 3 percent, and another reason: 4 percent.⁵

The survey, perhaps anticipating the responses and to clarify the “change in calling” answer, asked, “In what area are you currently working?”⁶ The top responses to this question were working in another ministry role: 52 percent, working in a non-ministry job: 29 percent, looking for work: 5 percent, early retirement: 4 percent, and disability: 4 percent.

While the church can rejoice that over half of the former senior pastors are still in ministry, it should weep knowing that 42 percent appear to be permanently out of the ministry. These results might also cause thoughtful Christians to ask if more than a few left when they saw the proverbial hand-writing on the wall. Or did they get out for self-preservation having been wounded by their flock? And, did conflict or burnout or personal finance or family issues result in getting out before being forced out? These questions need further research, but regardless of the answers, it is clear that at least 53 percent of these exited pastors left because of issues that the leaders of the congregation might have been able to address, discuss and solve. The Apostle Paul’s exhortation to the church in Thessalonica has in many ways and many places been ignored and violated, “We ask you, brothers, to respect those who labor among you and are over you in the

⁴ Ibid., 9.

⁵ Ibid.

⁶ Ibid., 8.

Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves.”⁷ But isn’t “burnout,” self-imposed? Workplace researchers and authors Christian Maslach and Michael Leiter summarize, “Most of what is assumed about burnout is that the individual is the problem and that recovery is a matter of the person changing their thinking, lifestyle, and values.”⁸ Their research argues emphatically otherwise and places the problem within the environment in which the person works. Maslach and Leiter identify and address six causes of burnout in the work environment: work overload, lack of control, insufficient reward, breakdown of community, absence of fairness, and conflicting values.⁹ These causes, in a wide variety of combinations, certainly can exist within the workplace of a Christian congregation. Such environments not only contribute to burnout at work, but potentially spill over in the pastor’s personal finances and inevitably family issues compromising his effectiveness and longevity. Congregations suffer also. Gary McIntosh laments this in his book *It Only Hurts on Monday*, “When a pastor suffers from burnout, the whole church suffers. A wise church will take steps to help remedy the situation, not just for the pastor’s sake, but for the sake of the entire church.”¹⁰ Perhaps the church would do well to heed the apostle’s plea in relation to these challenges on pastoral sustainability, “Obey your leaders and submit to them, for they are keeping watch over your souls, as those

⁷ 1 Thess. 5:12-13 (ESV).

⁸ Christiana Maslach and Michael Leiter, *The Truth about Burnout: How Organizations Cause Personal Stress and What to Do About It* (San Francisco: Jossey-Bass, 1997), 14.

⁹ *Ibid.*, 72-84.

¹⁰ Gary McIntosh, *It Only Hurts on Monday* (Carol Stream, IL: Church Smart Resources, 1998), 21.

who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.”¹¹

What can be done within the congregation to improve the work environment in order to slow down the rate of pastors leaving the ministry? One may conclude that lowering the stress and the tension of ministry would be a great place to start. But, the body of Christ, the church, needs stress, just as the human body needs stress. David Keck, pastor, missionary and former seminary professor, puts it this way, “An organism without stress, tension and tone is a blob, a formless mass incapable of movement or vitality. I hope this does not sound like your church.”¹² People usually see stress as negative. The famous Austrian endocrinologist Hans Selye¹³ discovered that humans thrive on positive stress. Selye coined the term “eustress” which means “good stress.” He emphasized that some things in life involve physical or psychological stress that is well worth it. His research pointed out that “eustress” increases human capacity, achievement and meaning. Many things in life fit that description: overcoming a challenge, learning a new skill, athletic competition, physical work, birthing a baby, falling in love, writing a sermon, selflessly serving our neighbor, or preaching the gospel. If the goal is to avoid all stress, people will miss many of life’s joys.

Inevitably, each church will have its distinctive stresses and tensions. In *Managing Polarities in Congregations*, authors Roy Oswald and Barry Johnson call such

¹¹ Heb. 13:17 (ESV).

¹² David Keck, *Healthy Churches, Faithful Pastors: Covenant Expectations for Thriving Together* (Lanham, MD: Rowan and Littlefield, 2014), 22.

¹³ Selye’s works include *The Stress of Life* (New York: McGraw-Hill, 1956) and *Stress without Distress* (Philadelphia: Lippincott, 1974).

tension “polarities.”¹⁴ They characterize polarities as power struggles over opposing views. David Keck writes that often such struggles are the result of either/or thinking, explaining, “The person who feels he is right often believes his opponent must be wrong, but in many situations each side of the argument needs the other for the church to be complete.”¹⁵

Therese Schroeder-Sheker, an accomplished harpist and an expert in end-of-life care, uses the image of tuning the strings on a harp as a metaphor for how people can thrive with tension.¹⁶ She emphasizes that the musical qualities of the harp depend on: a structure that can withstand stress, an empty soundboard that allows for the resonating of sound, and careful and regular tuning. Keck extends and applies this metaphor to the church, saying, “Churches are under a tremendous amount of tension. So too, are harps, and we can learn a great deal about how to be a healthy church from a harp. . . . when the strings of the harp are too loose, the harp is flat. And when the strings are too tight, they are sharp – or they snap.”¹⁷ Expanding the harp-church metaphor, Keck formulates three extremely questions, “1) Does your church have a sturdy physical-emotional-spiritual constitution that can withstand stress? 2) Does your church have a soundboard, an inner spaciousness that allows you to work constructively and beautifully with tension? 3) Does your church have a healthy way of keeping itself in tune, a life-giving process that

¹⁴ Roy Oswald and Barry Johnson, *Managing Polarities in Congregations: Eight Keys for Thriving Faith Communities* (Herndon, VA: Alban, 2009), 27.

¹⁵ Keck, 23.

¹⁶ Therese Schroeder-Sheker, *Transitus: A Blessed Death in the Modern World* (Mt. Angel, OR: St. Dunstan’s Press, 2001), 16.

¹⁷ Keck, 23.

allows tensions to be named and used for the good of the kingdom?”¹⁸ Sadly, many pastors would answer “No!” So then with no system to manage the tension, churches suffer, lay leaders turn to either arrogance or despair, and pastors eventually either get out or be forced out. The Apostle Paul proclaimed to the often wayward Corinthian Christians, “For God is not a God of confusion but of peace.”¹⁹ Peace in the church, joy in ministry, and satisfaction for the person who aspires to the office of the pastor are paramount. It comes then as no surprise that Richard Armstrong in his book *Help! I'm A Pastor; A Guide to Parish Ministry*, which has become a standard textbook for many seminaries, compares the task of a pastor to a “three-ring circus.”²⁰ He adamantly defends and explains, “some have suggested that the church is more like a carnival than a circus.... we prefer the circus analogy, because circuses, like churches, have structure, program and organization.”²¹ Most would agree with Dr. Armstrong, but what happens when the structure and organization of a congregation are toxic and destructive?

One church governance system, the Abdon model, is structured around the Great Commission, and includes each program or ministry of the church in the decision and planning process, just as Jesus included the twelve apostles in the establishment and growth of the early church. The Abdon Model functions by the decisions of a church council, with each council member chairing a specific committee or board. The board of elders also sends its chair to serve on the council. The danger is that the oversight of the

¹⁸ Keck, 24.

¹⁹ 1 Cor. 14:33 (ESV).

²⁰ Richard Stoll Armstrong, *Help! I'm A Pastor: A Guide to Parish Ministry* (Louisville, KY: John Knox Press, 2005), 15.

²¹ Ibid.

worship, teaching and spiritual life of the congregation becomes one of the many parts, with only the pastor able to apply the checks and balances of God's word. As the congregation grows and more ministry needs are met, more committees and boards are formed and more people are added to the church council. In a congregation in Michigan,²² eighteen individuals were serving on the church council. The elders and the pastor became more and more marginalized. Expectations became foggy and accountability was lost. Ministry suffered because all decisions had to be made by the church council. Trust and Christian love were lost between the pastor and the leaders, and eventually the pastor resigned his call and left the ministry. In this instance, the Abdon Model was not a place where brain-storming, vision casting and long range strategic planning could take place, and consequently it was ineffective and dangerous for the growing congregation.

Many congregations need to change how they govern, especially when they grow into plateaus, as church assimilation expert, Alice Mann calls them.²³ Mann identifies four congregation size identities: the family size (median attendance up to 100), the pastoral-size (median attendance from 100 to 250), the multi-celled (250 to 400), and the professional-size (400 to 800).²⁴ As a congregation grows, parish life can become stressed and confusing when it is approaching the next size and enters a plateau zone. Church governance author, Dan Hotchkiss, in *Governance and Ministry*, elaborates on

²² Personal conversation with the researcher, Grand Rapids, MI, August 12, 2017.

²³ Alice Mann, *The In-Between Church: Navigating Size Transitions in Congregations* (Bethesda, MA: Alban Institute, 1998), 12-13.

²⁴ Ibid.

the challenges that each transition causes.²⁵ The family size congregation experiences plateau confusion regarding the duties and expectations of the pastor, who is pulled into multiple new areas and who is basically a lone ranger pastor expected to do it all. A clear and consistent direction by a planning board is needed to traverse the growth plateau. A family size congregation is where most new pastors start and it is where many first congregation pastors exit parish ministry. The pastoral size congregation, according to Hotchkiss, will have a difficult time growing into the multi-cell congregation without a restructuring of governance. The main issue they face is, the tendency for the board to micromanage the pastor and staff. The multi-cell size congregations in the plateau zone struggle mostly with a need to separate a governance decision-making group from ministry decision-makers and to free ministry into ministry teams. The professional size congregation will actually start to decline if a restructuring to align specific staff oversight with specific ministry teams does not occur.²⁶

In the past fifty years, other systems of congregation governance have also emerged. One of these new models was discovered in the pages of John Carver's well known book, *Boards that Make a Difference: A New Design for Leadership in Nonprofit and Public Organizations*. The Carver Model focuses on the establishment of a board of directors, which sets and enforces the policies of the organization. The system creates a high level of accountability between the board of directors and the staff of the organization, with the appointed CEO as liaison between the two. There is intrinsic

²⁵ Dan Hotchkiss, *Governance and Ministry: Rethinking Board Leadership* (Lanham, MA: Rowman and Littlefield, 2016), 102-104.

²⁶ *Ibid.*, 105-116.

beauty in the Carver Model. It has proven valuable for nonprofits and public organizations. But has it worked for the church? Some pastors and lay leaders laud its praises. Denominations offer seminars and on-site consultants to help a congregation make the transition. Yet, many issues have surfaced. Is the Carver system biblical? Does it contradict scripture in any way? Does it serve the proclamation of the gospel and the *Missio Dei*? Is it right for a pastor to serve as the chief executive officer (CEO) of a congregation? And where are the elders in the system?

Problem Statement

Every Christian congregation has a system of governance, an agreed method to administer and manage the day-to-day operations, and exercise the ministry in good order, according to God’s word. The Apostle Paul proclaimed to the struggling Corinthians, “But all things should be done decently and in order.”²⁷ Would the Apostle Paul recognize the twenty-first century church with all its components? As Ted Hull explains in his book, *Focusing Your Church Board*, “Church governance as we understand it today wasn’t conceived of in the first-century church. The church typically didn’t own property, file government returns, or set up bank accounts.”²⁸ How a congregation governs itself is vital to mission and ministry and paramount to the overall health, longevity and effectiveness of the pastor. What are the best ways to govern the

²⁷1 Cor. 14:40 (ESV).

²⁸ Ted Hull, *Focusing Your Church Board: Using the Carver Policy Governance Model* (Winnipeg, Canada: Word Alive Press, 2015), 14.

church in the twenty first century? How has the Carver Model been implemented in Christian congregations and with what results?

Purpose of the Study

The purpose of this study was to explore how senior pastors experience the implementation of the Carver Policy Governance Model in their congregations.

Research Questions

The following research questions were used to guide this study:

1. How has the Carver Policy Governance Model been implemented into the congregation?
2. What are the unique advantages of the Carver Policy implementation for the congregation?
 - 2.a. What are the advantages for order?
 - 2.b. What are the advantages for congregant and staff relationships?
 - 2.c. What are the advantages for the pastor?
3. What are the unique challenges of the Carver Policy implementation for the congregation?
 - 3.a. What are the challenges for order?
 - 3.b. What are the advantages for congregant and staff relationships?
 - 3.c. What are the advantages for the pastor?

Significance of the Study

The findings of this research could prove to be significant for the spiritual edification and preventive care measures taken for pastors in many struggling contexts. New practices could significantly foster healthier work environments where the pastor and lay-leaders, staff, and congregation function at their fullest potential in Christ and in harmony with one another. A planned and implemented gospel centered church governance system could significantly reduce distress and/or teach its leaders better ways to deal with and identify signs of distress more quickly, which would reduce stress and conflict for the pastor.

As pastors discover the needs and benefits of a better system of church governance, their preparation at seminary would change as well. Seminaries could be teaching and encouraging the best systems. When there is conflict between a congregations, pastors and the lay leadership, peaceful resolution is usually attempted by the denominational leadership. When congregations are functioning in a system that fosters harmony and longevity, the denominational leaders can focus their time on the growth of the kingdom rather than the preservation of churches and pastors. When a congregation is in conflict with its pastor, it cannot help but focus on its internal needs and mission. Consequently out-reach, mercy work, and reputation sadly suffers. A church governance structure could help in minimizing and solving such conflicts.

Definition of Terms

Pastor: Many names may be used to refer to the clergy of the church, or those individuals who are vocationally paid for their exercise of ministry duties. Some of these

are: pastor, rector, minister, priest, deacon, elder, vicar, or just leader. For the purpose of this study the title of pastor will be used.

Governing Board: Many names identify the decision making and governing body of a congregation. Some of these are: church council, vestry board, board of directors, and governing ministry board. For the purpose of this study the identifying term will be governing board.

Chapter Two

Literature Review

The purpose of this study was to explore how senior pastors experience the implementation of the Carver Policy Governance Model in their congregations. Four literature areas will be examined to provide a detailed foundation for the interview analysis concerning the Carver Policy Governance Model for a Christian congregation. These literature areas include an overview of the Carver Model; a biblical study focusing on congregation pastoral leadership; an overview of contemporary approaches to church governance; and contemporary writers on the congregational implementation of the Carver Model.

The Carver Policy Governance Model

Brief Overview of the Policy Governance Model (PGM)

Dr. John Carver sets out his basic thesis for a new empowering of boards for leadership in his book *Boards that Make a Difference*. An article on the Carver website defines PGM as, “an integrated board leadership paradigm . . . a groundbreaking model of governance designed to empower boards of directors to fulfill their obligation of accountability for the organizations they govern. . . . (which) enables the board to focus on the larger issues, to delegate with clarity, to control management's job without meddling, to rigorously evaluate the accomplishment of the organization; to truly lead its

organization.”²⁹ A fundamental claim in the same article, is that PGM neatly separates, “issues of organizational purpose (Ends) from all other organizational issues (Means), placing primary importance on those Ends. PGM boards demand accomplishment of purpose, and only limit the staff’s available means to those which do not violate the board’s pre-stated standards of prudence and ethics.”³⁰ Carver’s working definition of the PGM states, “It is a model where the board seeks to create a ‘culture of trust’ by establishing agreed ‘policy’ boundaries within which the CEO is entrusted with full strategy and decision making freedom, without the need to consult boards or other stakeholders.”³¹ In the context of a church, the senior pastor, acting as a CEO, operates within an “ends justifies the means” environment, to the extent allowed by Christian ethics.³² The PGM as an Ends, or results, focused model, allows the CEO to act executively and freely to operate within result-orientated policy boundaries. In parallel with this freedom granted to the CEO, the PGM is intended to liberate the board also from operational and management matters, so that it is freed to concentrate on the bigger and visionary issues; this in fact, as Carver claims, is the way “to truly lead its organization.”³³

²⁹ John Carver and Miriam Carver, “The Policy Governance Model,” PolicyGovernance.com, April 4, 2016, accessed October 7, 2017, <http://www.carvergovernance.com/model.htm>.

³⁰ Ibid.

³¹ John Carver and Miriam Carver, *The CEO Role Under Policy Governance* (San Francisco: Jossey-Bass, 1997), 1.

³² John Carver, *Boards That Make a Difference* (San Francisco: Josey-Bass, 1997), 78.

³³ Carver and Carver, “The Policy Governance Model.”

A Deeper Dive into the PGM

Carver boldly summarizes that “boards are usually made up of very competent intelligent, caring individuals who regularly exhibit procedures of governance that are deeply flawed,”³⁴ a situation that too often occurs on church boards. The fundamental reason he gives for this is that the design of the board job description is usually poor, in that it “does not focus on the policy aspect of organization,”³⁵ resulting in the board being either tied up with management issues or just acting as a rubber stamp for the CEO. In either case, the health and effectiveness of the organization becomes dysfunctional. The key aim of the PGM is to produce a culture change in an organization, in order to create an environment where the board is set free from involvement in management in order to concentrate its time on providing an effective leadership function. The CEO is then correspondingly set free from board meddling and so empowered to develop and exercise strategies that will achieve the organization’s goals. Carver claims that PGM can work with whatever type of board that faces the task of governing.³⁶ PGM draws a clear distinction between governance and management, such that governance is not just “management writ large,”³⁷ but is a separate entity. An important claim of PGM, which may be the most relevant to church implementation, states, “It is a modern approach to

³⁴ John Carver, *Boards That Make a Difference*, 9.

³⁵ *Ibid.*, 29.

³⁶ John Carver and Miriam Carver, *Reinventing Your Board*, (San Francisco: Josey-Bass, 2006), 4.

³⁷ Carver, *Boards That Make a Difference*, 21.

governing which will enable a part-time, possibly inexpert group of persons to lead.”³⁸ This claim relates to a key aspect of the PGM, “It is not the job of the board to manage”³⁹ but rather to lead, and this is done by setting policies which “clarify, inspire and set a tone of discourse that stimulates leadership in followers.”⁴⁰ For Carver, it is policy-focused leadership that is the hallmark of effective governance.

The intention of the PGM is that boards do not try to control every aspect and activity of the organization’s life but rather aim to inculcate policies which will direct and shape the goals, strategies, decision-making, and functioning of a healthy organization. This intention is the culture change central to the aim of PGM and which reflects a more organic way of thinking, rather than a mechanistic or technocratic one. Essential to PGM is the concept of policies being used as a leadership tool, in fact Carver’s claim is that “policies present the most powerful lever for the exercise of leadership.”⁴¹ Another goal of the PGM is to provide greater strategic leadership, the achievement of which, according to Carver, requires “. . . the redefinition of policy and policymaking.”⁴² Carver’s use of the term “policies,” represents “the values and perspectives of an organization.”⁴³ Values are what is believed to be important, they inform the policies which tell staff what to do or not to do, while perspectives, various ways of looking at

³⁸ Ibid., 22.

³⁹ Ibid., 29.

⁴⁰ Ibid., 25.

⁴¹ Ibid.

⁴² Ibid., 20.

⁴³ Ibid., 22.

things, inform the policies that codify the board’s own processes and relationships.⁴⁴ In PGM, it is assumed that all of an organization’s plans, activities, and decisions grow from its values and perspectives, whether these have resulted from considerable debate or are self evident.

Carver’s argument is that policies, as an expression of values and perspectives, have a powerful effect on an organization’s operations and effectiveness, and if this fact is not recognized then negative effects can result, but if “recognized and properly used, offer leaders the key to effectiveness.”⁴⁵ Here is the ideological core of PGM, that “effective leadership is the result of the establishment, and proper use of appropriate policies, and it is the board’s primary job to establish and to pronounce them.”⁴⁶

In PGM, the policies that govern an organization are divided into four categories: Ends, Executive Limitations, Board-Executive Relationship, and Board Process.⁴⁷ Carver claims that the “. . . explicit use of these categories will profoundly alter the nature of board dialogue, documents, accountability, and, ultimately, the capacity for strategic leadership.”⁴⁸

Ends Policies

The primary role of the board in the PGM is to create and sustain the reason for the organization to exist, and this reason is the “production of worthwhile results.” The

⁴⁴ Ibid., 24.

⁴⁵ Ibid.

⁴⁶ Ibid., 25.

⁴⁷ Ibid., 30ff.

⁴⁸ Ibid., 34.

policies which deal directly with this are the board's Ends policies and relate to "the satisfaction of human needs." Such needs may be those of the members of the organization, or other stakeholders. These policies govern and clarify the Ends, or results, that the organization exists to achieve, and thus the PGM is very much a results-driven model of governance. Therefore boards seeking to exercise the leadership-for-results function need to start their policy-making with the human needs to be met.⁴⁹ Below is an example of an Ends policy for a congregation:

The mission of Tall Steeple Church is, by the grace of God and in the power of his Spirit:

1. To bring glory to God, the owner of the church.
2. To bring people in the community and beyond, into a relationship with Christ.
3. To nurture members' growth in Christian maturity.
4. To equip members for ministry, and to share their faith.
5. To proclaim the gospel of Christ in word and deed in the local community and overseas.

Executive Limitations Policies

The Executive Limitation Policies, set the boundaries within which the CEO and staff must operate when determining strategies to achieve the designated Ends. Such boundaries can be described as the standards of prudence and ethics, and represent the limits of "unfetteredness" which then limit the choice of staff organizational, strategic and management means. In Carver's words, "with regard to executive means the board should remain silent except to state clearly what it will not put up with."⁵⁰ In contrast to the Ends policies that are positive and prescriptive, the Executive Limitation policies are

⁴⁹ Ibid., 50-51.

⁵⁰ Ibid., 79.

put in negative and proscriptive terms, that is, they describe the restrictions and limits of the CEO's actions. In the PGM, the board's only concern is to set value-based policy limitations for the executive and not be concerned with actions within those limitations. In this way "a small number of policies can enunciate the board's values with respect to minimum levels of prudence and ethics."⁵¹ Through this category of Executive Limitations, the board, without any direct involvement, can control a large range of executive means, and this strategy is claimed to be a far more efficient way of using the board's energies and time. These limit setting policies deal with the realities of organizational life, and cover a whole range of organizational operations, such as financial, personnel, and marketing. One example would be a limit setting policy that "establishes the boundaries of an acceptable monthly or quarterly financial status."⁵² These policies should be "minimum verbiage" policies that are intended to give the board "control over the complexity and details of staff operations," yet at the same time setting it "free from the complexity and details of staff operations."⁵³ Below is an example of an Executive Limitations policy for a congregation, assuming that the senior pastor fulfills the role of chief executive officer:

The senior pastor shall:

1. Serve the church by exercising authority as the primary leader of the church, within the limitations of biblical morality.
2. Ensure that church ministries and activities are not planned and exercised without theological reflection on the word of God, and acknowledgment of the need for the grace of God by the development of a culture of prayer.
3. Hold the membership and leadership to biblical standards of morality.

⁵¹ Ibid., 80.

⁵² Ibid., 91.

⁵³ Ibid., 74.

4. Ensure that expenditure decisions do not risk financial jeopardy.
5. Ensure that church assets are not put at hazard.
6. Ensure that the church does not breach statutory regulatory compliance requirements.
7. Serve the church by exercising authority as the primary leader of the church, within the limitations of biblical morality.
8. Ensure that there is not a failure to provide pastoral care.
9. Ensure that members do not lack appropriate training opportunities to be equipped for ministry and witness.
10. Ensure that, within agreed limitations, policies are developed that do not restrict the freedom of leaders to develop strategies for the maximum effect of their ministry area.
11. Submit to the leadership of a leader of a ministry area in which the senior pastor is a team member.

Board-Executive Relationship Policies

The third policy category is the set of policies that govern how the relationship between the board and the CEO operates. Carver considers this relationship as the single most important in the organization, in part because the health of this relationship affects the degree of the CEO's effectiveness.⁵⁴ These policies deal with the manner in which power is passed to the CEO and the executive machinery, and how the use of that power is assessed. They also deal with the board's approach to delegation, and together with the Ends policies define the CEO's job description. Carver sees "a powerfully designed CEO position" as a key to board excellence,⁵⁵ particularly because it enables the board to avoid entanglement in management and concentrate on long-term leadership and vision. In the PGM, the CEO is accountable to the board for achieving the results established by the board's Ends policies, using any means available that are a "reasonable interpretation" of

⁵⁴ Ibid., 101.

⁵⁵ Ibid., 102.

the board's Executive Limitations policies.⁵⁶ Beyond this, the CEO is completely responsible for the management and direction of the organization, and all staff are accountable to the CEO only, not to the board. If the board-executive relationship policies are well designed, the CEO can expect "the board to stay out of management"⁵⁷ and is thereby set free and empowered to creatively develop strategies which will achieve the required organizational results. It is in this policy category that the separation of the governance and management functions is most clearly emphasized as a fundamental component of the culture of the PGM and which requires a relationship of trust to exist between the board and the CEO. In this way, the board in effect has only one person accountable to them, namely the CEO, who is solely responsible for the organization meeting its Ends. The CEO, therefore, is the nexus through which all board delegation flows and all organizational accountability received. It is for this reason that the design of the board-CEO policy is so vital; a poorly designed one will result in disempowering the CEO through the board becoming involved in management or reduce the board to little more than a rubber stamp. In this model the board functions and only has authority as a single entity such that the CEO is accountable to the board acting as a unit, not to any individual member. When it is time to evaluate the CEO's performance, "The CEO's only job is to make everything come out right!"⁵⁸ The sole role of the CEO, and his sole accountability, is to achieve the board's Ends policies without breaching its Executive

⁵⁶ Carver and Carver, *Reinventing Your Board*, 129.

⁵⁷ Carver, *Boards That Make a Difference*, 118.

⁵⁸ *Ibid.*, 113.

Limitations policies.⁵⁹ The achievement of executively limited Ends is the only thing the CEO is charged to do, or to put it another way, “Monitoring executive performance is synonymous with monitoring organizational performance”; and so evaluation of the performance of the organization as against board policies should be the only basis for evaluation of the CEO.⁶⁰ It is important to note therefore, that evaluation of the CEO should only be against what he or she was clearly charged to do and what he or she was prohibited from doing.⁶¹ Below is an example of a Board-Executive Relationship policy for a congregation, again assuming that the senior pastor fulfills the role of chief executive officer:

The board is to—

1. Hold the senior pastor accountable for the church’s operation within any reasonable interpretation of the Executive Limitations policies.
2. Provide the accountability path between the senior pastor and the congregation.
3. Meet with the senior pastor not less than monthly.
4. Communicate with the church only through the senior pastor.
5. Have authority only when speaking collegially.
6. Hold to account only the senior pastor.

Board Process Policies

This fourth policy category deals with the process of governance itself, namely, the manner in which the board carries out its duties in representing the ownership. This policy functions as the board’s job description, which in the PGM comprises three

⁵⁹ Ibid., 106.

⁶⁰ Ibid., 114.

⁶¹ Ibid., 115.

primary responsibilities, or job outputs,⁶² which Carver calls “the irreducible contributions of governance.”⁶³ The first responsibility is to provide the linkage between the organization and the ownership: that is, as Carver puts it, “Boards are organs of ownership, not organs of customership.”⁶⁴ Secondly, the Board Process policies deal with how the board will provide strategic leadership to the organization, that is, the development and clarification of the Ends policies, or the results desired by the ownership. The board’s task is “to determine not what the organization does but what it is for.”⁶⁵ The third board job output is the mutual assurance of the CEO’s positive performance. The criterion for judging the CEO/organizational performance is “any reasonable interpretation by the CEO of the board-set policies.”⁶⁶ This assures that the board knows that “the CEO can only be evaluated against two policies- Ends and Executive limitations.”⁶⁷

The board is to:

1. Develop all policies deemed necessary, including human resources, finance, and facilities.
2. Monitor the state of the church through reports by the senior pastor.
3. Monitor the performance of the senior pastor, in accordance with any reasonable interpretation of the Ends and Executive Limitations policies.

⁶² Ibid., 134.

⁶³ Ibid.

⁶⁴ Carver and Carver, *Reinventing Your Board*, 48.

⁶⁵ Ibid., 135.

⁶⁶ Ibid., 129

⁶⁷ Ibid., 119.

PGM claims that through the implementation of these four categories of policies that the board gives and withholds the permissions that govern the goals, actions, limitations and strategies of the management function. In fact, Carver sees policies as the most powerful lever for leadership, a concept supported by Peters and Waterman in their book *In Search of Excellence*, writing, “Clarifying the value system and breathing life into it are the greatest contributions leaders can make.”⁶⁸ The overall aim of PGM is to redesign the board function to produce a board that is “more effective, indeed one that makes a difference by providing “strategic leadership to the organization.”⁶⁹

Accountability

Public, non-profit organizations may have many stakeholders, e.g. taxpayers, suppliers, members, the public, patients, clients, students, supporters; however, in PGM the accountability of the board is determined by a particular set of stakeholders described as the “Moral Ownership.”⁷⁰ This is a term coined by Carver, and refers to a special class of stakeholders defined as “those on whose behalf the board is accountable to.”⁷¹ Many people may be stakeholders in an organization, as in the case of a public school where the parents and students are stakeholders, but the community at large constitutes the

⁶⁸ T.J. Peters and R.H. Waterman, *In Search of Excellence: Lessons from America's Best Run Companies* (New York: Harper Collins, 1982), 291. Many business experts call this work “the best business book of all time.”

⁶⁹Carver, *Boards That Make a Difference*, 34.

⁷⁰ Ibid., 120.

⁷¹ Ibid., 121.

“ownership.” The adjective “Moral” describes those who have a social obligation of trusteeship, not necessarily a legal one.⁷²

A board may have responsibility to provide benefits to a range of people, covered by its Ends policy, but its accountability is to the Moral Ownership. For this reason, Carver distinguishes between owners and beneficiaries, although on occasion they may be the same group, e.g. in the case of a community hospital where the ownership is the community and the beneficiaries are the patients. The Moral Ownership therefore consists of those to which the board is accountable, and this group may be easily discerned, as in the case of a city council, namely the voters who elect the council, or less easily discerned, as in the case of a health organization.⁷³

The board’s primary relationship is with the ownership, as shown in Diagram 2.1, on the behalf of which it acts as a trustee. The board is expected to reflect the values of the ownership, these values being the controlling influence on the board’s decisions and activities. Thus a board should lead by developing policies shaped by the values and perspectives of the ownership, not by the executive.⁷⁴

Designing Policies

One of the key faults with boards, according to Carver, is their job description, and so his purpose “is the redesign of the board job.”⁷⁵ Carver requires that boards should have carefully constructed job descriptions that are specifically designed to create, shape

⁷² Ibid.

⁷³ Ibid., 123.

⁷⁴ Ibid.

⁷⁵ Ibid., 120.

and sustain the PGM; that is, to produce boards that “make a difference” in terms of providing a strong leadership function through policy making.⁷⁶ Such boards will be proactive in policy-making, rather than being reactive to management issues, or only an approval-giving body that impinges too much on and/or duplicates the management function. In fact, Carver sees that when a board functions as an approval-type board, this process actually cripples strategic leadership. An example of a well-designed policy is where a board does not approve a budget at all but “enacts a board budget policy.”⁷⁷

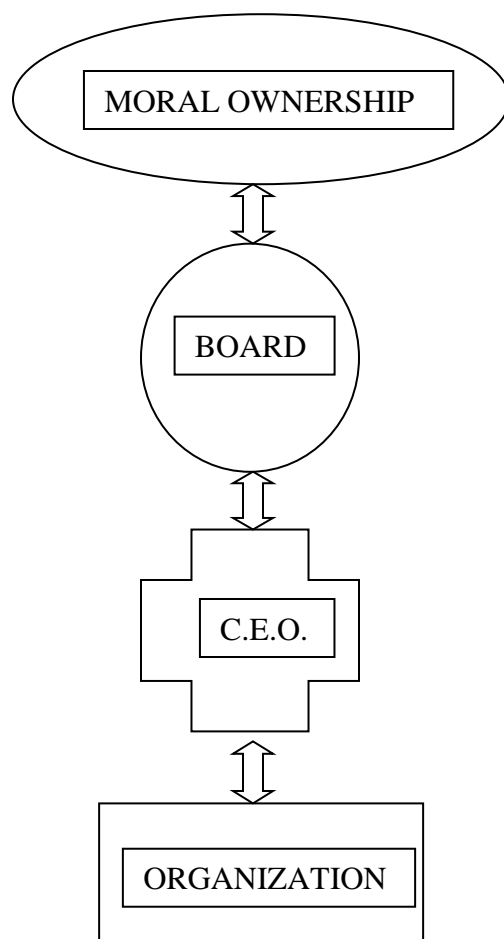


Diagram 2.1- The Carver Accountability Flow

⁷⁶ Ibid., 27.

⁷⁷ Ibid.

Nesting of Policies

Policies in each of the four categories can be arranged by size and can be “nested” inside each other.⁷⁸ Carver uses an illustration of four different sized mixing bowls that fit together. The establishment by the board of the “values and perspectives” representing global policy in each category, sets boundaries to the next level of policies, therefore limiting the number of decisions to be made at that level. This policy in turn limits the reach of the next level of policies. Thus, what Carver calls the “logical containment of policies,” necessarily limits the work the board has to do.⁷⁹ When the board, instead of trying to be involved at some level in the myriad of decisions required in an organization, concentrates on setting the global policies in each category, then it only has to deal with those first level policies. The setting of these first order policies also limits, and therefore reduces, the volume of decision-making throughout the organization. Carver says, “That logical containment of policies results in logical containment of decision-making.” Thus, “the CEO inherits the right to make choices within the second and subsequently smaller level.”⁸⁰ These choices are now smaller than they would have been if the board had not set the major policy, because these choices and policies have to “nest” inside the major policy. For example in the budgetary area, if the board sets a global budget policy of a certain expenditure limit, then the CEO’s decisions on expenditure are limited to what will fit, or “nest,” inside that global limit.

⁷⁸ Ibid., 41.

⁷⁹ Ibid., 40.

⁸⁰ Ibid., 41.

Environment of Trust

The chief aim of PGM is to produce an environment of trust within an organization. An environment where the board is set free from involvement in management and thus empowered to concentrate on providing effective leadership function. Such leadership is given in two ways: primarily, by providing direction through the exposition of Ends policies that state the desired outcomes of the organization's operations, as the expression of the Moral Ownership's values and perspectives. Secondly, the board defines the limits of freedom, the Executive Limitation Policies, within which the CEO is set free from board meddling, and so empowered, by being trusted, to develop and exercise strategies which will achieve the organization's goals.

Summary

The ideological core of PGM is; that effective leadership is the result of the establishment and proper use of policies, and the primary role of effective governing boards is to concern themselves with the establishing of those policies.

Now with a clear understanding of the Carver Policy Governance Model, and yet before exploring its use within a Christian congregation, it is necessary to journey into the New Testament to clearly define and establish the biblical directions and mandates for congregation pastoral leadership.

Biblical Pastoral Leadership

In the New Testament, the terms most commonly found describing the leaders of the Christian church are elder (Πρεσβυτερος), bishop (Επισκοπος), shepherd /pastor (Ποιμην) and deacon (Διακονος).

The latter term “deacon” is the easiest of the four to define and the one that carries with it the least controversy and confusion. “Deacon” comes from the Greek word *diákonos* meaning servant or minister. It appears twenty-nine times in the New Testament. The role or office of deacon was developed in the early church primarily to minister to the physical needs of the members of the body of Christ.⁸¹ Acts 6:1-6 describes the initial stage of its development. After the outpouring of the Holy Spirit on Pentecost, the church began to grow so fast that some believers, particularly widows, were being neglected in the daily distribution. Also, as the church expanded, logistical challenges arose at meetings simply because of the size of the fellowship. The apostles, who had their hands full caring for the spiritual needs of the church, decided to appoint seven leaders who could tend to the physical and administrative needs within the body of Christ. Two of the seven deacons appointed in Acts were Stephen, who later became the first Christian martyr, and Philip the Evangelist. The first reference to an official position of deacon in the local congregation is found in Philippians 1:1, where the Apostle Paul says, “To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons.” While the New Testament never specifically defines the responsibilities or

⁸¹ William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957), 183.

duties of this office,⁸² Paul explains the qualities of a deacon in 1 Timothy 3:8-13:

Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

The New Testament is clear about the office and role of the deacon. But, there is little consensus within the Christian community regarding the role and authority of the “bishop,” “elder,” and “pastor.” Many churches and denominations see these New Testament positions as simply different names for the same office. Comments such as the following are common: “The supervision of the shepherd-elder-bishop is a supervision of the teaching of the Word and administration of the sacraments. In this way they are leaders to be obeyed in their speaking of the Word of God. They are supervisors of the spiritual life, the faith, and the Christian service of the church and its members.”⁸³

Others combine the terms into one office yet separating the duties of the office:

This office is one of dignity and usefulness. The man who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed *bishop* or *pastor*. As it is his duty to be grave and prudent, an example to the flock, and to govern well in the house and Kingdom of Christ, he is termed *presbyter* or *elder*. As he expounds the Word, and by sound doctrine both exhorts and convinces the

⁸²H.W. Beyer, “The Deacon as a Church Official,” in *Theological Dictionary of the New Testament* ed. Gerhard Kittel and Gerhard Friedrich, trans. and abr. By Geoffrey W. Bromily (Grand Rapids, MI: Eerdmans Publishing, 1985), 154-55.

⁸³Commission on Theology and Church Relations: The Lutheran Church-Missouri Synod, *The Ministry: Offices, Procedures and Nomenclature* (St. Louis: Concordia Publishing House, 1981), 13.

gainsayer, he is termed *teacher*. These titles do not indicate different grades of office, but all describe one and the same office.⁸⁴

When one looks closely at the usage of these three terms, significant differences arise between them, and therefore it may be an error to conflate them. Perhaps there were distinct and separate leadership roles within the New Testament church. Certainly there is some overlap between these offices, and so some redundancy. An examination of the lexical and relational usages of each term is necessary.

The Greek word most often translated “elder” in the New Testament is “*presbuteros*,” and its meaning, based upon its usage and common understanding from the time period when the New Testament was written, can be summarized as follows: 1) rulers of the people; 2) officials in councils, who are presiding over assemblies; 3) ranked superior in age, in terms of official responsibility; 4) representatives of the people; 5) spiritual care, exercise oversight over, overseers; 6) leaders in congregational settings; and, 7) teachers in church.⁸⁵

Several distinct definitions emerge as the term relates to usage within the church. The *presbuteros* function in administrative (officials in assemblies), judicial (administers of justice) and executive (congregational assemblies) roles within the church. They also serve as “teachers” and “spiritual care givers”; however, these duties do not uniquely define their position. New Testament scholar Gerhard Kittel makes the following insightful comment: “The formation of a body of elders probably takes place as the

⁸⁴ The Office of the Stated Clerk of the General Assembly of the Presbyterian Church in America, *The Book of Church Order of The Presbyterian Church of America* (Lawrenceville, GA: PCA Publishing, 2017), 8-1.

⁸⁵ Arndt and Gingrich, 706-707.

apostles leave Jerusalem and James assumes the leadership. Its functions are patterned partly after the synagogue council and partly after the Sanhedrin.”⁸⁶

Presbuteros is used sixty-six times in the New Testament. Many of these are to the assemblies of the “elders” of Israel, the Sanhedrin. The post-Pentecost Christian church retains and adapts the functions of the *presbuteros*. The administrative capacity was seen when Paul and Barnabas came to Jerusalem and the *presbuteros* assembled “to consider the matter” of circumcision.⁸⁷ Their executive decision was authoritative, in consultation with the apostles, and their “decrees” were delivered to the churches.⁸⁸ Their executive authority is seen at Ephesus, where Paul called the *presbuteros* together, giving them a mandate to “care for the church.”⁸⁹ When relief was sent to the brethren in Judea from the church in Antioch, it was sent to the *presbuteros*.⁹⁰ Their spiritual care can be seen in James’ call for the *presbuteros* to “pray over him, anointing him with oil in the name of the Lord.”⁹¹ Paul and Barnabas appoint *presbuteros* in all the churches of Galatia at the end of the first missionary journey.⁹² The Apostle Paul expands on the role and the treatment of the *presbuteros* in 1 Timothy 5:17-19. They were to be accorded double honor, especially those who preach and teach, be appropriately paid and not to bring unwarranted charges against them. Paul also indicates there was a proving period for

⁸⁶ Bromley, 932.

⁸⁷ Acts 15:1-2.

⁸⁸ Acts 15:22-23.

⁸⁹ Acts 20:17, 28.

⁹⁰ Acts 11:30 .

⁹¹ James 5:14.

⁹² Acts 14:23.

potential elders, “Do not be hasty in the laying on of hands.”⁹³ Interestingly, both Peter and John refer to themselves as *presbuteros* while Paul never does.⁹⁴

In conclusion, a lexical and comparative overview shows that the primary functions of a *presbuteros* include administrative, legislative and judicial roles. Dr. Harold Mare provides a nice summary:⁹⁵ “*Presbuteros* is used in Christian contexts for leading officials in local ⁹⁶and regional ecclesiae or churches,⁹⁷ to lead the church in doctrinal decisions,⁹⁸ to be responsible for missionary endeavors,⁹⁹ to supervise distribution to the physical needs of the congregations,¹⁰⁰ and to guard churches from error.”¹⁰¹

The word translated “bishop” in the New Testament is *episkopos*. Its lexical meanings are summarized as follows: 1) inspecting, 2) overseeing, 3) guardian. 4) superintendent, 5) judicial oversight.

⁹³ 1 Tim. 5:22 (ESV).

⁹⁴ Bromley, 933.

⁹⁵ W. Harold Mare, “Church Functionaries,” *Journal of the Evangelical Theological Society* 13, no. 4 (1970): 233.

⁹⁶ Acts 11:30; 14:23.

⁹⁷ Acts 15:2,4,6.

⁹⁸ Acts 15:22f; 16:4.

⁹⁹ Acts 21:18,19.

¹⁰⁰ Acts 11:30.

¹⁰¹ Acts 20:17-31.

Episkopos occurs only five times in the New Testament.¹⁰² In 1 Peter 2:25, Jesus is referred to as the “Shepherd and Overseer of your souls,” the one who both guards and shepherds his people. Paul reminds the bishops in Acts 20: 28-31 to “be alert” because fierce wolves will invade the flock and to be about the task of admonishing error. When speaking of supervisory function, Paul tells Timothy that the bishop must “manage his own household well.”¹⁰³ He instructs Titus that the overseer “must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.”¹⁰⁴

It is interesting that Paul addressed the *presbuteros* also as “*episkopos*”, showing that they fulfilled some of the same duties. In Titus 1:5-7, the *presbuteros* and *episkopos* have overlapping roles. Paul exhorts the church to “ordain elders in every city,” and then says that the “overseer” must be “blameless.” Also, when Paul is addressing the “elders” (*presbuteros*) in Ephesus, he reminds them that “the Holy Spirit has made you overseers (*episkopos*).” These passages affirm that a *presbuteros* performs the duties of the *episkopos* but perhaps not the other way around. In a sense, the *presbuteros* must be a “master of all trades,” and the functions of the *episkopos* are included and incorporated into this office.¹⁰⁵

The word translated “pastor” in the New Testament is the root word *poimen*. This masculine noun is akin to *poia*, which means “to protect.” It is related to the verb

¹⁰² Arndt and Gingrich, 299.

¹⁰³ 1 Tim. 3:4 (ESV).

¹⁰⁴ Titus 1:9 (ESV).

¹⁰⁵ Bromley, 247.

poimano, which has the general meaning of to feed or tend a flock, to keep sheep. It also has a relationship with the noun *poimne*, which means a flock of sheep. This word also has exclusive and inherent meanings that distinguish it from *prebuteros* and *episkopos*: 1) shepherd of sheep, oxen and people; 2) guardian, protector; 3) tender caregiver who nourishes and cherishes and not one who merely feeds; 4) teachers of pupils; 5) guide or leader of a Christian community.¹⁰⁶ From a lexical standpoint, the word *poimen* contains several different meanings from the other two Greek words. This word specifies a position that is more nurturing and guiding. It does not have the administrative, judicial, and executive meaning that *presbuteros* has or the supervisory, investigative, and oversight functions of *episkopos*. It does, however, include the teaching and protecting roles that are seen in the other two terms. *Poimen* occurs eighteen times in the New Testament, and a comparative survey confirms the preceding definitions. The nurturing function is seen in Matt. 9:36 and Mark 6:34, where Jesus has “compassion on the people.” The guiding role can be seen in passages such as “strike the shepherd and the sheep will be scattered.”¹⁰⁷ Again, Peter elaborates on sheep that have gone astray, whom Jesus, “Shepherd (*poimen*) of the soul,” rescues.¹⁰⁸ At the birth of Jesus, there were “shepherds in the fields, keeping watch over the flock by night.”¹⁰⁹ John 10 refers to Jesus as the “Chief” *poimen*, and states that the sheep “follow” him, and “hear his voice.” In Ephesians, the *poimen* works with the church to promote the “unity of the faith,” “the

¹⁰⁶ Arndt and Gingrich, 690-691.

¹⁰⁷ Mark 14:27 (ESV).

¹⁰⁸ 1 Peter 2:25 (ESV).

¹⁰⁹ Luke 2:8 (ESV).

work of the ministry,” and prevents “winds of doctrine from tossing” the church “to and fro.”¹¹⁰ The *poimen* is also an apt teacher, as Paul connects *poimen* and *didaskalos* with a single definite article.¹¹¹ Many have proposed that the role of *poimen* in the church is a spiritual gift and not an office. Unlike the *prebuteros* and *episkopos*, it is a position that is not established by a set list of “criteria” or confirmed by ordination. Rather, like other spiritual gifts, it is recognized or discerned by the church as a supernatural gift bestowed by the Holy Spirit. Dr. Larry Gilbert writes, “Though the pastor must have the gift of Shepherding, everyone who has the gift of Shepherding does not have the position of pastor. This gift can be utilized in many positions in the church other than senior pastor.”¹¹² Accepting this premise would lead to the conclusion that Paul has combined the spiritual gifts of “serving,” “encouraging,” and “mercy” from Romans 12 into the gift of “shepherding” in Ephesians 4 or vice versa. Mare steers clear of this thinking, writing, “the *poimen* in the functionary sense of leader, shepherd, over the spiritual flock is a New Testament functionary concept. Christ is the shepherd, and church leaders are to function as shepherds.”¹¹³ Gerhard Kittel also speaks of function and not of spiritual gift, saying, “only in Ephesians 4:11 are congregational leaders called shepherds. The pastors and teachers are a single group of ministers. Pastors are to care for the congregation, seek the lost, and combat error. The chief shepherd is an example.”¹¹⁴ The only sense in which

¹¹⁰ Eph. 4:11-14 (ESV).

¹¹¹ The Granville Sharp rule.

¹¹² Larry Gilbert, “Do You Have the Gift of Shepherding?” Churchgrowth.org, accessed January 20, 2018, <https://www.churchgrowth.org/do-you-have-the-spiritual-gift-of-shepherding>.

¹¹³ Mare, 236.

¹¹⁴ Bromley, 903.

poiman can be talked about as “gift” is in the sense that the function of shepherding finds its fruition through individual people who gift shepherding to the church. Conflation of the actions of the *poimen* with the positions of the *presbuteros* and *episkopos* brings confusion. The latter two have responsibilities to “feed” the church of God and to “nurture”, but these actions cannot be construed to be the actual position itself, but rather the function. The groundbreaking missional duo of Michael Frost and Alan Hirsch have not only discovered this nuance but have extended its application as the focus on Ephesians 4:

It begins with that timeless call to strive to maintain the essential unity of the church in spite of its complex diversities and contexts....These verses seem to underscore the fact that the church’s ministry is fundamentally charismatic by nature. This is important to recognize because it allows us to move away from the notion of APEST ministry as *office* to that of *function*. Jesus’ gracing of his church cannot be institutionalized into office.¹¹⁵

The *poimen* is not a position or office established through ordination, but is a function gifted by the Holy Spirit through the compassionate actions of individuals. Elders and overseers are indeed shepherds. They hold an office and they have a function.

It should be no surprise then that the church has settled on the term “pastor” as the title of its main leader since, “they (Pastors) are leaders to be obeyed in their speaking of the Word of God. They are supervisors of the spiritual life, the faith, and the Christian service of the church and its members.”¹¹⁶ Missionary pastor Jeramie Rinne summarizes,

¹¹⁵Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Grand Rapids, MI: Baker Books, 2013), 207-208.

¹¹⁶Commission on Theology and Church Relations: The Lutheran Church-Missouri Synod, *The Ministry: Offices, Procedures and Nomenclature* (St. Louis: Concordia Publishing House, 1981), 13.

“So a pastor is a shepherd, and pasturing means caring for a flock. Not surprisingly, our English word *pastor* comes from the Latin word *pastorem*, which means shepherd!”¹¹⁷

Southeastern Baptist Seminary president Daniel Akin lists eight functions of pastors found in the New Testament,

First, they are responsible for the oversight and direction of the church (Heb 13:17). Second, they are responsible to seek in all matters the mind of Christ through the Holy Spirit’s guidance and the Scripture (Eph 1:22; Col 1:18; 1 Pet 5:2). Third, they must be able to teach sound doctrine and refute improper doctrine (Eph 4:11; 1 Tim 3:2; Titus 1:9). Fourth, they must provide instruction for the maintenance of healthy relationships within the church (Gal 6:1; 1 Thess 5:12; 2 Thess 3:14-15). Fifth, they will have at least general oversight of the church’s financial matters (Acts 11:30). Sixth, they will lead in appointing deacons with the congregation’s input (Acts 6:1-6). Seventh, they should lead by example (Heb. 13:7; 1 Pet. 5:2-3). Finally, they lead in church discipline (Gal. 6:1) but not to the exclusion of the church when necessary (Matt 18; 1 Cor. 5; 2 Cor. 2).¹¹⁸

The function of the office of pastor is clear from the New Testament. Yet it is also clear that the leadership of the church is not exclusive to the pastoral office. The Apostle Paul speaks to the church at Corinth:

“Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?”¹¹⁹

It is noteworthy that none of the New Testament terms that are attributed to “pastor” are

¹¹⁷ Jeramie Rinne, *Church Elders: How to Shepherd God’s People Like Jesus* (Wheaton, IL: Crossway, 2014), 28.

¹¹⁸ Daniel Akin, “The Single-Elder Led Church in *Perspectives on Church Government: 5 Views*,” ed. Chad Brand and Stanton Norman (Nashville: B&H Academic, 2004), 54-55.

¹¹⁹ 1 Cor. 12:27-30 (ESV).

used by Paul. Also, noteworthy is the inclusion of “administrating” in the list of spiritual gifts. New Testament scholar and professor, Dr. Larry Perkins points out the unique and precise nuance of the Greek word “*kubernesis*”:

Within Paul’s discussion of the grace-gifts provided by the Holy Spirit to disciples of Christ we find the term *kubernēsis*, translated in the NIV as “administration” (1 Corinthians 12:28). It is not clear exactly what ability Paul is defining through this term. Many English versions link this term with “administration.” However, the New Living Translation identifies it as “the gift of leadership.” The NRSV renders it as “forms of leadership.” A cognate noun *kubernētēs* occurs in Acts 27:11 and Revelation 18:17. NIV renders this noun as “pilot” in Acts and as “sea captain” in Revelation. Both contexts refer to a person in charge of a ship.....Given that deity often has the responsibility to “govern, direct, steer” the universe, it should come as no surprise that one of the “gifts” that the Holy Spirit supplies to Christ’s church would be *kubernēsis*, i.e. the act of serving as helmsman and piloting the church safely and carefully. Further, its association with state governance, i.e. the rule of kings, indicates that it means more than merely “administration,” i.e. management. There lies within this word a more fundamental responsibility, an equipping for governance. It should come as no surprise that this Greek term etymologically forms the basis for our English words “govern, governance.” I would suggest then that in 1 Corinthians 12:28, using a plural form *kubernēseis* refers to acts of direction, governance, that provide careful guidance for the church, as an extension of God’s providential oversight.¹²⁰

It appears that Paul links the gift of “governance” to the body of Christ and not to the office of pastor. Ted Hull concurs, “There is no biblical foundation for believing the governance gift is linked to that of an elder, bishop, pastor, or deacon. Any time those roles are addressed, the requirements are that of character and passion, along with some aptitudes.”¹²¹ There is then a guidance function of the local church not necessarily

¹²⁰ Larry Perkins, “The Gift of Governance,” *Internet Moments with God’s Word*, February 1, 2012, accessed January 20, 2018, <http://moments.nbseminary.com/archives/2012/02>.

¹²¹ Ted Hull, *Focusing Your Church Board: Using the Carver Policy Governance Model* (Winnipeg, Canada: Word Alive Press, 2015), 12.

fulfilled by the function of pastoral office. Again the voice of Ted Hull helps to clarify and separate these potential separate functions, “The elder (Pastor) role centers on the spiritual and doctrinal health of the church....the elder is the church’s ‘guardian,’ the governing function of a church has the role of trustee.”¹²²

Is it possible for the pastor as “guardian” and a governing entity as “trustee” to coexist and thrive? Before exploring that possibility, it is necessary to discover its probability, by examining the contemporary perspectives on church government.

Perspectives on Church Governance

The Christian church looks much different today than it did in the first three centuries, with no common understanding of governance. The Roman Catholic Church is governed worldwide under the authority of the Pope. Episcopalian churches have archbishops who govern bishops with regional. Presbyterian churches have presbyteries with regional authority and general assembly’s with national authority.¹²³ Lutherans enjoy a cornucopia of government and polity, seeking both denominational authority and individual congregational autonomy.¹²⁴ Baptist churches and nondenominational churches often have little formal governing beyond the local congregation. Quakers and Plymouth Brethren deny that the church needs a visible and concrete form of government so they have virtually eliminated governmental structure and try to rely on the leadership

¹²² Ibid., 16.

¹²³ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 853.

¹²⁴ Commission on Theology and Church Relations: The Lutheran Church-Missouri Synod, *The Ministry: Offices, Procedures and Nomenclature* (St. Louis: Concordia Publishing House, 1981), 2.

of the Holy Spirit.¹²⁵ This study will explore the prevailing perspectives presently within the Christian church, with special focus on discerning the unique advantages and challenges that would accompany a senior pastors experience with the Carver Policy Model.

There are five prevailing contemporary perspectives concerning church governance: 1) the single elder led church, 2) the presbytery led church, 3) the congregation led church, 4) the bishop led church, and 5) the plural elder led church.¹²⁶ Each of these has strengths and weaknesses. Each also finds its foundation in the New Testament. Three of these perspectives single elder, congregation and plural elder are variations on the overall perspective of congregationalism.

At the heart of congregationalism is the belief that local congregations are to govern their own affairs. This system stands in contrast to both presbytery led and bishop led churches. Within the scope of congregationalism, the relationship between local church leaders, whether one or several pastors, is construed in a variety of ways. The spectrum extends from a full-fledged democratic model on the one hand to the pastor-ruled on the other, with various hybrids between the two. In the congregational model, local churches appoint pastors, without the aid of an outside governing body. While other churches adhering to congregational polity often opt to associate at conventions and to cooperate with outside agencies, these agencies hold no authority over individual congregations. This cooperation enables churches to engage in strategic ministry, demonstrating “in a visible way their belief in the oneness of the larger body of

¹²⁵ Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 1002.

¹²⁶ Akin, vii.

Christ.”¹²⁷ In churches practicing congregational polity authority is vested in the church as a whole, although it is a matter of debate to what extent the church is able to delegate this authority to church leaders and whether or not church leaders’ authority is derived from the congregation or directly from Christ. Typically, in a congregational system the church does the following: (1) select, appoint, and, if necessary, remove church leaders; (2) help guard pure doctrine; (3) exercise church discipline and decide on church membership; and (4) participate in major decisions affecting the entire congregation.¹²⁸ Usually, the congregation operates in democratic fashion by way of regular church business meetings at which each member has an equal voice and vote. It is often noted, however, that some of these procedures may owe more to the political democratic system than New Testament teaching.

In a representative form of the congregational model, authoritative leadership oversees genuine congregational participation. The elders have ultimate authority, not the congregation. They consult the congregation on important matters and involve them in the decision-making process, but in the end the elders decide. It is recognized that the congregation’s participation in the selection of elders does not necessarily amount to an exercise of authority and that the New Testament teaches congregational participation but not necessarily congregational rule. It is also noted that elders hold positions of authority as church members, so that local elder authority with congregational participation is not based on a clergy-laity distinction but is consistent with the notion of the priesthood of all

¹²⁷ John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids, MI: Kregel, 2005), 145.

¹²⁸ Mark E. Dever, *A Display of God’s Glory: Basics of Church Structure, Deacons, Elders, Congregationalism & Membership* (Washington: Center for Church Reform, 2001) 48.

believers.¹²⁹ In single-elder congregationalism, the church votes into office one (senior) pastor who oversees the congregation.¹³⁰ While the congregation retains final authority, in practice the senior pastor wields considerable power due to his public teaching office. In addition, deacons are chosen to assist, and in some cases supervise, the pastor, though assigning to deacons authority over the pastor clearly conflicts with New Testament teaching. In the latter case, deacons form a “deacon board” taking the role of a body of elders.

In plural-elder congregationalism, several elders and/or pastors are chosen to oversee the congregation. Within this model, the authority of the pastors takes many forms. Some take the notion of the priesthood of all believers to imply that no believer should have authority over another believer. Others view the elders’ authority as derived from Christ, not the congregation, and believe the church is called in scripture to submit to those serving in this office.¹³¹

Adherents to congregationalism govern their own affairs and build their case on the following considerations. (1) In the New Testament, “there is no superior organizational level to which churches are accountable.”¹³² No clear New Testament evidence exists to suggest that local churches were governed by an outside body. The Jerusalem Council in Acts 15 should not be regarded as a permanent paradigm for regional authority. (2) The authority to exercise church discipline is assigned to the local

¹²⁹ Ibid., 62.

¹³⁰ Akin, 25-85.

¹³¹ Ibid., 255-296.

¹³² Hammett, 146.

church body rather than to regional elders or bishops.¹³³ (3) The New Testament local church chose qualified men and women to meet practical needs,¹³⁴ commissioned Paul and Barnabas,¹³⁵ and was involved in the discussions and decision of the Jerusalem Council.¹³⁶

Objections to congregationalism include the following arguments, (1) Proponents of bishop led contend that congregationalism does not take sufficient account of the fact that the earliest apostolic churches and those of subsequent centuries were hierarchically governed. Congregationalism reflects modern democracy rather than apostolic and post-apostolic tradition.¹³⁷ (2) Advocates of presbytery led churches object that the New Testament vests more authority in pastors than proponents of most forms of congregationalism allow;¹³⁸ and that (3) the Jerusalem Council did not merely issue suggestions but rules to be followed.¹³⁹ (4) Against those who define congregationalism as congregational rule, it is objected that many of the above-cited texts in support of congregationalism only mandate congregational participation but not necessarily congregational rule.

These three models differ as to whether the chain of authority moves from the top down, i.e. bishop-led; and in a modified form, presbytery-led; plus hybrid models seeking

¹³³ Matt. 18:15–17; 2 Cor. 2:6.

¹³⁴ Acts 6:1–6.

¹³⁵ Acts 13:1–3.

¹³⁶ Acts 13:1–3; Hammett, 147-148.

¹³⁷ Akin, 93-95.

¹³⁸ Rom. 12:8; 1 Tim. 5:17; Heb. 13:7, 17, 24.

¹³⁹ Acts 16:4; Akin, 228-230.

to balance pastor authority with congregational participation; or from the bottom up, i.e. Congregationalism. To advance their arguments, proponents claim support from biblical teaching and, in the case of bishop-led, also church tradition. It appears, however, that neither a strict hierarchical nor a meticulous congregational model is entirely in keeping with New Testament teaching, which seems to favor a combination of authoritative leadership and genuine congregational participation. Daniel Akin calls for flexibility and a spirit of guidance,

I believe that the New Testament allows such flexibility in church polity. In each and every model I would seek to guide, not drive, lead, or dictate. I would establish, where it is not already in place, an accountability relationship with other godly men that I might safely and effectively discharge my duties as a minister of Jesus Christ. This is biblical, wise, and, I believe, essential for the health and well-being of the church. I would follow a shepherd model as I lead God's flock in all things, I would strive for the glory of God (1 Cor. 10:31). And yet it is possible to get the structure right and still miss the mark if the Spirit of Christ is absent.¹⁴⁰

Western Seminary's distinguished professor, Dr. Millard Erickson, provides a reasonable perspective when applying a specific situation to church polity,

In a very large church many members may not have sufficient knowledge of the issues and candidates for office to make well-informed decisions, and large congregational meeting may be impractical. Here a greater use of the representative approach will probably be necessary. Even in this situation, however, the elected servants must be ever mindful that they are responsible to the whole body.¹⁴¹

Prolific writer and Westminster professor, Edmund Clowney, offers a guiding summary which also calls for the Spirit of Christ to be ever present in church government:

¹⁴⁰ Akin, 73.

¹⁴¹ Erickson, 1089.

Even the best form of church government is an empty shell if Christ's headship; the church as the organic life of His body, and the principles of service and stewardship guiding the leadership, do not grip the hearts of those who lead and those who follow. Better by far are imperfect structures in the hands of devoted servants of Christ than the most biblical form of church government practiced in pride or in a loveless or vindictive spirit.¹⁴²

The structure and practice of church governance, in many congregations and denominations, certainly present situations that the use of the Carver Policy Governance System may greatly benefit both congregation and pastor.

Congregational Implementation of the Carver Model

The fourth area of literature focused on the implementation of the Carver Model into the governing structure of the local congregation. Much has been written over the last twenty years as the Carver Model has been adopted first by secular nonprofit organizations, then by Christian mercy and mission organizations, and most recently by local congregations. The researcher has discovered four prominent consulting experts that will assist with the implementation of the Carver Policy model into a local congregation: Ted Hull Consulting, Dan Hotchkiss- church and synagogue consultant, the Malphurs Group and Les Stahlke. Each of these well researched and experienced men have also written companion books. The Carver Model is also discussed in volumes of articles and numerous blogs on the internet at such sites as: Christian Ministry Resources, Church Executive, and Faith and Leadership. The current discussions focus on three areas: the wholesale adoption of the Carver Model, the complete rejection of its use, or an

¹⁴² Edmund P. Clowney, *The Church* (Downer's Grove. IL: Intervarsity Press, 1995), 202.

adaptation of the Carver Model. The topic becomes divisive as the experts continue to point out that a church board either practices the model or not. Ted Hull states this fact bluntly, “There’s no such thing as a hybrid version of policy governance.”¹⁴³

This all-or-nothing approach has caused many to reject it. Despite the opposition, however, churches desperately need a better way, such as the Carver Model to organize and govern the Lord’s people. Dallas Theological Seminary Professor, Aubrey Malphurs summarizes with thesis language, “The weight of leadership in the vast majority of churches in North America and beyond lies as much with the governing board as with the pastor.”¹⁴⁴ Christian business leadership expert George Babbes agrees, saying, “It’s no secret that most ministries are not managed well. Few ministry boards seem to understand what really drives the ministry’s effectiveness and fewer still can evaluate progress toward ministry objectives.”¹⁴⁵ This isn’t a new problem. Market research expert George Barna published this conclusion in 1997:

I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.¹⁴⁶

The lack of leadership and the absence of leadership training has thrown many church boards in a state of dysfunction. Malphurs laments, “The problem in general is

¹⁴³ Hull, 22.

¹⁴⁴ Aubrey Malphurs, *Leading Leaders: Empowering Church Boards for Ministry Excellence* (Grand Rapids, MI: Baker Books, 2005), 13.

¹⁴⁵ George Babbes, *Ministries Mired in Mediocrity*, Regent University (website), October 15, 2001, accessed February 3, 2018, <http://regent.edu/review/v1n2/commentary>.

¹⁴⁶ George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 18.

that both the boards and the pastors don't know how to function in a governance relationship. Seminaries don't train pastors in board governance, and laypeople are seldom exposed to such an approach."¹⁴⁷ Leadership consultants have proposed the Carver Model, but with a degree of caution. Malphurs cautions those seeking merely a pragmatic solutions. "They were most interested in Carver and his practical approach but felt they could supply the theological dimension on their own without my help. I hope they did, but I fear that they (like so many others) are so thirsty for the practical that they forget the importance of the theological."¹⁴⁸ A wholesale adoption of the Carver may not be wise for the church. Pastor, professor of leadership and columnist for *Church Executive* magazine, Don Green, offers this caveat:

Many of the good elements of policy making can be incorporated, but not at the expense of other critical functions that must be carried out for a congregation to be faithful and fruitful. Elders and ministers dare not minimize the importance of fulfilling such vital tasks as shepherding, equipping, and mentoring, nor overlook the obvious need for spiritual leadership. From this writer's perspective, church boards and often elders are too involved in managing or micromanaging the ministries of the church while no one is effectively leading the overall ministry of the church. The critical need in many churches is for clearly differentiated roles for elders who govern, ministers who lead, and ministry staff and teams who manage the ministries. As churches adapt policy governance in some expression of elder governance, it is my prayer that they would develop a healthy leadership team comprised of elders and the senior minister, whose collective responsibility is to govern the church through necessary and appropriate policies or guiding principles. When a leadership team fulfills this vital role, the ministry staff and entire congregation will benefit from their defining responsibility, delegating authority within boundaries, and determining accountability. And, ultimately, Christ will be served and his kingdom will be advanced.¹⁴⁹

¹⁴⁷ Malphurs, 15.

¹⁴⁸ Ibid., 8-9.

¹⁴⁹ Don Green, *Policy Governance: Adapt or Adopt*, Church Executive, February 1, 2013, accessed February 3, 2018, www.churchexecutive.org.

Developing a healthy leadership team is not easy though. At times it will require a complete retooling of the entire structure of a congregation. Limiting a policy-based governance teams focus exclusively to the administrative responsibilities of a congregation is best practice. This limitation assures that a pastor's responsibilities are met, and actually grants the pastor more freedom to fulfill his ministry. Hull also offers a caveat, saying, "The nature of the Policy Governance system is such that it won't survive when there's a single advocate, whether that's the pastor, the board chair, or someone else on the board ... active engagement in the employment of all the Policy Governance principles will contribute to excellence in owner accountable governance."¹⁵⁰

Therefore, policy governance within a biblically based context is the goal, so "Christ will be served and His kingdom advanced." Malphurs reveals exactly why he wrote his groundbreaking resource *Leading Leaders*:

In my consulting and training ministry, however, I sense a growing grassroots interest in a fresh approach to board governance. Within the last few months I've met or been contacted by several representatives of church boards that are tired of the old board-business-as-usual-paradigm. They want to know what books are available on this topic. They desire high-impact leadership training so they can work with, not against, the senior pastor and make a deep, lasting spiritual impression on their lost and dying community. They don't realize they need a new paradigm for board leadership. Now is the time for such a paradigm, and it's the purpose of this book to provide one that focuses on policy governance within a biblically based context.¹⁵¹

Resources, consultation and sage wisdom concerning policy governance in the church have proliferated the market. The researcher has found none better than Aubrey Malphurs *Leading Leaders*, for a complete, precise and integrated blueprint to tenderly

¹⁵⁰ Hull, 105-106.

¹⁵¹ Malphurs, 13.

direct a congregation toward a policy-based system. Malphurs gifted the church with his book in 2004, and as churches have developed and grown into a policy governance system, fine tuning and tweaks have happened. Dr. Les Stahlke, author and CEO of The Relationship Model draws nearer to the Spirit of Christ:

A successful working environment is one in which there is a balance between the fulfillment of the members in doing the work and the fulfillment of the same people and others for whom the work is done. The Church itself is like the fulcrum of a seesaw that supports the dynamics of the process of maintaining this delicate and dynamic balance of fulfillment benefiting both those who minister and those to whom they minister. Putting emphasis on healthy relationships means investing a great deal of attention on the values, the structures and the processes that make up relationships. We have all observed that healthy and fulfilled men and women are more productive than unhealthy, dysfunctional people are. Understanding how to build and maintain healthy working relationships is critical for successful management of human and financial resources. The basic design of relationships is disarmingly simple. Yet the application of these values, structures and processes is a lifelong experience, and a complex one at that. It is necessary to maintain a focus on the design of relationships in order to succeed at living out the Relationship Model.¹⁵²

Stahlke's Relationship Model offers a system which can allow the gifts and abilities of its member to be harnessed in the freedom of the gospel for the benefit and growth of the whole church, within an intentional organic ethos that constitutes a healthy body of Christ. Reflective of the need for balance and in case a board gets to loose, Stahlke offers ten guiding principles:

- 1) A balance is maintained between the fulfillment of the spiritual needs of the members of the Church and the effectiveness of the ministry of the individuals in the Church.

¹⁵² Les Stahlke, "Introduction to the Relationship Model," The Relationship Model, accessed February 10, 2018, www.relationshipmodel.com/church.

- 2) The affirmation, involvement and servant leadership of every individual and group at every level in the Church are vital to the success of the Church.
- 3) Decision-making proceeds from shared values, vision and mission, not unilaterally from the Church Board or the Senior Pastor. Decisions are made as close as possible to where they are implemented.
- 4) Authority, responsibility and accountability are the primary components of all relationships. Limitations (of authority) and expectations (of responsibility) are the secondary components.
- 5) Circles of authority and responsibility are defined clearly and are maintained equal in size by placing limits on authority and/or by negotiating expectations of responsibility.
- 6) The Church Board, acting on information from all members, is responsible to the Church for governance including designing Church Board structure and process, strategic planning, delegating authority to the Senior Pastor and for measuring results.
- 7) The ministry staff and administrative staff are responsible for management, delivering services to the members in accord with stated priorities and for achieving the strategic goals within the limitations of the authorization and resources available.
- 8) Each individual member is responsible for creating, owning, understanding and implementing the mission of the Church.
- 9) The Church is results oriented. Indicators and measurements of strategic results are identified and applied. Monitoring progress towards results and monitoring compliance with limitations form an ongoing process involving the Church Board and the staff and volunteers.
- 10) Accountability is mutual. The Church Board is accountable to the Senior Pastor for providing adequate authority and resources. The Senior Pastor is accountable to the Church Board for achieving strategic results.¹⁵³

¹⁵³ Ibid.

How the church governs itself is paramount to the health of the overall congregation. Human behavior experts, Jim Herrington, Robert Creech and Trisha Taylor, point out, “Congregations are living systems. We are emotionally wired together with our brothers and sisters in the family of God.... Our behavior and choices affect each other.”¹⁵⁴

By extension such systems thinking certainly applies to the governing board of the congregation. Survival is not the question for the system called the “church.” Jesus has promised, “I will build my church and the gates of hell will not prevail against it.”¹⁵⁵ He has ordained its survival until he returns. Even so, the health and effectiveness of the local church cannot be taken lightly. David Keck’s three questions continue to resonate, “1) Does your church have a sturdy physical-emotional-spiritual constitution that can withstand stress? 2) Does your church have a soundboard, an inner spaciousness that allows you to work constructively and beautifully with tension? 3) Does your church have a healthy way of keeping itself in tune, a life-giving process that allows tensions to be named and used for the good of the kingdom?”¹⁵⁶ Peter Steinke, applies system theory directly to the church and makes a passionate plea:

The people who are most in position to enhance the health of a congregation are precisely those who have been empowered to be responsible, namely the leaders. They are the chief stewards; they are the people who are willing to be accountable for the welfare of the congregation. They set a tone, invite collaboration, make decisions, map a direction, establish boundaries, encourage self-expression, restrain what

¹⁵⁴ Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader’s Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass Publishers, 2003), 33.

¹⁵⁵ Matt. 16:18 (ESV).

¹⁵⁶ David Keck, *Healthy Churches, Faithful Pastors: Covenant Expectations for Thriving Together* (Lanham, MD: Rowan and Littlefield, 2014), 24.

threatens the integrity of the whole, and keep the congregation's direction aligned with its purposes.¹⁵⁷

In summation, the literature reviewed advises and details the implementation of a policy governance system as an excellent way to deal with the stress and tension of ministry and contribute significantly to healthier congregations.

¹⁵⁷ Peter Steinke, *Healthy Congregations: A Systems Approach* (Herndon, VA: Alban Institute, 2006), xi.

Chapter Three

Methodology

The purpose of this study was to explore how senior pastors experience the implementation of the Carver Policy Governance Model in their congregations. Four literature areas were examined to provide a detailed foundation for the interview analysis. These literature areas included an overview of the Carver Model, a biblical study focusing on congregation pastoral leadership, an overview of contemporary approaches to church governance, and contemporary writers on the congregational implementation of the Carver Model. These vital areas provided a foundation for the research questions that guided this study, which were:

1. How has the Carver Policy Governance Model been implemented into the congregation?
2. What are the unique advantages of the Carver Policy implementation for the congregation?
 - 2.a. What are the advantages for order?
 - 2.b. What are the advantages for congregant and staff relationships?
 - 2.c. What are the advantages for the pastor?
3. What are the unique challenges of the Carver Policy implementation for the congregation?
 - 3.a. What are the challenges for order?
 - 3.b. What are the challenges for congregant and staff relationships?
 - 3.c. What are the challenges for the pastor?

Design of the Study

The research design of this study followed a qualitative case study approach. In her book *Qualitative Research and Case Study Applications in Education*, Sharan B. Merriam defines a qualitative case study as an “intensive, holistic description and analysis of a single instance, phenomenon, or social unit.”¹⁵⁸ Merriam identifies five characteristics of qualitative research.¹⁵⁹ First, qualitative researchers are interested in understanding the meaning that people construct from the experiences they have had. Second, the qualitative researcher is the primary instrument for data collection and analysis. Third, qualitative research usually involves field work. Fourth, qualitative research primarily employs an inductive research strategy. Finally, the product of a qualitative study is richly descriptive through words and pictures.

The qualitative, rather than quantitative, approach used in this study allowed the researcher to benefit from each of these five characteristics. Specifically, he was able to better analyze the meaning that pastors have constructed from their own experiences of church governance. In addition, he did the research through interviews, thereby gaining valuable information that benefited him, as well as others engaged in church governance. Also, he was personally and directly involved in the data collection through the fieldwork of face-to-face interviews with pastors. This process allowed him to build toward a theory of how churches can improve their governance system in light of observations and intuitive understandings gained through an inductive research strategy. Finally, he was be

¹⁵⁸ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass, 1998), 27.

¹⁵⁹ *Ibid.*, 6-8.

able to use richly descriptive words to express the kind of changes that need to be made, rather than convey findings through statistics.

Participant Sample Selection

In order to gain meaningful data for this study, the researcher interviewed seven pastors who live in Michigan. Their common culture in the state helped to limit cultural variables, which are not the focus of this study. In addition, their location provided easier access for the researcher. The pastor interviewees were all senior pastors who have at least ten years of experience and whose current congregation has implemented a Policy Governance Model within a board of directors. Denominational background or distinctions were not taken into consideration. Rather, the focus of study was on the interviewees experience in church governance as senior pastors. The ten-year criterion provided participants enough experience to understand the unique opportunities and challenges that come with a congregation's system of governance. Although the researcher was interested in best practices, some of the pastors have had difficulty in their practice of church governance, and valuable insights were gained by understanding their failures as well as their successes.

Data Collection

The researcher gathered data using semi-structured interviews. The open-ended nature of the interview questions allowed the researcher to interact freely with the interviewee, and enabled the researcher to explore complex issues. Each interview was conducted individually, which allowed the researcher to probe any issue as thoroughly as desired. As Merriam states, "This format allows the researcher to respond to the situation

at hand, to the emerging worldview of the respondent, and to new ideas on the topic.”¹⁶⁰ Prior to the interview, each interviewee received a letter explaining the purpose of the research, a consent form, biographical questionnaire,¹⁶¹ and the numbered protocol questions. Each interview lasted between 45 minutes and one hour. The interviews were recorded to preserve the data for further analysis.

Data Analysis

A pilot test of the interview protocol was performed to help evaluate the questions for clarity and usefulness in eliciting relevant data. Initial interview protocol categories were derived from the initial overview of the literature, and did not need further refinement as the process of conducting the interviews proceeded. Coding and categorizing the data throughout the process of interviewing allows new sources of data to emerge. Merriam writes, “Data are grouped together. tentatively given a name; it then becomes a category. The overall object of this analysis is to identify patterns in the data. These patterns are arranged in relationship to each other in the building of a grounded theory.”¹⁶² Each interview was transcribed, and the researcher analyzed and interpreted the transcripts using a constant comparative method of analysis. As Merriam explains, “The constant comparative method [of data analysis] involves comparing one segment of data with another to determine similarities and differences.”¹⁶³

¹⁶⁰ Merriam, 74.

¹⁶¹ The consent form and questionnaire are included as appendices, 101-102.

¹⁶² Merriam, 30-31.

¹⁶³ *Ibid.*, 18.

The interview protocol contained the following prepared questions:

1. Where did you learn and develop your understanding of church governance?
2. How has your church benefited because of her system of governance?
3. How has your church suffered because of her system of governance?
4. How have you benefited because of the governance system of your church?
5. How have you suffered because of the governance system of your church?
6. If you could change anything to your current churches governance system, what would you do differently?

These questions served as a guide for the interviews. This guide was not followed rigidly, and was adapted many times to the situation according to the responses of the interviewee. Probing questions were added at the discretion of the researcher.

Researcher's Position

At least three areas of bias affect the research stance. The first area is that the researcher himself is a pastor in the same geographical area being studied. The study is written from the perspective of an insider-outsider. Because the researcher has investigated and attempted to overhaul and adjust the governance systems of multiple congregations, he has an insider perspective. Finally, the researcher has had significant negative experience in dealing with governance systems, which increases his desire to discover and implement a better system. The overarching position which will significantly affect the research is the researcher's personal struggle to balance pragmatism and authority.

Limitations of the Study

Seven senior pastors were interviewed for this study, and participants were limited to those serving in Michigan. Some of the study's findings may be generalized to the specific pastor's situation. Readers who desire to generalize some of the aspects of these conclusions should test those aspects in their particular context. As with all qualitative studies, the readers bear the responsibility to determine what can be appropriately applied to their context. Lincoln and Guba developed the concept of transferability, in which "the burden of proof lies less with the original investigator than with the person seeking to make an application elsewhere. The original inquirer cannot know the sites to which transferability might be sought."¹⁶⁴ The results of this study may also have implications for professors and church leaders serving in different capacities in the context of training future pastors for ministry.

¹⁶⁴ Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: Sage Publications, 1985), 298.

Chapter Four

Data Report and Analysis

The purpose of this study was to explore how senior pastors experience the implementation of the Carver Policy Governance Model in their congregations. Three research questions were framed to guide the study. The research questions were:

1. How has the Carver Policy Governance Model been implemented into the congregation?
2. What are the unique advantages of the Carver Policy implementation for the congregation?
 - 2.a. What are the advantages for order?
 - 2.b. What are the advantages for congregant and staff relationships?
 - 2.c. What are the advantages for the pastor?
3. What are the unique challenges of the Carver Policy implementation for the congregation?
 - 3.a. What are the challenges for order?
 - 3.b. What are the challenges for congregant and staff relationships?
 - 3.c. What are the challenges for the pastor?

In this chapter, the participants of the study will be introduced and their insights concerning the research questions will be presented.

The Study Participants

Seven ministers were interviewed, each of whom has served as a senior pastor for a least ten years. The participants all hailed from the state of Michigan. While their

names have been changed in order to protect their identities, the seven research participants will be briefly introduced. It is important to understand the ministerial context of each research participant so that their comments can be more accurately understood. This brief introduction will also allow comparisons to be made between those serving in similar contexts and contrasts to be made between those serving in differing contexts. Understanding the various ministry contexts of the research participants will also describe the frame of reference for this study, which helps to determine the applicability to the reader. Accordingly, each research participant will be described in terms of their church context, worship attendance, size and duties of staff, and unique details of their congregation's governance structure. These areas have been chosen because they have a potentially significant impact on one's experience of policy-based congregational governance.

Each of the pastors have been blessed with unique skills and leadership abilities. Therefore it behooved the researcher to reflect these unique traits within their pseudonyms by matching them with the leadership and personalities of the main characters of J.R.R. Tolkien's classic *The Lord of the Rings*.

Gimli has been in pastoral ministry for twenty-five years. Twenty-three have been as senior pastor. He has served an inner city congregation as senior pastor for the last nine years of its 150-year history. The congregation has an active membership of 900 and an average weekly worship attendance of 450. Gimli oversees a staff of ten, six full-time and four part-time. Within that staff are one associate pastor, one intern, and an office manager. He also works closely with a principal and gives pastoral support and direction to their Christian Day school of 142 students. Gimli began leading a change of

governance after witnessing great dysfunction and distress in the first two years and struggling with the church and school operating on different playing fields. In preparation for the needed change he enrolled in a Pastoral Leadership Institute and there learned of policy based church governance.

Legolas has been a pastor for thirty-five years. The last thirteen have been as senior pastor at his current suburban congregation. The congregation has doubled its active membership under Legolas's leadership to just over 1,000. Their worship attendance has grown to 620 weekly. They are currently exploring a second campus model. Legolas oversees a staff of fifteen, eleven full-time and four part-time. He works closely with two associate pastors, one who serves as his assistant and the other who ministers to a specific immigrant group. He also works closely with a fulltime business manager. Legolas discovered the difficulties and struggles concerning structure and governance while he was contemplating their call to him. After a difficult first year, he convened a transition team which over two years implemented a new policy-based board of directors. Legolas knew he needed help and brought in a denominational consultant to assist in the process.

Frodo has been a pastor for seventeen years, thirteen years as senior pastor, with seven of those years served at his current congregation, which is uniquely set in a small-town vacation/recreation destination. The congregation has seen great growth in membership, infrastructure, and staff under Frodo's leadership. Membership has increased from 400 active members to over 900. The average Sunday worship attendance is 325 in the winter months, ballooning to 700 in the summer months. Frodo leads a staff of nine-fulltime, with two full-time volunteers. The volunteers serve as office manager

and properties manager. He is the only ordained pastor. When he interviewed at the congregation he knew quickly that there were administrative and organizational problems. They had implemented a large number of policies without changing their structure. Frodo had to learn on the fly and eventually brought in an independent consultant who helped move them to a full board of directors system.

Elrond has been a pastor for thirty-seven years, thirty-two as senior pastor, with twenty-seven years at his current rural congregation. The congregation experienced exceptional growth when they relocated from the city to the country in 1997, with a current active membership of 1,600, and over 1,200 in weekly worship on three campuses. Elrond's main focus is ministering to and overseeing twenty-one full-time and sixteen part-time staff members. Three of these are associate pastors who serve alongside him. He also works closely with the three full-time business managers, one for each campus. Elrond has had the unique experience of leading the restructuring of the congregation three times: initially when he began serving them, a second time when they moved to the country, and again in 2003 right before they funded and built a \$13 million main campus. The last restructuring has them operating in a board of directors model that is fully policy based.

Arwen is the only female pastor interviewed. She serves a suburban mega-church as their executive pastor. She works from the second chair in a strong team ministry with the lead/preaching pastor. On an average Sunday attendance over two campuses is 2,300. Arwen ministers to and manages a huge staff of fifty-seven, thirty-eight full-time and nineteen part-time. There are eight other ordained pastors on the staff serving in a wide variety of specific ministries and supervised by the lead/preaching pastor. Arwen has

served the church as a pastor for twelve years, always in an executive support role that focused on staff leadership and administration. She has served her current congregation for the last five years. She was hired specifically to restructure the congregations governance and has moved from a partial policy structure to a full policy-based board of directors.

Aragorn has been a pastor for twelve years. The last ten have been served as senior pastor of a large congregation that operates a large parochial school with 280 students, in a medium- sized city. He leads and oversees nine full-time staff members, which includes an associate pastor, a business manager, and the principal of the school who oversees the entire teaching staff. The congregation has 850 members, with a weekly average attendance of 420. Aragorn had extensive management experience before his call into pastoral ministry. When he accepted the call his specific task was to unite the congregation and school under one administrative system. He accomplished that task quickly with a wholesale transition to a policy board of directors. But in the last few years, after some struggle and challenges, he has brought back the board of Christian education to assist the principal in administering the school. Aragorn was fully versed in policy governance from his secular training and work but had to reach out to a mentor pastor to fine tune those principles for use in the congregation.

Gandalf has been a pastor for thirty years, the last thirteen as senior pastor of a suburban congregation. He has now transitioned into an intentional interim pastor role, where he assists large struggling congregations with restructuring and training leaders. Gandalf's last congregation experienced great growth after he led them into a full policy-based governance structure, now serving 700 active members, and an average weekly

worship attendance of 450. Gandalf led a full-time staff of eight with an associate pastor assisting him, and a preschool director who oversaw a staff of twelve and a business manager. Gandalf knew the challenges of the congregation when he accepted their call. He was in the middle of a Doctor of Ministry program and was able to do an independent reading project on policy-based church governance. He also brought in a denominational consultant to assist the process.

Implementation

While this researcher was interested in learning how the Carver policy governance model has been implemented into each congregation, the responses the participants gave suggested that three experiences prompted governance change and six tactics were employed to make the transition. The similar experiences were as follows: 1) The congregation's need for governance change resulted from membership and staff growth; 2) A significant conflict preceded the change; and 3) Ministry suffered because of an overload of administrative duties. The similar tactics included: 1) a consensus overhaul of the entire governance structure; 2) reaching out to experts, consultants, and best practice pastors for assistance; 3) structuring with a clear delineation between the administrative and the spiritual; 4) the establishment of clear expectation policies for the senior pastor; 5) the implementing of a yearly performance review of the senior pastor; and 6) the necessity for a staff person focusing on business management.

Contributing Factors

Membership and Staff Growth

Many of the congregations served by the interviewees experienced marked growth that required the addition of staff and caused governing issues. Reflecting on the need for governance change, Elrond summarized:

We had raised almost \$13 million to relocate and build a new campus. In the middle of the planning, we became aware of the need for an expanded governance model. The planning board had grown to over twenty-two people. No decisions were easy or fast. It was over governance, and it crippled us. We streamlined to a six person board of directors with clear policies and accountability for me and our ever expanding staff.

Gandalf also reflected on growth precipitating governance change, “the challenge [for governance] was that the congregation was involved in a massive building campaign and relocation.” Arwen expressed the necessity of the structure for growth, “the board structure has been exceptionally beneficial as we have moved into a multi-site ministry.”

Conflict

Many of the congregations served by the interviewees experienced moments of conflict before their governance change. Gandalf described the conflict between two decision-making groups:

I discovered that they really were not doing policy governance; they only had a bunch of policies hanging over here for the senior to follow but were organized the traditional boards-and-committees, church-council way. Then I found out that during the vacancy before I arrived, they had huge upheaval about who was actually in charge: the vestry (a kind of board of directors) or the elders. Both of them were decision-making groups. The tension and upheaval were caused by two groups making decisions and then bumping into each other and arguing with each other. The model wasn't clear. So with all that I began implementing a full Carver System

by shifting the deacons' (the church changed the elders to deacons) focus to being a service group and not a decision group.

Frodo experienced an atmosphere of wider conflict, recalling, "Before the change there were a lot of wrangling and struggles and in-fighting. That vanished. And since all the problems I had within the old model were gone, the friction, and political battles, the emotional voters meetings were also gone." Pastorally attributing the conflict to weariness, Legolas explained, "There was a lot of lay fatigue. Chairs were saying, 'I have to have a meeting with my subcommittees and the committee and with church council.' We are meeting but not doing anything, and we are tired of it. Every year was a rotation of the seats, without any new people coming forth to lead."

Overload of Administration

Many of the interviews reflected on the excess of administrative tasks that accompanied their old models of governance. Legolas joyfully expressed the welcomed change in his ministry, saying, "For me it has cut the meetings down to a board of directors meeting each month and a board of elders meeting each month. On top of that, I set up task force meetings as needed." Looking back at his old system, Gimli stunned himself with a moment of self-realization, saying, "I have definitely a more freeing and relaxed schedule. It is kind of shocking for me to think about how much time I spent in the old system in meetings and how I now am freed up to spend more time with the people and with the staff." Pastor Legolas expanded on what the new governance system has meant for outreach to visitors and balanced time with the family:

It gives you the chance to do what we are supposed to do: visit, connect with visitors and new people. Most aren't home during the day, the only time you can do this is in the evening, so it frees you up to spend time with

them and disciple them. Having all kinds of meetings also affects the family life. I want to be with my family and I want to be with the new folks God has sent my way. I can do both when I am not bogged down with eight, ten, twelve meetings a month. It gives me more control of my schedule which benefits my wife and kids and now my grandkids.

While the research has focused on how policy governance has been implemented, it is intriguing to hear what precipitated the need for change and to hear the resultant joy and satisfaction experienced in ministry.

Transition Tactics

Consensual Overhaul

Pastors cannot be a lone voice of change when there is a need to transition to policy governance; the congregation and her leaders must be involved in the whole process. Gimli describes his process, recalling, “I learned of their struggles in the midst of the initial interview before I was even called. So when I got here I started evaluating their structure, brought the core of leaders around me, and taught them what needed to happen. What the Carver model is and how it works and then the work, almost two years of slow change.” Legolas cautions restraint, emphasizing, “Changing the system will not solve all your problems. It takes time; don’t rush it. Let the leaders and the people make the changes. Take it slow, step by step.” Frodo cautions against duplication, noting, “You can’t take a one-size-fits-all approach to the Carver Model; it has to be what fits best with the individual congregation and its senior pastor.” The congregation must be ready, willing and able to make the change.

Enlisting Help

Several of the interviewees expressed the need to seek outside help from experts, consultants, and best practice pastors. Aragorn turned to his experience as an associate and his former senior pastor, recalling, “I saw firsthand the implementation of policy-based governance when I was an associate pastor, and my ministry benefited greatly from the change. So when it was time to make that change here, I called my former senior pastor and used his expertise. I remembered the challenges they had and the solutions that were put in place, and I knew I needed some help.” Arwen expressed a constant need for outside assistance, saying, “Now I am always looking for ways and methods of improving the system and flow of our board of directors. At first I sought out help from the chairman of a para-church board that I had served on.” Frodo discovered a gifted leader in the midst of his congregation with the knowledge and experience to help with the change, “When I first got here, the board chairman was a Carver guy. He had helped with transitioning multiple components of a police department into a Carver Model and was kind of a Carver guru. Almost too much information came out of him to me. He was the architect here.” When Gandalf realized the need for change in his congregation, he was in the midst of Doctoral work, so “As my project for that class I delved deeply into the Carver Model and then brought my research findings to the leadership, because I discovered that they really were not doing policy governance. They only had a bunch of policies hanging over the head of the senior pastor to follow.” In the midst of improving his skill set, he also discovered the need for assistance, noting, “Don’t think I did it all. I left out one part. I reached out to find a guru to get us fully in policy governance. He was a huge help with the nuts and bolts. He mentored me and the transition team through the

process. Sometimes you need that outside voice to help you through the weak piece and be a coach.”

Separating Administrative and Spiritual

The requisite need for clear delineation between the administrative functions and spiritual functions was also expressed. Pastor Gimli became very passionate and called for a cautious approach to adopting a worldly version of the Carver Model:

The elders are called lay ministers. They chose a chairman and he sits on the board of directors. The lay ministers’ function is to work along side of me, focusing on pastoral care and assisting with worship and reaching out to delinquent members. They focus on the spiritual end. They are helpers to me, and I realize that they fill in those functions that I am not gifted in. I would say that the Carver Model can’t function in the church as it functions in a non profit. The church has to retain a specific leadership group that deals with the spiritual.

Gandalf pointed out that from the beginning of the transition he transitioned the spiritual leaders of the congregation into a service-focused group rather than a decision making group:

I began implementing a full Carver System by shifting the deacons’ (changed the elders to deacons) focus to being a service group and not a decision group. And elevating the vestry into the role of the decision making board of directors. The switch from fifteen people in authority to being service-oriented was a tough sell. So I started with the chair and vice chair and showed them that this was the root of the power problem, confusion, and disunity. I then pulled in a few from the vestry and got them on board, and according to God’s timing, it fell into place.

Within a discussion about denominational oversight versus congregational autonomy,

Arwen summarized her churches structure:

The board of directors is responsible for all of the ministry and activities and staff of the church. We do have a high level of autonomy with how we do that. Our system now is designed to allow the lead pastor to have full operational authority in worship and discipleship and teaching, and me the executive pastor to have full operational authority in all the administrative functions.

Expectation of the Senior Pastor

Another tactical theme expressed by the pastors focused around the establishment of clear expectations of the senior pastor. Pastor Frodo in a moment of levity explained it with a football analogy:

The policies are the field--the boundaries; the outcomes are the touchdowns. You are free to call the plays. You are accountable to the team manager for how the team's playing. I started seeing the beauty of the system, and I saw that it really frees you up for ministry. The pastor with the staff can be very agile and adapt and change directions quickly. But on the flip side you have the burden of responsibility.

Legolas described the same principle but with a sensitivity to the congregation's needs, saying, "I think it clarifies and front-end loads what is expected, what are the parameters. Here are the boundaries, and that empowers the pastor to lead and initiate change, low and slow, at the pace you think the congregation can handle." And Gimli summarized, "The board tells me what to focus, on and it doesn't change all of a sudden. The board is very intentional."

Pastoral Performance Reviews

Many of the pastors expressed that the companion to clear expectations is regular review of their performance. Arwen explained one of the top priority policies of the board, saying, "The board does a rigorous yearly evaluation, review, and assessment of me and the lead pastor." Pastor Elrond painted a broad picture and then got very specific about the evaluation process:

The governance board is used for broad oversight plus input in strategic planning and evaluation. We use the gifts of talented people to broadly help us direct the church. But they do not get overly involved in the day-to-day. But they get involved with me; they administer a yearly performance evaluation of my leadership

compared to their set goals. It has stung a few times but overall has been a huge help for me to keep those clear goals in the front part of my ministry.

Legolas balanced his comments about expectations with his thoughts about accountability, commenting, “The discussion for me around accountability is ‘what is a win? How is that defined? What are we trying to achieve? And did we achieve it?’ The board helps me with that process when they review me every year.” Gandalf offered this impassioned revelation:

I have said it to so many people, I have never had so much freedom to do ministry than under the Carver Model, and I also have not had such a high level of accountability. I had never had a performance review before, I had been a pastor for seventeen years and had never had anyone sit down and evaluated what I was doing. That has been a blessing, huge blessing, because I can only go off course for a limited time, and I need some course correction. A review helped me see the areas I needed to grow and helped me move in a direction to be better equipped.

Business Manager

Six of the pastors listed having a business manager (or its equivalent) as a staff position. Pastor Arwen actually fulfills that role while also ministering to a large support staff of fifty-seven. Aragorn described the working relationship with the business manager, noting “The best practice here is when we had the wisdom (which really came from the policy model) to bring on a full-time business manager who oversees everything operational: HR, facilities, and finance. He is a cut-and-dry, black-and-white guy, which balances my dreamer/vision function. That balance is very critical and very satisfying. We have a mutual team dynamic whose spirit is caught by the other teams.” Frodo summarized with words of encouragement and caution:

Policy governance works best in a congregation that is large enough to employ a business manager or someone like that, who helps mitigate and

takes on a big portion of operational responsibility. In a smaller congregation all that responsibility would also fall upon the senior pastor or the sole pastor. And it depends on the pastor's giftedness and his skill set. He just has to be a people person, collaborator. And even if he has those gifts, if there is no help on operational side, he will just be swamped by the sheer weight of everything that is on his plate.

Unique Advantages

Although the preceding data presented an overview of why congregations have moved into a policy governance system and how they approached the transition, this discussion has served as a prologue to the main focus of this research: the exploration of the advantages and challenges of the system.

Advantages for Order

All of the interviewees expressed advantages the Carver Model provides for good order in the congregation. Pastor Arwen expressed an overall view, saying "It has been so good for the congregation. It prevents us from being a top-down congregation, and we keep seeing leaders develop who are able to reflect the voice of the congregation." Elrond praised the present as he remembered the past, saying, "Over-governance cripples a church, prevents growth, slows decision making. Our streamlined governance eliminates worthless meetings, keeps good people serving in their gifted area." Aragorn went deep into the inner workings of his congregation, while also looking back at how things used to be:

My role on the board is to make sure everyone is going in the same direction. Also, the calendar, building use, and finances are way better coordinated because they all go through a central planning agency (staff). People can't call the church office and say, "Put us on the calendar for this event." Everything goes through staff. We make sure it is balanced, and you have to have a staff link and to make sure it is in line with our vision.

Staff has to say, “It’s not the right time for that.” or “It’s not a good fit.” The item that has helped that is under my direction we developed a new ministry planning guide, more policy, but it helps people plan and flow from our vision from the very start of an idea. One requirement is that you have to begin an idea with four to six people already on board, supporting and resourcing that idea.

Frodo also was looking in the rearview mirror while rejoicing in his present situation, saying, “I have been entrusted with the ministry and can actually do it. And not be held hostage by operational and budget issues. Or to those who have their own preference from the business world or their own agenda.” Aragorn, while expressing the past challenges of church and school being separately administered, summarized, “Policy governance has opened us up for growth as it required us to consolidate our budgeting and finances, and has brought the church and the school together.”

Advantages in Congregant and Staff Relationships

All of the pastors interviewed served larger congregation with multiple staff. They expressed that all relationships have been enhanced with the change of governance.

Pastor Legolas focused on the development of and relationship with congregation leaders:

Every year was a rotation of the seats, without any new people coming forth to lead. And now recruiting people for the task forces is easier. You don’t have to tell them it’s a three-year term. It is, “We do this or accomplish this” rather than sit on this board or committee for three years. On a task force you have an identifiable goal, a streamlined time frame, and an idea of whether you are successful or not. It helps the church do what they want to do and not be bogged down or caught up in a bureaucracy and frees people up to experience joy in ministry.

Gandalf has seen an increase of servant leadership in his congregation and explains the process that has been developed to identify and empower members for ministry service:

Now we know where to put people: those who are strong in decision making and those who are service doers. Looking back, we had the wrong people on vestry and the wrong people on the deacons, so we stepped back and took a good look at personalities and giftedness and make those adjustments. This is a *Good to Great*, Jim Collins thing that applies so strongly to the church. Not just on the bus, but on the right seat on the ministry bus. But there were those people that needed to be off the bus, and they kept hanging on to the back axle.....and I had to say “Let go, let go, this is not where you are gifted for.” But then also trying to find the place for willing servants to serve. Our structure allows and equips people to serve in meaningful ministry ways.

Other pastors expressed the benefit in staff relationships; with the senior pastor and with the wider congregation. Frodo articulated improved relationships with both:

I have the freedom to engage in ministry, to focus on the ministry staff, to be in prayer and study with the staff, to plan together. The staff has the ability to bounce ideas around, and also bounce things around with the board members and with the elder/deaconess team. I know I always have to make the final decision on many things, but I have the support of all these people who have given me input and support and council.

Elrond has seen his staff free up for ministry, “Now the most important ministry decisions are made by staff. The governance board through policy has freed them up and given them broad oversight and input in strategic planning.” Pastor Gimli summarized, “It’s a beautiful thing, I am able to see the staff free to do their thing. And that brings me great joy as I see their joy. The system allows them to dream and do their stuff, which I truly love to see.”

Advantages for the Pastor

In the midst of expressing the advantages of a policy system to order and relationships, the advantages to the pastor were also made evident, as the overall ministry flows better and the chance for conflict with staff and members is markedly decreased. Advantages were expressed in three other critical areas; a sense of ministry and life

balance, marital fulfillment, and the opportunity to use gifts. Arwen has found that sense of ministry balance, saying, “The board is pretty hands off. They give me the freedom to do what I need to do, what I have prayerfully decided, but always within those boundaries of the policy manual.” Gandalf sounded like he was reading from Arwen’s script. “I have said it to so many people- I have never had so much freedom to do ministry than under the Carver Model, and I also have not had such a high level of accountability.” Legolas also expressed a newly felt sense of balance, “I know that I am now very consistent with taking my day and now days off. And I feel different when I take vacation time, not that ongoing ‘I hope everything is okay without me there.’ That in itself is very freeing. In a way I have joy in ministry even when I’m not there.” In addition he revealed a greater sense of balance and fulfillment in his marriage:

I also remember that my wife used to warn me or give me a notice that I was overloading my schedule, and I don’t think she has done that for a long time.

I think a policy model with help clean up that schedule clutter, but it is really up to the individual pastor to make those changes for themselves. It will help you, but it won’t do it for you.

Frodo expressed a new sense of joy experienced by his wife:

As for my wife she doesn’t have to bump into or be involved in any of that inner working stuff; nobody is chewing her ears off about something they don’t like. There is still the typical saint/sinner personality kind of issues. She has thankfully experienced a high sense of family and harmony and unity here that she hadn’t experienced in other places.

Finally, Aragorn has found and used a gift he never thought he had which have brought him great satisfaction in ministry:

First I am using some gifts now that I never knew I had. God has put me in this spot to get more out of me. I have discovered how much I enjoy the administrative side of a large church. Administrating a staff of forty is really ministry to the staff, what a blessing that is. Some pastors don’t see it that way, but I do. I have found so much dependence on my

administration team: me and the principal and our business manager. It is a whole lot of fun to work together.

Many advantages to the Carver system were summarized by the interviewees, yet most of them were also cautious and expressed that the change of system will not solve all of a congregations problems. Many unique challenges within a policy governance system were also summarized.

Unique Challenges

When analyzing the data that focused on the advantages of the Carver governance system, agreement between the interviewees clearly emerged. In the analysis of the challenges that level of agreement was not present. In fact, each individual pastor/congregation seemed to have a unique challenge that they didn't anticipate and which has been or still needs to be corrected.

Challenges for Order

Six of the pastors expressed challenges for maintaining order in the congregation. No tangible themes emerged; therefore each of their unique challenges will be reported. Legolas revealed a few challenges, the task of orientation and board members slipping into a management mindset:

Suffering is probably too strong of a word. Since we implemented the change, we now have a complete changeover of the board members. I have found it difficult to get new board members to completely buy into the system. They have a general idea what it's about. Managers want to manage and they will want to manage you. In the last few years I have felt more managed by the board than before. Sometimes we have lost the idea of governance and fell back into management. I need help to make sure the board and I are on the same page. It takes time. I do an orientation when they come on, but it doesn't seem to take, and the longer they stay

on the worse it gets. I guess it's natural: people care about their church and when they are elected to the board that sense of care turns to management. They think they are helping you, and I want to say, and do say "Hey let me and the staff take care of those things." And how do you report well to the board? I have a hard time with that, especially when I report on other staff members, too little, too much, too personal. I suppose that aspect will be an ongoing challenge.

Aragorn's challenge is similar to Legolas', the tendency for the board to drift from its purpose:

Our challenge right now is to keep defining exactly what the board of directors does. I wasn't getting any push backs or even feedback. I think they were just so happy to have a new senior pastor that everything I did and suggested was rubber stamped. You tend to get concerned when no one is saying, "Wait, why not this or be careful with that, or you getting close to overstepping." It gets almost to a point of feeling like you have no support without constructive criticism and questioning. They weren't very active: they just listened to reports. It morphed back into a church council type group. So that transition back to a real board of directors took some time.

Pastor Gimli revealed that the cookie-cutter approach during their implementation created a challenge:

When we set our policy, we basically took what I think three or four other churches were doing and took the one that seemed to fit us best. Now those have had to be fine tuned over the years, which has been a hassle, and I wish now that we took that a little slower and tailored policy for us. I am thinking that at some point we need to bring someone in an expert in to help us fine-tune our policy manual for us. So we can go to the next level. You know, someone who can tear it up and break it down and ask some hard questions. How are the ends? Are you really living them out, or is it lip service? To challenge us.

Aragorn echoed Gimli, "We have to go back and redo our policy manual to reflect us, originally I think they just took some other church's policies and changed the name on the top. We need to make it our policy manual."

One of Gandalf's challenges resembled Gimli's and Aragorn's but revolved around one specific policy:

We struggled with ministry monitoring. We did great with financial and budget monitoring. We struggled with establishing specific measures which identified health and growth. We brought a Carver expert in, and he helped with that process. Sometimes you need that outside voice to help you through the weak piece and be a coach.

His other challenge was changing the members' view of congregation meetings:

We also had to tweak the concept of "voter's meeting" to information meeting. People were expecting to show up and do some voting. So now one meeting a year they vote new members onto the vestry. Two other meetings are purely informational. We might sneak a "Is everyone on board with this directions, etc.," and everyone claps or yells "aye!"

Finally, Arwen shared a challenge that has caused board cohesion to suffer:

Sometimes because of the one-year term, we lack and miss the board cohesion and that development of relational trust. Some years it seems like we just getting going and then members leave, and new members come on. Perhaps a two-year term would be better. By the time the board is really performing and moving, then boom it changes. It's frustrating. Too much time is spent on reviewing the governing principals and the specific policies, so the new people know them. The board only meets six times a year; they are four hour meetings. I would like to see monthly and shorter meetings, because things come up and changes and decisions need to happen.

Pastor Frodo shared what could be an overall thesis statement for Carver Policy

Governance as it applies to church order: "You can't take a one size fits all approach to the Carver Model, it has to be what fits best with the individual congregation and its senior pastor, and it needs to be adjusted and tweaked as we move along in ministry."

Challenges in Congregant and Staff Relationships

Only three pastors expressed challenges with regard to member and staff relationships. One revolved around the communication to staff, and the other concerned the unfortunate task of reducing staff. Aragorn shared the difficult task inherent with a

system in transition, saying, “The board members who were carry-overs from the church council had a hard time transitioning from telling the staff what to do, to allowing the staff to bring things to me and then me releasing them to do ministry.” Pastor’s Frodo and Gandalf were challenged by the unexpected callousness of policy when it comes to reducing staff. Frodo emotionally recalled his challenge:

I realized that we were spending way too much on staff and that two fulltime positions needed to become part time. We were spending over 80 percent of our budget on staff. I took the info to the governing board, without addressing how this was going to affect the congregation and frankly, the two staff members. It was approved, and I told the two staff the news that they are being moved to part-time. One had been here for ten years. It was like a bomb went off.

Gandalf expressed a similar situation with great emotion:

I also had a very active role in the hire/fire role. The hire was great; the fire was difficult. As we got into the new model, it was obvious that we were over-staffed and not utilizing our volunteer corps. Policy insisted that I had to shift one lady to half-time and I kept avoiding it and finally got consensus from the board. It was announced at a voter’s meeting and I just got attacked for callously affecting this single mom with a family. You are heartless. Now no health insurance, like we kicked her to the curb. It was nasty.

Pastor Frodo again provides a great conclusion, “So I do have some battle scars, but I would never go back to the old system. But I think the Carver Model has to have some consideration that the church operates differently than the corporate world. We have to remember that we are the body of Christ and operate in the spirit of Christ.”

Challenges for the Pastor

Although many of the pastors expressed a great advantage in the Carver Model for attaining a sense of balance in life and ministry, in one case, the transition challenge elevated to suffering and marital strife. Arwen expressed the challenges when she began

her current ministry, “There was a huge learning curve. Way too many hours when I was first here, learning the system, figuring out how it works and struggling to figure out my exact responsibilities in their system.” Pastor Aragorn expressed frustration with his lack of balance but admits that he had brought in on himself:

I do get frustrated mostly with Thursdays. It's my admin day. I meet with the admin team and with the staff. It is very draining, but I can't find a way to spread all that out. Plus my day off is Friday, so I can recover. I seem to have to compartmentalized things... Monday is total worship planning day. Tuesday is meeting with the vicar day. Wednesday is teaching day, two Bible studies and school chapel. I write my sermon on Saturday. I do all the team work on Monday through Thursday. I just have to do it that way. I have to spread some meetings out to staff. I am here too many nights. It's my own fault and I am working on making some changes and hopefully that will serve for better and more frequent family time. But I do honor my day off, and I take my vacation time away. I need to say “no” to more things.

Finally and most severely Pastor Gandalf candidly revealed a time of great pain and also expressed how that has changed within a new role and direction:

My wife didn't like my new role in the Carver System, CEO senior pastor. She eventually saw a change in me. It hurt when she told me, “you have to leave all of that at church, hang your CEO thing on a hook in the hall when you come home.” Now since I have moved on, I have seen clearly that I was flirting closely with burn-out. My wife saw it, but I didn't. The Lord must have because I am here now, in a new awesome capacity as intentional interim pastor. I realize that I lost that sense of balance and self care. I lost that sense of balance even in the midst of a system that I think is much more conducive of balance for the senior pastor. I allowed myself to take on way more than I needed to and it affected especially my wife. I finally had to agree with my wife. I was not the better version of myself anymore and that sticks right here in the front part of my mind. I don't want to be there again. My wife confided in me that for the last year or two that she hated to go to church because of all the push and pull on here, and the weird tendency for some people to try to get to me through her. She told me a few months ago, that she now can think about Jesus when she comes to church. I injured my bride by my vocation, or rather, my skewed version of my vocation. I feel really good right now.

Further Analysis

In further analyzing the data, the researcher discovered two exceptional and passionate summary statements that clarify and clearly speak of the advantages and challenges of the Carver Model. Pastor Frodo while expressing thankfulness for the system, also suggests a cautious approach with a specific criteria:

The policy system is not a silver bullet; it has to be worked. And a constant working. And I think it really depends on the context and character of the congregation. Policy governance works best in a congregation that is large enough to employ a business manager or someone like that, who helps mitigate and take on a big portion of operational responsibility. In a smaller congregation all that responsibility would also fall upon the senior pastor or the sole pastor. And it depends on the pastor's giftedness and his skill set. He just has to be a people person, a collaborator. And even if they have those gifts, if there is no help on the operational side, he will just be swamped by the sheer weight of everything that is on his plate.

Reading from the same script, Pastor Gimli elevates the blessings of the system, while expressing a three-point criteria:

Not every church should use the Carver Model. You need a senior pastor who can cast vision and work closely with staff and equip them. That wasn't my gifted area, to pour time into staff and see them blossom. But you got to have that. And you have to have staff members who can balance that freedom with accountability. And have board members that say, "We are not going to get into the weeds all the time; we're not going to get involved in the places we shouldn't." And not every congregation has those three. I don't want policy based to be something that fell out of the heavens, and every place needs to go that way.

Summary of Findings

In this chapter, the participants of the study were introduced and their personal experiences and insights concerning the questions that guided the research were analyzed and presented under common themes. The openness to express at times difficult situations and memories was greatly appreciated. It was certainly evident that each of

them desired order in their congregation and personal satisfaction in ministry, while expressing a deep love for the people they serve and the staffs that they manage. An overarching summary was best expressed by Pastor Frodo, as he admitted that even in the midst of a governance system that gives him so much decision-making freedom, he needs collaboration:

I have discovered that many decisions require input from others so I can make the best informed decision. So we added a piece an executive pastoral committee to assist me when I need it. Some would say this violates the senior pastor's responsibility to make full operational decisions, but I said I could decide to place some decisions within a group to better help me make that decision. It only meets when I call for it, and now I can even hand the decision to the committee to vote on if I desire. I just don't want to survive; I want to thrive. And I need council and help.

The next chapter will be dedicated to consolidating the research from all the literature with the interview data by comparing and contrasting, after which the researcher will offer conclusions, recommendations for further research and some resources to assist with the implementation of the Carver Policy Governance Model into a congregation.

Chapter Five

Discussion and Recommendations

The purpose of this study was to explore how senior pastors experience the implementation of the Carver Policy Governance Model. While wealth of resources can advise how to start most every aspect of ministry and run effective programming, few resources explain how to sustain both pastor and congregation in a long-term ministry.

This research sought to fill this gap by providing insights on how pastors have experienced a transition in the administration and governance into a policy-based system for new senior, executive, or lead pastors and for seasoned pastors who find their energy depleted and their joy for ministry waning.

This study was guided by the following three research questions:

1. How has the Carver Policy Governance Model been implemented into the congregation?
2. What are the unique advantages of the Carver Policy implementation for the congregation?
 - 2.a. What are the advantages for order?
 - 2.b. What are the advantages for congregant and staff relationships?
 - 2.c. What are the advantages for the pastor?
3. What are the unique challenges of the Carver Policy implementation for the congregation?
 - 3.a. What are the challenges for order?
 - 3.b. What are the challenges for congregant and staff relationships?
 - 3.c. What are the challenges for the pastor?

First, the current literature on the Carver Model, congregation pastoral leadership, contemporary approaches to church governance, and the congregational implementation of the Carver Model were reviewed for insights into these three research questions. Then interviews guided by these three research questions were conducted with seven senior pastors who have been serving their congregations for ten years or longer. The pastors served in different denominations and different demographic settings but were united in their commitment to a policy governance structure that operated with a board of directors model. Their answers to the three research questions were analyzed and presented in the last chapter.

Summary Themes

Both the literature review and the interview data demonstrated: that pastors face many challenges in regard to the governance of the congregation they serve, that many medium to large congregations¹⁶⁵ have benefited from a transition to a policy based board of directors, and that congregations who have made that transition experience some unique challenges inherent in the policy governance system. Eight separate themes surfaced from the synthesis of the literature review and interview data.

Resourcing

Every pastor interviewed expressed the need to reach out to others for resourcing and help. Many had brought in experts to assist their board of directors with the changes and fine tuning. Others revealed the same need, and their plans to make that happen soon

¹⁶⁵ A medium to large congregation averages over 200 for worship services and maintains multiple fulltime staff.

and the congregation's willingness to spend money to make it happen. Leadership structure consultant, John Kaiser, in *Winning on Purpose*, cautions against an isolation attitude:

There are pastors and boards that avoid consultation and training. Some may not be aware of the wealth of resources available to them. Some may not want to expose their performance to evaluation. Perhaps others think that training and coaching are only for leaders who are not quite up to the task. Whatever the reason for not getting help, functioning in isolation is not the way of the winning team.¹⁶⁶

Carver governance guru, Ted Hull, makes his point by employing a sports team metaphor:

A good coach is constantly pressing the players toward excellence, while pointing out ways that the team can improve. That doesn't mean the coach is smarter or can play the game better. Rather, the coach draws upon his or her experience and understanding of the game so the players around them can succeed. Boards are no different. They are teams. They need someone from the outside to provide a game plan for the team and the perspective that challenges a team to be the very best it can be.¹⁶⁷

Kaiser provides a great summary, saying, "Wherever your leaders may fall on the spectrum effectiveness, a team needs training and coaching to improve its game. And as a team sport, ministry is worth the investment."¹⁶⁸ Pastor Gandalf, providing a simple, yet profound synopsis, said, "Sometime you need that outside voice to help you through the weak piece and be a coach."

¹⁶⁶ John Edmund Kaiser, *Winning on Purpose* (Nashville: Abingdon Press, 2006), 84.

¹⁶⁷ Ted Hull, *Focusing Your Church Board: Using the Carver Policy Governance Model* (Winnipeg, Canada: Word Alive Press, 2015), 119.

¹⁶⁸ Kaiser, 86.

Biblical Based Context

At the conclusion of each interview, I asked each of the pastors if they would share with me a copy of the policy manual of their board, or any charts, graphs, or documents that help with training and order. Each of them gladly handed me at least one resource and, in one case, a copy of the training packet given to each new board member. In my analysis of the various policy manuals, I was pleased to find that all of them established a biblical framework within their policies. All of them placed in the midst of the manual multiple scripture readings that guided their policy. Five of the manuals highlighted Saint Peter's words from his first epistle, to give an immediate introduction to the policy process, "Whoever serves, as one who serves by the strength that God supplies; in order that in everything God may be glorified through Jesus Christ. To him belongs glory and dominion forever and ever. Amen."¹⁶⁹ Further analysis revealed an abundance of scripture written within the policies surrounding desired outcomes. This tendency shows the churches' use of policy governance to keep the focus on kingdom goals and the guidance of the scriptures. Aubrey Malphurs, in *Leading Leaders*, includes a comprehensive list in the appendix entitled "Scriptural Basis for the Church's Ends Policies."¹⁷⁰ I have also included in this project a sample of a best practice policy manual, replete with biblical direction.¹⁷¹

¹⁶⁹ 1 Peter 4:11

¹⁷⁰ Aubrey Malphurs, *Leading Leaders: Empowering Church Boards for Ministry Excellence* (Grand Rapids, MI: Baker Books, 2005), 234-239.

¹⁷¹ See Appendix C, page 103.

Specific Pastoral Character

Many of the interviewees indicated that there are certain pastoral characteristics and skills are required to be able to work and function within a policy governance model. These included collaboration, vision casting, teamwork, and multitasking. Frodo revealed, “He just has to be a people person, a collaborator.” Gimli explained, “You need a senior pastor that can cast vision and work closely with staff and equip them.” Not just any style of leadership is necessary for pastors to thrive in the policy governance model. The pastor needs to be an equipper. Bob Farr identifies this pastoral trait in *The Necessary Nine*; in his chapter entitled “Lead Up and Manage Down,” he writes, “The larger the church grows, the more the pastor needs to be involved in identifying and equipping leaders rather than leading and implementing every ministry. Remember, a church can only grow at the rate the number and depth of leaders develop.”¹⁷²

I conducted my interviews in each pastor’s personal office space and noticed that none of them were very tidy. It was evident that they are all “stackers,” not because they are not organized but because that is how they work. Each stack represented an aspect of an ongoing and engaged piece of their ministry and work. I discovered a lot of talk about the contrast and challenges of being a stacker versus a filer, especially on some leading business blogs. The personalities and office space of the interviewees came to mind when reading this:

Stackers have inclusive minds, assigning value to most ideas, things, and papers. Their inclusiveness makes prioritizing, sorting, and deciding a challenge. Stackers are usually visual learners and see life as a weave of

¹⁷² Bob Farr and Kay Kotan, *The Necessary Nine: Things Effective Pastors Do Differently* (Nashville: Abingdon Press, 2016), 61.

ideas, and they love to learn, explore, and think in a non-linear way. Their working method can appear random to the onlooker, but they're laying out a complicated, continual, chaotic map in their mind.¹⁷³

Not every pastor has been designed and equip for ministry within a policy governance congregation. In many ways it would benefit the congregation to build and sculpt their individual expression of their system around the gifts and personality of their senior pastor. Pastor Gandalf provided an apt conclusion, noting, “The CEO senior pastor absolutely has to be that guy who thrives on having all kinds of spinning plates in the air at the same time.”

Full Implementation of the Carver Model with One Addition

The literature review in Chapter Two and the interviews confirmed that to implement a policy-based board structure the wholesale use of the Carver Model is needed. The interaction and organization of the four policy areas (Ends, Executive Limitation, Board-Executive Relationship and Board Process) are absolutely essential. I observed that two of the interviewees revealed challenges when their congregations made the mistake of not fully implementing those four interrelated pieces and had to back up and fine-tune. I was able to review and analyze how each congregation personalized and applied the four policy areas. Again, Appendix C contains an example of a best practice manual. Four of the congregations retained a board of elders, or its equivalent, when they transitioned to policy board governance. Two of the congregations made the mistake of dissolving their elders board and later had the challenge of reworking the structure to

¹⁷³ Consilio, “Stackers and Filers,” Consilio Love Your Work, May 15, 2011, accessed March 17, 2018, <http://www.thinkconsilio.com/stackers-and-filers>.

reinsert the elders and establish their authority. The congregation that Elrond serves as senior pastor has a cadre of three other ordained pastors. This group of four essentially serves as the board of elders with Elrond the link of accountability to the board of directors. All of this leads to the absolute conclusion that the use of the Carver Policy Governance Model in a Christian congregation necessitates the inclusion of a fifth core policy focus; Governance Board and Elder Relationship.¹⁷⁴ Although all the policy language can seem complicated, it is needed for good order and mutual accountability. Once the system is understood, agreed upon, and actually working, it becomes rather simple and, I believe, blessed. Thom Rainer and Erich Geiger, in *Simple Church*, encourage churches to move from mission statement to real mission by keeping it simple:

A simple church is a congregation designed around a straight-forward and strategic process that move people through the stages of spiritual growth....it is not carelessly thrown together. It is not haphazardly planned. The ministry does more than “just happen.” It is thought-out. It is structured. It is designed with care.....it is not confusing; it is easy to grasp. The leaders know it, and the people understand it. The process is intentionally kept simple. It is not lengthened. It does not change every few months.¹⁷⁵

Clear Separation Between Administrative and Spiritual

The fifth theme that emerged from the synthesis of literature and interview finds its genesis in the inclusion of a board of elders, or its equivalent, into the policy board model. The board casts the vision, establishes the Ends, establishes accountability with the CEO senior pastor and governs via policy. The board then gets out of the way of the senior pastor and the elders and whatever staff is leading the ministry. The administrative

¹⁷⁴ See Appendix C, page 103, and Appendix D, page 128, for a visual display of that governance system.

¹⁷⁵ Thom Rainer and Eric Geiger, *Simple Church* (Nashville: B&H Publishing Group, 2006), 61.

tasks of the congregation are also governed by the board through policy. All of the pastors interviewed expressed a freeing aspect of this arrangement. I believe the beauty in the system is that the spiritual aspects, which is the ministry of the church, are clearly separated from the administrative. In addition to this delineation, many of the congregations established a clear chain of command and clear sense of accountability that includes all the members of the congregation. While clarifying his metaphor of the church as a team, John Kaiser summarizes:

When parents act like children, we have a dysfunctional family. And when shepherds act like sheep, we have a dysfunctional church. There is no way to have accountable leadership if you do not know who to hold accountable and for what. The congregation is there to minister. The pastor is there to lead. The board is there to govern. The staff is there to manage. Don't mix up the positions if you are playing to win.¹⁷⁶

The practical solution that has been used by many is a simple, yet clear plan for staff organization. Many have written plans. One pastor shared his "Staff Organization Chart," with every person listed, the chain of accountability displayed, a listing of the three planning groups, and when they meet.¹⁷⁷ The church is organized for action and with a plan for planning.

Higher Level of Relational Trust

This reality almost goes without saying: to implement the Carver Model with the unique additions required for use in the church, a high level of trust is an absolute must. The challenge is how to develop that trust. Trust in the church is modeled by servant leaders as the pastor leads the leaders and applies the spirit of Christ and grace to all

¹⁷⁶ Kaiser, 83.

¹⁷⁷ See Appendix E, page 129.

things. Les Stahlke calls his Carver hybrid, “The Relational Model.” He focuses the model around servant leaders:

Servant leadership is a quality that characterizes those who are the source of authority to others in a relationship-oriented Church. Servant leadership includes such values as care concern, valuing the worth of others, service, help, and the like. Servant leadership can be demonstrated by anyone who is in a position of authority in a Church. In congregations, everyone has some authority. We often think of authority in a “top- down” manner. Our governing charts, which place the “highest” level of authority at the “top,” suggest the opposite of the kind of authority that supports those above. A better organizational “chart” is the image of the tree, where those with the most authority support the weight of those above.¹⁷⁸

Surprisingly, the concept of servant leadership was developed in the corporate world.

The phrase “servant leadership” was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970. Greenleaf explains:

The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions... The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,” servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.¹⁷⁹

Would it be in the church? Yes, hopefully in whatever structure the body of Christ employs to govern and most definitely a requirement within the Carver Policy

¹⁷⁸ Les Stahlke, “Introduction to the Relationship Model,” *The Relationship Model*, accessed March 24, 2018, www.relationshipmodel.com/church.

¹⁷⁹ Robert K. Greenleaf, “The Servant as Leader,” Center for Servant Leadership, accessed March 24, 2018, <https://www.greenleaf.org/what-is-servant-leadership>.

Governance Model. Jane Fryar, who holds a Doctorate in Strategic Leadership, offers a list of servant leader qualifications from her book *Servant Leadership*:

Servants leaders work to help others succeed. They work for their people. This kind of service requires both humility and the willingness to admit our vulnerability. Servant leaders need not fear their limitations. We have freedom in Jesus' pardon and the power to ask for forgiveness, help, and the insights of other people. Our followers do not need a superhero who stands above the fray. They don't need a paragon of virtue who always knows what to say and do. The need Christ-like servants who care for them with His compassion, who serve them with His love. The need leaders whose primary identity rests in their service for Christ and His people.¹⁸⁰

She synthesizes servant leadership and trust in her companion book *Trust and Teams*:

Trust is a powerful but fragile organizational asset. Servant leaders recognize its importance and zealously nurture the process by which it develops. They communicate openly and continuously, act with decisive boldness when trust is threatened, use persuasion rather than coercion or manipulation, and deal wisely with resistance.¹⁸¹

Fryar provides a wonderful pattern for all those who lead the church.

Continual Evaluation

The seventh theme that flowed from the literature and interviews was the process of evaluation. An integral component of the Carver Model is continual monitoring and evaluation. The monitoring task appeared to be a natural: monthly reports and analysis, communication within the board and to the staff through the senior pastor, and communication to the congregation through website, newsletters, weekly announcements, official meetings, and informational gatherings. The process of evaluation is not as easy.

¹⁸⁰ Jane L Fryar, *Servant Leadership* (Saint Louis: Concordia Publishing House, 2001), 30.

¹⁸¹ Jane L Fryar, *Trust and Teams* (Saint Louis: Concordia Publishing House, 2002), 112.

Don Hotchkiss encourages congregations to make the evaluation process routine, writing, “To be constructive, evaluation has to become a routine, nonthreatening part of congregational culture.” He explains how this can happen, “when leaders stick to a routine of serious, periodic evaluation and set an example of openness to feedback and respond to it by learning and improving their performance.” The process of evaluation tends to run more smoothly when there is a clear understanding of expectations. John Kaiser summarizes, “If the board of a congregation is going to hold its lead pastor accountable in a fair and meaningful way, it must agree with the pastor in advance on a set of standards for evaluation.”¹⁸² The establishment of a senior pastor job description is one way to agree on an advance set of standards.¹⁸³

Implementation of Teams

Another theme that emerged from the interviews was the adoption of service teams, a.k.a. ministry teams or action teams. Such teams are natural, and at times intentional, result of a clear delineation between the group(s) who make decisions and the groups that serve through various means. The result is the mobilization and releasing of members into actual ministry: working, serving, caring, teaching, sharing, helping, listening, evangelizing, building, feeding, transporting. Governance and ministry expert, Dan Hotchkiss, observes that this freeing up of members for service is not a uniquely Christian method:

¹⁸² Kaiser, 74.

¹⁸³ See Appendix F for a best practice example, page 130.

Once upon a time, Americans joined congregations in the secret hope that one day someone might ask them to serve on a committee. Today that rarely happens. In fact, many of our most vital congregations now lure members by boasting about their lack of tedious "church work" and baroque organizational structure. They recruit, equip, and deploy people into lives of faith and service, not into committees. These new-style churches, synagogues, temples, sanghas, and mosques have discovered something that should have surprised no one: A congregation that invites people to participate in organizational life appeals to only a few, but a congregation that invites people directly into spiritual growth and service appeals to many. The result, among the fastest-growing congregations and their imitators, has been a movement to reduce bureaucracy to make room for ministry.¹⁸⁴

The interviewees described and rejoiced over their flocks making a difference and using their time and talents in a meaningful way. Visionary author, Stanley Ott explains, "When a congregation begins to shift to the ministry team concept, people start to develop new vision for ministry and to discover their own passions and gifts. They shift from a consumer orientation to one of service."¹⁸⁵ Stanley unveils the power of ministry teams for a congregation, noting, "Ministry teams are an exceptionally flexible, dynamic means of aligning people for effective ministry while providing ongoing encouragement to each person."¹⁸⁶ The only challenge that accompanies this mobilization for ministry is figuring out who is accountable to whom and how to monitor and evaluate. One pastor provided a copy of an organizational chart that matches the various ministry teams with the staff person who resources and manages that team.¹⁸⁷

¹⁸⁴ Dan Hotchkiss, *Governance and Ministry: Rethinking Board Leadership* (Lanham, MA: Rowman and Littlefield, 2016), xi.

¹⁸⁵ E. Stanley Ott, *Transform Your Church with Ministry Teams* (Grand Rapids, MI: William Eerdmans Publishing, 2004), 5.

¹⁸⁶ *Ibid.*, 9.

¹⁸⁷ See Appendix G, page 132.

Conclusions

Who has the power in the church? Who makes the decisions? And who actually works the ministry? The way to move beyond old, unjust ways of granting power is not to pretend there is no power to give nor to allocate it so unclearly that no one feels responsible for taking action. A congregation that truly cares about participation needs a board that leads an open process of discerning mission and selecting strategies. And it needs empowered ministry leaders who accept responsibility for achieving well-defined results; pastors, staff, and lay leaders. Engaged in a common purpose, the partners compensate for one another's shortcomings without needing to invade each other's space. And over time, trust grows. Leaders can stay self-differentiated more easily when the boundaries of authority are firm about which decisions the board makes and which it delegates; firm about who leads the staff and with what authority; and firm, for every category of decisions, about who leads the process, who must be consulted, who finally decides, and who takes charge of implementing the decision. When everybody knows which buck stops where, there will be no need to hide information or no need for anyone to defend their turf. People actually can move closer to each other when they don't have to worry about losing power if they enter into with an attitude of collaboration. This principle applies to partnerships of all kinds, including partnerships of lay and pastoral leaders. When it is clear where each buck stops and who will bear each cross, daily interactions can be more relaxed and flexible than when roles need to be negotiated every day. The partnership of lay leaders, staff, and senior pastors produces changed human beings. The paradox of "an organized church" arises from the mismatch of lofty ideas

with worn out institutions. An “organized church” is a paradox that we need to wrestle with. An “organized church” is not an often used oxymoron like “military intelligence.” Congregations bring out outrage and passion in both pastors and people. Congregations are supposed to protect the vulnerable, inspire the cynical, and heal the sin-sick soul. If, as leaders, we can walk together on the boundary between excessive order and creative anarchy, then we create contexts so lives change for the better and witness the transformation of souls, families, and communities from darkness to light. Challenges and transitions can be managed in the church as pastors have the courage and the stamina to lead the leaders, establish a high level of trust, and take the time to develop the best possible structure for their congregations. The senior pastor must be able to take a few punches for their staff, make difficult decisions, get the right people in the right seats on the ministry bus, and be able to take some criticism. My father spoke often of my grandfather’s reverence of President Theodore Roosevelt. My dad had an old sign that hung in his office, that he gleaned from Grandpa’s office, and it read: “It is not the critic who counts,” Teddy Roosevelt. The sign was just the first phrase of a rousing and encouraging section of a speech entitled, “Citizenship in a Republic,” which Teddy delivered at the Sorbonne, in Paris, France on April 23, 1910:

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that

his place shall never be with those cold and timid souls who neither know victory nor defeat.¹⁸⁸

Likewise, for every disciple of Jesus who heeds the call to ministry, the cause is worthy, and the risks are of eternal value. We keep striving until we hear, “well done, good and faithful servant.”¹⁸⁹

Recommendations for Further Research

The researcher hopes that this study is a helpful starting point to determine if the Carver Policy Governance Model in a congregation is appropriate for congregation and pastor. The research has highlighted the benefits, especially for the retention of pastors and increase in ministry satisfaction and success. Three areas of further research would fine-tune and expand these findings: 1) A large sample qualitative study focusing on the personality and strengths of the senior pastor within a policy-driven board of directors system. Although there was a spattering of literature and interview data concerning personality and strengths, I believe that this topic would be an essential component for helping congregations and pastors considering a different governance system, to determine if they are compatible with the system. 2) A qualitative study focused on the implementation of the Carver Model in specific denominations. Although I mentioned that the interviewees served in multiple denominations, I did not consider this as a distinguishable priority in the research and interviews. I established in Chapter Two that

¹⁸⁸ Theodore Roosevelt, “The Man in the Arena,” Almanac of Theodore Roosevelt, accessed March 24, 2018, <http://www.theodore-roosevelt.com/trsorbonnespeech.html>.

¹⁸⁹ Matt. 25:21 (ESV).

the Carver model could benefit any congregation, especially in its administration. Given the challenge of balancing pragmatic needs with agreed governing authority, a deeper study of the use of the Carver System in specific denominations that may seem incompatible would be a great benefit to pastors, to the wider church, and in the advancement of greater sense of order in the church. 3) Looking back over the interview data that I did not incorporate into this study, I found multiple responses that lamented over the lack of exposure and training in various options of governance at the seminary level. None of the pastors contacted a seminary for resources concerning policy governance. It would be interesting to delve deeper into what seminaries are equipping future pastors with concerning governance options and usage. Such research would prove valuable to both seminary and seminarian.

A Final Word

In this dissertation, the researcher has studied the significance of the Carver Policy Model of governance for various congregations. It is my fervent hope that this research and its conclusions are helpful to the church and its leaders, especially for those congregations in nebular transition moments or growth plateaus causing stress and confusion. Does your church have a sturdy physical-emotional-spiritual constitution that can withstand stress? Does your church have a soundboard, an inner spaciousness that allows you to work constructively and beautifully with tension? Does your church have a healthy way of keeping itself in tune, a life-giving process that allows tensions to be

named and used for the good of the kingdom?¹⁹⁰ If the answer to any of these three is “no,” then perhaps the transition to a board of directors implementing the Carver Policy Model will assist the church so that “all things are done decently and in order,”¹⁹¹ for the good of the church and for God’s glory.

Solo Deo Gloria

¹⁹⁰ David Keck, *Healthy Churches, Faithful Pastors: Covenant Expectations for Thriving Together* (Lanham, MD: Rowan and Littlefield, 2014), 24.

¹⁹¹ 1 Cor. 14:40 (ESV).

Appendices

Appendix A

Research Subjects Consent Form

I agree to participate in the research which is being conducted by **Reverend Timothy J. Brand** on **How Senior Pastors Experience the Carver Policy Governance System in Their Congregations**.

I understand that this participation is entirely voluntary; I can withdraw my consent at any time without penalty and have the results of the participation, to the extent that they can be identified as mine, returned to me, removed from the research records, or destroyed.

The following points have been explained to me:

- 1) The purpose of the research is to:
- 2) Potential benefits of the research may include:
- 3) The research process will include:
- 4) Potential discomforts or stresses:
- 5) Potential risks:
- 6) The results of this study are confidential, and will not be released in any individually identifiable form without my prior consent, unless otherwise required by law. Audiotapes or videotapes of interviews will be erased following the completion of the project/dissertation.
- 7) The researcher will answer any further questions about the research, now or during the course of the study.

Signature of Researcher

Date

Signature of Participant

Date

Appendix B

Research Subjects Questionnaire
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As a participant in the research being conducted by **Reverend Timothy J. Brand** on **How Senior Pastors Experience the Carver Policy Governance System in Their Congregations**, the following general demographic survey is requested:

Name: _____

Current Congregation:

Denomination Affiliation:

Years of Ordained Ministry: _____ Years as Senior Pastor: _____ Years at Current:

Seminary Attended: _____ Degree

Earned: _____

Special Ministry Training or Terminal Degree:

How long has the Carver Policy System been implemented at the current congregation?

How were you involved in its implementation?

Does your current congregation have a Board of Elders (or its equivalent)?

Signature of Participant

Date

Appendix C

Sample Board Policy Manual

Ministry Governance Board Policy Manual _____ Church

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Introduction to Ministry Governance Board

Whoever serves, as one who serves by the strength that God supplies; in order that everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen. 1 Peter 4:11

Per Article Seven of the Constitution of _____, “The Ministry Governance Board shall be the governing body of this congregation and shall be empowered to govern all affairs, except the calling of a pastor or other called staff person, finalizing changes to the constitution, the purchase or sale of church land or buildings, or the borrowing of funds.”

The members of _____ Church elect a six-member Ministry Governance Board (MGB) to serve as the overall governing body of the congregation. The Chairman of the Board of Teaching Elders serves as the seventh voting member of the Governance Board. The goals of the Ministry Governance Board include:

- To establish and oversee the overall mission, vision and long term strategic direction of _____.

- To provide leadership and governance to all administrative and “non-worship” related activities and ministries of _____.
- To create a clear policy structure that allocates responsibility for decision making and ensures that church resources are protected and that its’ activities support the mission.
- In conjunction with the teaching elders, to assist and direct the senior pastor in setting annual and long term goals and priorities for _____ ensuring that all goals and priorities support the church’s mission and vision.
- To regularly monitor progress towards said goals, as they relate to supporting the church’s mission.
-

Ministry Governance Board Policy Overview

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Romans 13:1

The Ministry Governance Board of _____ Church shall create, maintain and enforce written policies in five specific areas:

1) Policies of Desired Outcomes

- These are policies setting forth the desired goals and results of the overall ministry of _____ Church.

2) Policies of Board Self Governance

- These are policies setting forth the standards of behavior for board members and MGB as a group. These policies describe how the board operates.

3) Policies of Board and Senior Pastor Relationship

- These are policies that clarify the delegation of duties to the senior pastor regarding the monitoring of the operation of the church.

4) Policies of Governance Board and Board of Teaching Elders Relationship

- These are policies that clarify the segregation of duties and define accountabilities between the MGB and the Board of Teaching Elders.

5) Policies of Senior Pastor Limitations

- These are policies that define what the senior pastor may and may not do, setting the “out of bounds” lines for the senior pastor.

Mission/Vision/Values

Mission Statement:

The mission of the congregation of _____ Church, anchored in our _____ heritage, is to provide opportunities for spiritual birth, growth, healing and renewal, through worship, education, outreach, and fellowship activities.

Vision Statement:

It is the vision of the congregation of _____:

- To be a people and a place where God's grace is evident to all.
- To be an active membership that:
 - Regularly participates in corporate worship.
 - Participates in Bible study.
 - Financially supports the ministry of the church.
 - Participates in church activities.
- To be a safe place – a sanctuary – where the faith of young and old, new and mature, is nurtured and grown.
- To provide worship that is biblical, meaningful, encourages the active involvement of those attending, and is results oriented.
- To be a church that is accountable to God, the church's appointed leaders and to each other.
- To be a body of believers that reaches out to the lost to spread the Gospel of Christ.

Values Statements (Core Values):

The congregation of _____ recognizes and holds to these core values as we define our **vision** and carry out our **mission** as God's people in this place:

- God's Great Commandments, given by Jesus in Matthew 22:37-39, informs all our plans and activities,
 - We are to love the Lord our God with all our heart, soul and mind.
 - We are to love one another as we love ourselves.
- We acknowledge God's grace in all that we are and do as individuals and as a congregation.
- We are directed by the inherent word of God and rooted in our heritage as _____ in fellowship with _____.
- We seek in all things to know Christ and grow in faith and knowledge as Christ directed in Matthew.
- We hold ourselves accountable to God and to each other as we live our lives as God's chosen people.
- Our worship honors God and offers spiritual food for the worshipers.

Desired Outcome Policies

God has called us into a fellowship of believers at _____ gathered around his Word, in order that the kingdom of God might expand and that He might work in our hearts faith toward him and love toward each other.

Based on God's Word, we believe it is our mission to provide opportunities for spiritual birth, growth, healing and renewal through worship, education, outreach, and fellowship activities. Therefore, we strive to see that people who are actively involved in the

ministries of _____ work towards the achievement of the following desired outcomes which will drive all of our ministry efforts:

- Growing in Faith
- Caring for Others
- Experiencing Community

Growing in Faith Desired Outcomes:

We believe that the Holy Spirit uses God's Word and Sacraments to form our faith and causes it to grow and flourish in the hearts of people so that we can know and rely on the love God has for us.

With trust in God, Growing in Faith will be accomplished through:

1. Worship Life

Christians of all ages participate in corporate worship, acknowledging the sinful nature of man and the forgiveness of sins through Jesus Christ. Celebrating his presence through the Word and praising the Triune God. Such worship will be culturally relevant, biblically sound, focused on Christ, and distinctively _____.

For where two or three have gathered together in My name, I am there in their midst.
Matthew 18:20

In the name of our Lord Jesus, when you are assembled and I with you in spirit, with the power of our Lord Jesus. 1 Corinthians 5:4

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. Colossians 3:16

2. Studying the Word

In order to live as God's children filled with grace and truth at every age in life and in every vocation, we need to be students of God's Word. Therefore, all will be encouraged to study and obey God's Word, letting it be the authority in all things. This happens both personally and publically, individually and corporately.

And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. 2 Timothy 3:15-17

3. Intentional Personal Spiritual Growth

Spiritual growth is fostered by the following:

A. Being in the Word

Christians of all ages are regularly reading their Bibles to enhance their daily lives.

Then you will know the truth, and the truth will set you free. John 8:32

B. Prayer

Christians of all ages pray privately and with family and friends offering our thanks and requests to God, listening for His answers and yielding to His will, as an act of trust in God and love for others while at home, church and wherever we may be.

The effective, fervent prayer of a righteous man avails much. James 5:16

Do not be anxious about anything but in everything by prayer and supplication with thanksgiving let your requests be made known to God. Philipians 4:6

C. Expressing Our Faith

Christians of all ages give personal testimony of their trust in God and saving faith in Jesus Christ to friends and family and those God places in our path.

But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect. 1 Peter 3:15

D. Confessing Our Faith:

Christians of all ages will pronounce their beliefs and faith through the Creeds, and _____ Confessions.

So that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Ephesians 3:17-19

Caring for Others Desired Outcomes

We believe that good works are the fruits of faith and are essential to the care of one's neighbor. Empowered by the Holy Spirit we answer Jesus' call to care as we love our neighbors as ourselves.

Love your neighbor as yourself Mark 12:31

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Ephesians 2:10

With our trust in God, Caring for Others will be accomplished through:

1. Christian Care

Christians of all ages are active in gift based service as we use our time and talents, according to our God given vocations and abilities to provide spiritual, physical and emotional care for each other, our family and our local community. Such care is characterized by a spirit of compassion, generosity and mercy.

So then, while we have opportunity, let us do good to all people, especially those who are of the household of the faith. Galatians 6:10

So, as those who are chosen by God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience. Colossians 3:12

2. Supporting the Church at Large

Recognizing that the mission of the Church extends beyond _____ and our local community, we are committed to supporting the work of the Kingdom regionally, nationally and internationally by sharing our service, ministry and financial resources as appropriate.

Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit. Matthew 28:19

3. Nourishing _____

Since all we are and all we have are gifts from God, all Christians manage all of life and life's resources for His purpose. Therefore, we imitate God by giving generously of our time, talents and treasures to support His work in and through the church.

As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. I Peter 4:10

Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. II Corinthians 9:7

Experiencing Community Desired Outcomes

We believe that the Christian Church is called to model and to encourage the building of positive relationships as we interact with one another inside our church and outside in the community.

You are the salt of the earth....you are the light of the world....let your light shine before men, that they may see your good deeds and praise your Father in heaven. Matthew 5:13-15

_____ Church is committed to providing to our congregation and to our community the spiritual needs of all its' people, through ministry of the word and the outreach of services.

What good is it, my brothers, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. James 2:14-17

With trust in God, Experiencing Community will be accomplished through:

1. Healthy Relationships

People of all ages should live together in harmony at home, church, work and community, treating each other with love and respect, tackling conflict in a positive manner that results in fostering a healthy relationship.

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. Galatians 6:10

2. Meaningful Friendships

Establish, deepen and renew meaningful friendships through our unity in Christ within a safe and harmonious environment.

And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. Hebrews 10:24-25

3. Servant Leadership

Christians of all ages should develop servant leadership behavior that equips them to faithfully help and lead others and encourage others to do likewise.

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Philippians 2:3-4

Ministry Governance Board Self Governance Policies

These self-governance policies define the way that the Ministry Governance Board will manage itself. They clarify the governing style of the Ministry Governance Board, the chairman's role, board member conduct, board member responsibilities, and the use of committees. These policies are intended to be active and dynamic. If any Ministry Governance Board process issue arises that is not specified in these policies, the chairman shall guide the board's process. The Ministry Governance Board represents and serves the members of _____. The following areas are addressed in the Board Self Governance Policies:

- Accepting Responsibilities
- Qualifications of Governance Board Members
- Governing Process
- Responsibility to the Congregation Members
- Board Self-Evaluation and Conflict of Interest
- Officers of the Ministry Governance Board
Responsibility
- Committees of the Ministry Governance Board
- Filling Vacancies
-

Accepting Responsibilities

Governance Ministry Board Members shall

- Regularly and actively participate in worship, Christian growth, and educational activities of _____.
- Seek to develop their own personal spiritual growth through the use of devotions, prayer, bible study, and the practice of Christian stewardship.
- Seek to grow as Christian leaders by continually striving to increase their understanding of the mission and ministry of _____ and devote themselves to prayerfully seek God's will for the congregation.
- Be prepared for, actively participate in, and consistently attend scheduled Ministry Governance Board meetings.
- Notify the board chairman in advance if not able to attend a scheduled meeting (preferably 24 hours notification).
- Understanding that missing more than two (2) consecutive meetings or missing more than three (3) meetings in a 12-month period will necessitate discussion with the board chairman and senior pastor regarding continued involvement on the Ministry Governance Board. (It is accepted that personal health conditions are reason for non-compliance to this policy.)
- Understand and adhere to this Ministry Governance Policy Manual and the Congregation's Constitution and Bylaws.
- Make informed decisions by insisting on complete and accurate information.

- Relate to other individuals with integrity, honesty, and respect.
- Invest personal energy and skills in the mission and ministries of the congregation, seeking opportunities where individual skills and abilities can be applied other than the role of a Ministry Governance Board member.
- Support all decisions once they have been fully discussed and resolved by the Ministry Governance Board. The board shall strive to make decisions by consensus deferring to a voting process when the chairman believes consensus cannot be reached.
- Not represent any constituency that would constitute any real or perceived conflict of interest.
- Keep all unapproved documents and discussions confidential.
- Bring to the board chairman's immediate attention any condition or action that they believe exceeds the Senior Pastor Limitation Policy. However, Ministry Governance Board members shall refrain from defining the appropriate corrective actions. Should the appropriate condition or action persist, refer to the appropriate portion of this manual regarding discipline.
- Be accountable for themselves and other members of the Ministry Governance Board by identifying board actions and conditions that run counter to these policies.
- Not violate any of the policies described herein or be subject to review and action by the chairman.

Qualifications of Ministry Governance Board Members

In preparing the recommended slate of candidates for the Ministry Governance Board membership, the nominating committee must seek candidates who:

- Meet the requirements of the Ministry Governance Board membership as stipulated in the Constitution and by-laws.
- Are good communicators.
- Are visionary.
- Can effectively represent the concerns of our congregation.
- Are willing and able to support the values, mission and vision of the congregation.
- Are willing and able to accept the responsibilities of the Ministry Governance Board.

Governing Process

1) Meetings

- The Ministry Governance Board shall meet regularly. (Normally monthly, but more or less frequently as appropriate based upon the business at hand.)

- The chairman or any three members of the board may call a special meeting by personally informing each member of the board of the time and place of such meeting at least 24 hours in advance.
- The meeting agenda will be set by the chairman. Standard agenda topics will include: financial review; pastor report and teaching elder update.

2) Policy Development

- **Resolutions:** The Ministry Governance Board shall pass resolutions on policies or on actions required by an outside authority such as government, synod or district on matters directly related to its responsibilities.
- **Senior Pastor Actions:** The actions of the senior pastor shall be governed through developed policies where possible. The board shall not dictate what are appropriate senior pastor action's except for compliance with set policies.
- **Policy Review:** Any board member or the senior pastor may ask for a review of specific policies. The responsibility for effective and appropriate policies rests solely with the Ministry Governance Board.
- **Policy Review Calendar (MGB Calendar):** The board shall review every policy at least once per year, making an effort to coordinate reviews with appropriate business cycles, prior to the need for management actions or decisions.

3) Quorum and Decisions

- Per Article 5, Section C of the constitution bylaws, a majority of Ministry Governance Board voting members shall constitute a quorum. Decisions will be made by a simple majority vote of those present.

4) Group Action

- The Ministry Governance Board shall exercise its governing authority as a whole body. No individual Board member may exercise such authority except as instructed by the Ministry Governance Board.

Responsibility to the Congregation Members

1) Responsibility

- The main responsibility of the Ministry Governance Board is to represent the interests of the congregation.
- The Ministry Governance Board serves the members of _____.

2) Communication

- The Ministry Governance Board shall develop a schedule of at least one Open Forum meeting per year, inviting congregational members to give input on Desired Outcomes and any other matters that they feel need to be brought to the attention of the Board. The order of business for these meetings shall be determined by the Ministry Governance Board in keeping with the purpose of these meetings and in accordance with the Constitution of _____.
- Concerns from congregational members should be communicated to the appropriate committee or team leader. (A roster with areas of responsibility is available in the Church office.) If not resolved, the issue should be forwarded to the Ministry Governance Board. If still not resolved, concerns should be forwarded to the senior pastor.
- An appropriate summary of Ministry Governance Board meetings shall be made public via communication in a newsletter, weekly bulletin, or other appropriate communication. Public communication of Governance Board activities shall occur at least quarterly (or more frequently as appropriate based upon the relevancy of the information to be shared).

Ministry Governance Board Self- Evaluation and Conflict of Interest

1. Self- Evaluation

To discipline itself and its efforts, the Ministry Governance Board shall conduct an annual self-appraisal (per the MGB calendar). The board shall commit part of one meeting to discuss the following areas and to identify areas and actions for improvement. The self-evaluation shall be completed by the full board (per the MGB calendar). The chairman shall oversee the annual self-evaluation process. The self-appraisal shall focus on:

- Openness and communication amongst its members.
- Ability and skill in developing and monitoring policy.
- Adherence to policy and to its governing process.
- Openness and communication with the senior pastor and board of teaching elders.
- Openness and communication with the congregation.

2. Policy-Based Leadership Review

At least every three years, the Ministry Governance Board will review its ability to provide organizational effectiveness (per the MGB calendar). This will include a discussion of its continued use and any required modifications.

3. Conflict of Interest

The Ministry Governance Board, through the board secretary, shall insure that board members and the paid staff of _____ certify (annually, per the MGB calendar) that there are no undisclosed conflict of interests with the

business of the congregation. Any disclosed conflict of interest shall exclude that board member or paid staff member from any business decisions related to identified conflicts of interest as part of their duties relating to _____.
(All board members must meet the service requirements and limitations as outlined in Article 6 of the bylaws.

Officers of the Ministry Governance Board Responsibilities

1. Officers of the Ministry Governance Board

As outlined in Article 6, Section C of the bylaws, the officers of the congregation are the officers of the Ministry Governance Board and shall consist of the chairman, vice chairman and secretary. The chairman of the teaching elders shall be vice chairman. Any board member may serve as secretary; however, the offices of chairman and vice chairman are limited to males. The officers of the congregation shall be the legal representatives of the congregation, empowered to sign documents and make contracts relating to Ministry Governance Board business not specified in the adopted budget. Two officers' signatures are required. As officers of the Ministry Governance Board, they shall not assume any part of the management of the congregation. They shall confine their efforts to governing through policies, focusing on coordinating and assisting the board.

2. Election of Officers

At the first regular Ministry Governance Board meeting following the elections, the board shall elect a chairman and a secretary.

3. State Filings

The officers of the congregation are responsible to maintain updated state filings with regard to Articles of Incorporation (five year review for applicable changes in liability law) and Certificate of Assumed Name (five year review), in accordance with the MGB Calendar.

4. Responsibilities of the Officers

- **Chairman**

- Establish the agenda for Governance Board meetings in compliance with the policy review calendar established by the Ministry Governance Board. Together with the senior pastor, establish the agenda for congregational meetings.
- Oversee the annual Ministry Governance Board self-evaluation and secure the evaluation tools (or appoint others to do so).
- Preside at all Governance Board meetings and congregational meetings.
- With input from board, form the nominating committee annually.
- Discuss and review corrective action with individual board members when they violate their responsibilities. When resolution

cannot be obtained with the individual board member, or in closed session with the officers of the board, the chairman shall in closed session of the Ministry Governance Board conduct a review of the policy and develop recommendations for necessary corrective actions. If the member in question is the chairman, this responsibility falls to the vice chairman.

- Maintain an accurate Ministry Governance Board Policy Manual.
 - Promptly notify board members of any senior pastor limitation exceedence.
 - Together with senior pastor and board vice chairman, discuss needs, ways and means of officer and board member training (conferences, retreats, etc.).
 - Act in all areas of board management left unstated within these policies as long as said action is not in conflict with other Ministry Governance Board Policies.
- **Vice Chairman**
 - Assists and substitutes for board chairman as needed / requested.
 - Preside at all meetings of the Governance Board and all congregational meetings in the absence of the chairman or at the request of the chairman.
 - Normally, chair the nominating committee.
 - Discuss/review corrective actions with the chairman when the chairman violates Ministry Governance Board or chairman responsibilities.
 - **Secretary**
 - Perform all duties assigned in the congregation's bylaws.
 - Record the proceedings of all Governance Board and congregational meetings. Register all members attending and submit minutes for adoption at the following regular meeting. Distribute all Governance Board meeting minutes to all board members and the office manager for permanent archiving.
 - Ensure the safety and accuracy of Ministry Governance Board records, including minutes and policies.
 - Notify voters of the date, time and place of all regular and special congregational meetings.
 - Communicate to the congregation the work of the Governance Board.
 - Annually administer the Conflict of Interest program for all board members and appropriate staff members.
 - Maintain a roster of all Governance Board members and their terms of office.
 - Maintain a list of active Governance Board Committees and their responsibilities.

Ministry Governance Board Committees

The Ministry Governance Board at any time may create and fill committees to help serve its purpose, but always consistent with the following principles:

- Committee responsibilities shall flow directly from the Governance Board description of its job. These responsibilities shall be set forth in a formal written charge with an appropriate period for existence, including creating those with an unlimited existence. These committees shall not infringe upon responsibilities delegated to the senior pastor or other staff members.
- Committees shall not perform staff work except when working on a topic that is fully within the province of the Ministry Governance Board and is not delegated in any way to the senior pastor or other staff members.

The following will be standing committees reporting to the Ministry Governance Board:

1. Nominating Committee

- The nominating committee shall be appointed annually by the board chairman and elders representative. The formation, procedure to nominate board members and service requirements are outlined in Article 6, Section D of the constitution bylaws.
- The nominating committee shall present a slate of candidates to the congregation for election to a three-year term no less than two weeks prior to the annual voter's meeting. Ordinarily there shall be one-third of each of the board members elected annually.

2. Finance Committee

- The finance committee shall be a standing committee consisting of at least three members. These members should be currently employed or have experience in a financial services field. Business owners, governmental employees, or others who have experience in these same financial areas should also be considered to serve on the committee.
- The treasurer shall be a member of this committee and serve as chair.
- The committee shall assist the treasurer with his/her responsibilities including:
 - Developing and revising financial policies.
 - Developing the annual budget.
 - Monitoring and developing financial controls.
 - Monitoring progress on the yearly financial statement position.
 - Providing financial policy advice as requested by the staff.
 - Overseeing the annual financial audit.

3. Human Resource Committee

- The human resource committee shall be a standing committee consisting of at least three members. These members should be currently employed or have experience in a human resource capacity. Business owners, governmental employees, or others who have experience in this area should also be considered to serve on the committee.
- This committee will oversee all aspects of the human resource function of the church, including:
 - Developing and updating job descriptions.
 - Determination of human resource and personnel policies.
 - Developing and making sure employee performance review process is in place and administered.
 - Responsible for administrating benefit packages.
 - Responsible for compensation packages for non-called staff.

4. Facilities Committee

- The facilities committee shall be a standing committee consisting of at least three members. These members should have experience in facility management, construction or similar fields. This committee will oversee all aspects with respect to the operation of the physical plant and grounds, including:
 - Developing and maintaining a long term capital plan.
 - Developing and maintaining a repair and maintenance schedule including overseeing the janitorial staff.
 - Soliciting bids and maintaining vendor relationships for care of building and grounds.

Board Self Governance Policies

Filling Vacancies

1. Notification

- All members of the Ministry Governance Board shall be notified when a vacancy occurs.

2. Appointments **This policy shall be applied only if the term has at least three months remaining. If less than three months remain, the position shall remain vacant until the next election.**

- The chairman shall establish a list of at least two qualified candidates willing to serve who meet or exceed the criteria for Ministry

Governance Board membership. Included in consideration might be those who were submitted for election in the most recent election cycle.

- The Ministry Governance Board will select the candidate to fill the vacancy by way of a majority vote.
- The appointed candidate will serve the balance of the vacated term. At the conclusion of the replacement term, the new member will follow existing policy for re-election based upon eligibility limits with the total combined terms not to exceed six years; unless a candidate was appointed to fill a term of six months or less.
- The total combined terms can exceed six years by up to six months if a candidate was appointed to fill a vacancy of six months or less.

Ministry Governance Board and Senior Pastor Relationship Policies

The Ministry Governance Board and Senior Pastor Relationship policies describe how the board and the senior pastor will relate to one another. These policies define the board's responsibilities to the senior pastor as well as the responsibilities that the senior pastor has to the Ministry Governance Board.

In general, the board speaks with one voice and board authority is delegated through the senior pastor. This means that the senior pastor reports to the board as a whole, not to individual board members, officers of the congregation, or board committees. This also means that the board does not direct the work of staff, ministry teams or other church volunteers.

The following areas are addressed in the Governance Board /Senior Pastor Relationship Policies:

- Manner of Delegating
- Senior Pastor's Accountability
- Exceeding Senior Pastor's Limitations
- Means of Monitoring
- Ministry Governance Board Decisions
- Board / Staff Communications

Manner of Delegating

1. The congregation delegates authority to the Ministry Governance Board per Article 7 of the Constitution, to be the governing body of the congregation. The function of the board is to develop, monitor, and enforce policy.

2. Except for assignments of its own work (policies) to committees, consultants or officers, the Ministry Governance Board shall delegate authority only to the senior pastor. The senior pastor shall be empowered to take all actions and make all administrative decisions that are deemed necessary to implement the Desired Outcomes of _____ except actions that are:
 - In violation of law, applicable regulations of synod, orders of courts
 - In violation of commonly accepted business and professional ethics.
 - In violation of _____ Constitution and Bylaws.
 - In violation of governing policies established by the Ministry Governance Board.
 - In violation of specific further constraints as stated in the Senior Pastor Limitation Policy.

3. The Ministry Governance Board shall address only broad levels of issues in policies of governance, leaving lesser levels to the discretion of the senior pastor. The senior pastor may develop guidelines, rules, or procedures and/or may make decisions in any way deemed fitting as long as the policies adopted by the Ministry Governance Board are observed.

4. The senior pastor may in turn delegate his authority to staff members. Any other subordinate party operating with the authority of the congregation shall receive that authority from the senior pastor. In the event of a vacancy in the office of senior pastor, the Ministry Governance Board shall designate the person or persons to function in his place. This may include members of the Ministry Governance Board.

5. When Ministry Governance Board approval is required by a higher governing policy such as the congregation's constitution and bylaws or law, but not required specifically by Ministry Governance Board policies:
 - The senior pastor shall bring a recommended action to the Ministry Governance Board.
 - The Ministry Governance Board shall consider the recommended action by reviewing the Senior Pastor Limitation Policies as a test for ethics, prudence, and compliance with _____ doctrine, practice, and other governing documents.

Senior Pastor's Accountability

The senior pastor shall be accountable to the Ministry Governance Board for:

1. Achieving the Ministry Governance Board's Desired Outcomes.
2. Complying with the governing policies and limits established in the Senior Pastor Limitations Policies.
3. Providing consistent and continual counsel to the Ministry Governance Board.
4. Interacting with integrity, honesty and straightforwardness with the Ministry Governance Board.
5. Defining and refining the senior pastor's job description with board approval, staying within the personnel constraints.
6. Giving immediate notice to Ministry Governance Board Chairman once a policy manual infringement has been recognized.
7. The performance of the entire church staff, seeing to it that the staff complies with policy.
8. Providing regular written reports to the Ministry Governance Board on a schedule to be agreed upon annually by the senior pastor and the board. The senior pastor must provide regular reports to the Ministry Governance Board regarding progress against priorities, as established by the Ministry Governance Board.

Exceeding Senior Pastor Limitations

1. Notice by Senior Pastor

- The senior pastor shall give immediate notice to the Ministry Governance Board once a limitation has been recognized to have been exceeded.
 - i. If the limitation is immediately correctable, the senior pastor shall take immediate corrective action within Senior Pastor Limitation Policies and report the results to the board.
 - ii. If the limitation is not immediately correctable the senior pastor must present for approval by the board, a plan for corrective action and once approved, report regularly back to the Board his on progress.

2. Notice by a Ministry Governance Board Member

- Individual board members shall bring to the chairman's attention any condition or action believed to exceed a Senior Pastor Limitation Policy. The issue will be discussed at the next regularly scheduled board meeting, or in a special meeting of the board if deemed necessary by the chairman.

- i. If the limitation is immediately correctable, the senior pastor shall take immediate corrective action within Senior Pastor Limitation Policies and report the results to the board.
- ii. If the limitation is not immediately correctable the senior pastor must present for approval by the board, a plan for corrective action and once approved, report regularly back to the board his on progress.

3. General Guidelines

- The board shall review any Senior Pastor Limitation Policy that has been exceeded for its soundness and reasonableness.
- The board shall not allow one time exceptions to the Limitations Policies. If an action is acceptable under certain conditions then the Limitation Policy must be ammended accordingly.
- If there are repeated occurances of the pastor exceeding Limitation Policies, the chairman will schedule a special Ministry Governance Board meeting to conduct a special performance evaluation of the senior pastor.

Means of Monitoring

1. Management Reports

- These are periodic statements and overviews which provide information and counsel to the Ministry Governance Board on programs, trends, and deveopments that may affect the board's work and which report on the senior pastor's compliance with the Governance Policy Manual.

2. Direct Reports

- Report at least semi-annually to the Governance Board on the progress achieved toward the Desired Outcomes and the Strategic Plan of _____.
- Provide the Ministry Governance Board with new operational structures, short and long term, as they are developed with an explanation of the responsibilities assigned.
- Periodically review all operational policies and provide the board with any revisions. Where possible revisions should be coordinated with appropriate business cycles, prior to need for management actions or decisions.
- Furnish the board with periodic ministry reports of attendance counts and trends, along with key activities that have occurred or are upcoming.

Ministry Governance Board Decisions

Decisions that the Ministry Governance Board leaves to itself

- Establishment of governing policies.
- Selecting an internal audit committee for a yearly financial review.
- Selecting the agenda for regular congregational meetings and reviewing all recommendations prior to the meetings.
- Approval of the annual budget.
- Appointing members of all standing committees (finance, human resources, facilities and nominating).

Ministry Governance Board/Staff Communication

Members of the Ministry Governance Board shall communicate with church staff using the following guidelines

- Individual Ministry Governance Board members shall relate to staff as any other member of the congregation. Ministry Governance Board decisions, policies and procedures must be communicated to them through the senior pastor.
- Individual Ministry Governance Board members shall make it a priority to inform staff they are speaking as an individual congregational member because the Ministry Governance Board speaks as one voice through the Senior Pastor.

Ministry Governance Board and Teaching Elder Relationship Policies

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 the works of service, so that the body of Christ may be built up. Ephesians 4: 11-12

The Ministry Governance Board and Teaching Elder Relationship Policies describe how the two Leadership Boards of _____ will relate to each other. They define the roles of each board and how they are responsible to one another.

In general, the Ministry Governance Board (a six member board elected by the congregation) is responsible for setting the strategic direction of _____ and for setting all policies that govern the overall mission and operation of the church.

The Board of Teaching Elders (a group of males appointed by the senior pastor and validated by the Ministry Governance Board) is responsible for overseeing all aspects of

worship as well as the spiritual and personal welfare of the senior pastor, his family and all other called workers. The chairman of the Teaching Elders is the lone non-elected voting member of the Ministry Governance Board.

The following areas are addressed in the Governance Board / Teaching Elders Relationship Policies:

- Role of Ministry Governance Board
- Role of Teaching Elders
- Areas of Overlap and Joint Responsibilities

Now you are the body of Christ and each one of you is a part of it. I Corinthians 12:27

Role of Ministry Governance Board

Members of the Ministry Governance Board are elected by the congregation to three year terms (with term limits) and generally possess apostolic (strategic and visionary) and evangelistic (passionate and strong communicator) traits. Most often, these individuals also possess strong administrative/management skills. Specific responsibilities include:

- Set the strategic direction of the church (mission, vision and values).
- Set and enforce all operational and directional policies of the church (including Desired Ministry Outcomes).
- Oversee and rule on organizational and operational issues.
- Oversee and monitor senior pastor's progress towards achievement of Desired Ministry Outcomes.
- Set agendas and control congregational meetings.
- Approve annual budget.
- Select members and set charter for all Governance Board standing committees.
- Elect Governance Board Officers who also serve as officers of the church.

The elders who direct the affairs of the Church well are worthy of double honor, especially those whose work is preaching and teaching. I Timothy 5:17

Role of Teaching Elders

Members of the Board of Teaching Elders are men, appointed by the senior pastor and validated by the Ministry Governance Board. There are no term limits for these positions.

These men generally possess prophetic (questioning and challenging), evangelistic (passionate and strong communicator), and teaching traits. Specific responsibilities include:

- Oversee all aspects of worship.
- Oversee all doctrinal and theological issues.
- Set self-governing policies for Board of Teaching Elders and Diaconate team.
- Oversee activities of Diaconate team.
- Provide spiritual and personal support for senior pastor (and other called workers).
- Assist senior pastor in resolving confidential/personal issues amongst parishioners.
- Provide senior pastor fill-in as needed.

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. I Corinthians 12: 4-6

Joint Roles of both Leadership Boards

All members of both the Ministry Governance Board and the Board of Teaching Elders must display strong spiritual and confessional maturity at all times. There are many instances when the boards work together to achieve the overall ministry goals of _____. These instances include:

- Provide senior pastor (and other called employees) performance evaluation (on an annual basis at a minimum).
- Ensure spiritually based leadership and activities in all aspects of life at _____.
- Provide an environment for succession and sustainability amongst church leaders.
- Support senior pastor in any way possible to insure the success of our overall joint ministry.

Senior Pastor Limitation Policies

These policies describe constraints placed on the senior pastor's efforts while achieving the Desired Outcome Policies. They define the "out of bounds" lines. These policies communicate what behaviors, methods and practices are acceptable and not acceptable. Unless restricted by policy, all other reasonable actions are considered acceptable. This approach empowers the senior pastor from needing to delay action until the board can approve each new initiative, thus minimizing the board's involvement in the details of

day to day operations. In no circumstances may the senior pastor act in a manner that is illegal or unethical, or that, is inconsistent with the congregation's governing documents.

The following areas are addressed within the Senior Pastor Limitation Policies:

- Planning
- Organizational Structure
- Treatment of Staff
- Conflict of Interest
- Funding
- Connecting with the Congregation

Planning

In setting the direction of the Congregation:

- The senior pastor shall not allow plans to have a negative impact on the Congregation's Desired Outcomes.
- The senior pastor shall not allow a new ministry year to begin without reviewing with the staff the mission/vision/values of the Congregation as well as the Desired Outcomes of the Congregation.
- The senior pastor shall not allow the Ministry Governance Board Policy Manual to be reviewed less than once a year with the Ministry Governance Board for continued adequacy.
- The senior pastor shall not allow plans that are unresponsive to the changing climate and conditions that affect the congregation.
- The senior pastor shall not allow plans that do not consider their financial impact on the church.

Organizational Structure

In defining or reorganizing the organizational structure for the purpose of carrying out the congregation's Desired Outcomes:

- The senior pastor must show the positive impact that the ministries have on the current strategy and the related Desired Outcomes.
- The senior pastor must develop written operational policies (except for those policies falling under the responsibilities of the Ministry Governance Board standing committees).

Treatment of Staff

In relating to staff, the senior pastor:

- Shall not deviate from local, state or federal laws and regulations and synodical policies and practices in the fair and equitable engagement and treatment of employees.
- Must have effective guidelines and screening policies in the engagement of staff.
- Shall not allow the congregation to operate without effective, established personnel policies.
- Shall not impair employees' rights to fair and humane treatment.
- Shall not allow employees to be uninformed of their duties and responsibilities.
- Shall not hire, promote, demote or fire a staff person without the prior approval of the Ministry Governance Board. (Reference Personnel Manual for handling of temporary and substitute employees.)
- Must conduct written, annual performance evaluations of all employees who report to him.
- Shall not authorize or communicate any compensation adjustments without prior approval of the Ministry Governance Board.
- Must communicate administrative decisions to the staff, except where personal privacy and confidentiality must be observed.

Conflict of Interest for the Senior Pastor

The senior pastor has an obligation to identify all conflicts of interest and resolve any that are unacceptable. Therefore:

- The senior pastor must keep the Ministry Governance Board informed of all of his potential conflicts of interest. This shall include membership on, a substantial financial interest in, or employment of the senior pastor or a relative by any organization doing business with the congregation.
- Without prior approval from the Ministry Governance Board, the senior pastor may not accept any gift or favor with a value of more than \$100 from any organization(s) doing or seeking business with the congregation.

Funding

In soliciting or obtaining resources:

- The senior pastor shall not accept donations which could compromise the values of the congregation.
- The Senior Pastor shall not accept donations in cash or in kind where there is a difference between the donor's intent and the intent of the Desired Outcomes (congregation).

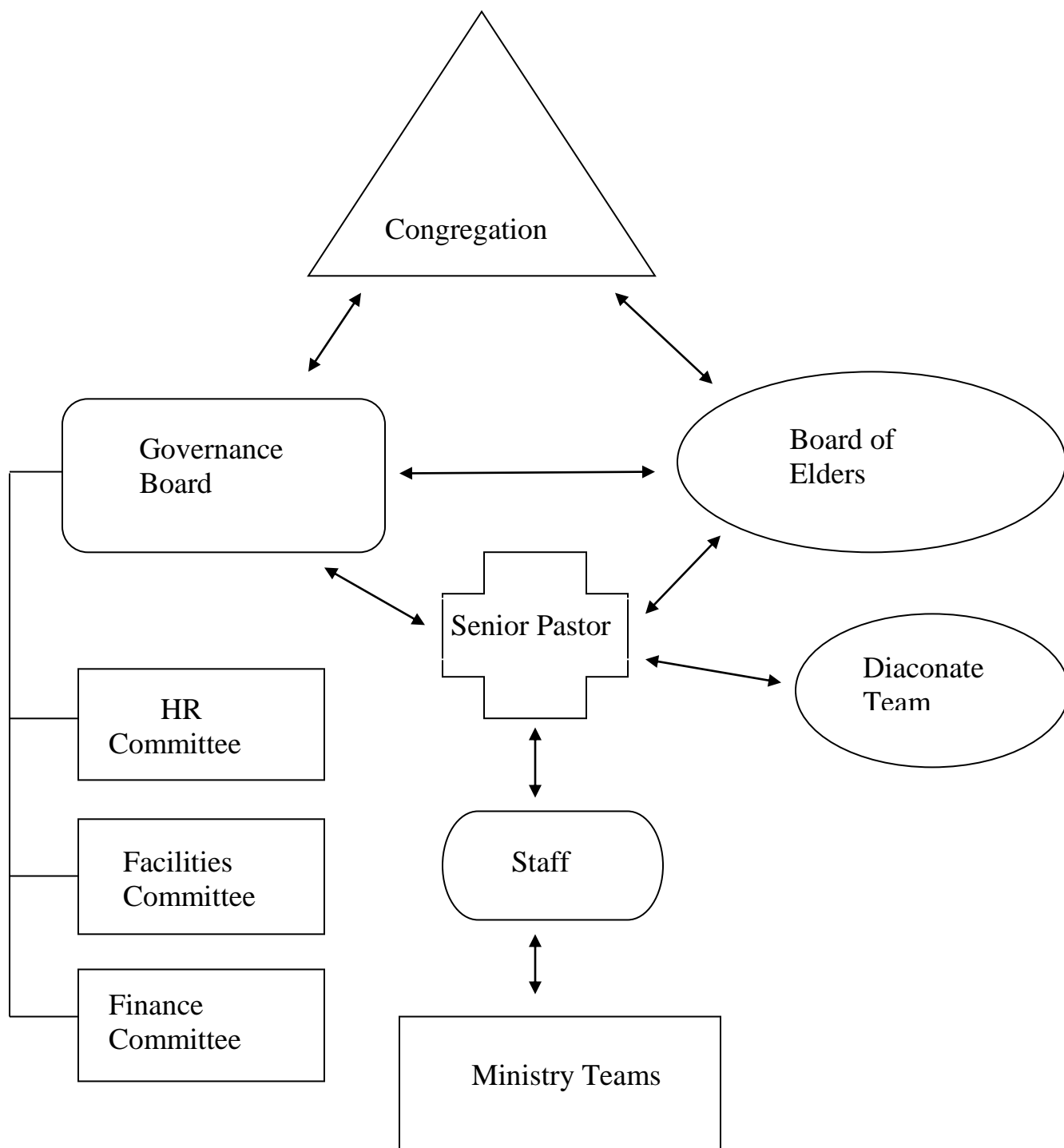
Connecting with Congregational Members

In connecting with the Members of the Congregation:

- The senior pastor must receive input and share ministry plans at the regularly scheduled annual voters meeting. If warranted, additional special congregational meetings may be called for purposes of receiving input and sharing ministry plans.
- The senior pastor must provide an opportunity for an exit interview – oral and/or written for all members transferring from _____ and summarize and review this information with the Ministry Governance Board and appropriate staff.
- The senior pastor shall not use his position, or knowledge gained there from so as to create a conflict, or the appearance of a conflict, or adversely affect the congregation in all matters affecting the congregation or any affiliated entity.
- The senior pastor must exercise good faith and best efforts in the performance of his duties to the congregation and all entities affiliated with the congregation.

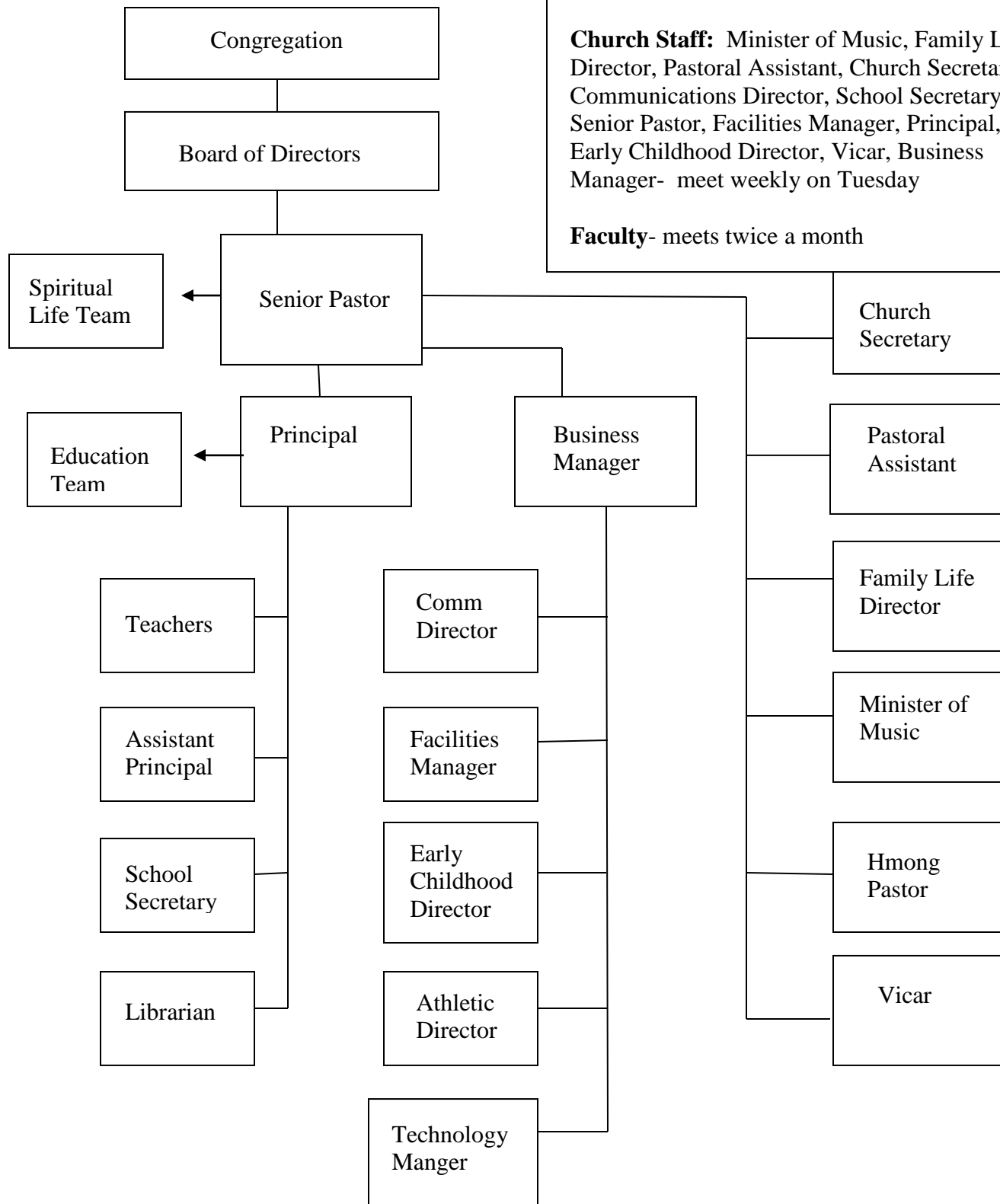
Appendix D

Visual Diagram of Governance Model



Appendix E

Staff Organization Chart



Administration Team: Senior Pastor, Principal, Business Manager- meet weekly on Thursday.

Church Staff: Minister of Music, Family Life Director, Pastoral Assistant, Church Secretary, Communications Director, School Secretary, Senior Pastor, Facilities Manager, Principal, Early Childhood Director, Vicar, Business Manager- meet weekly on Tuesday

Faculty- meets twice a month

Appendix F

Sample Senior Pastor Job Description

Position: Senior Pastor

Accountable to: Elders and Governance Board.

Purpose: To serve the church by providing spiritual leadership, pastoral care, administrative oversight and organizational direction to the congregation, with a broad program of worship, music, preaching, teaching and fellowship.

Primary Duties and Responsibilities

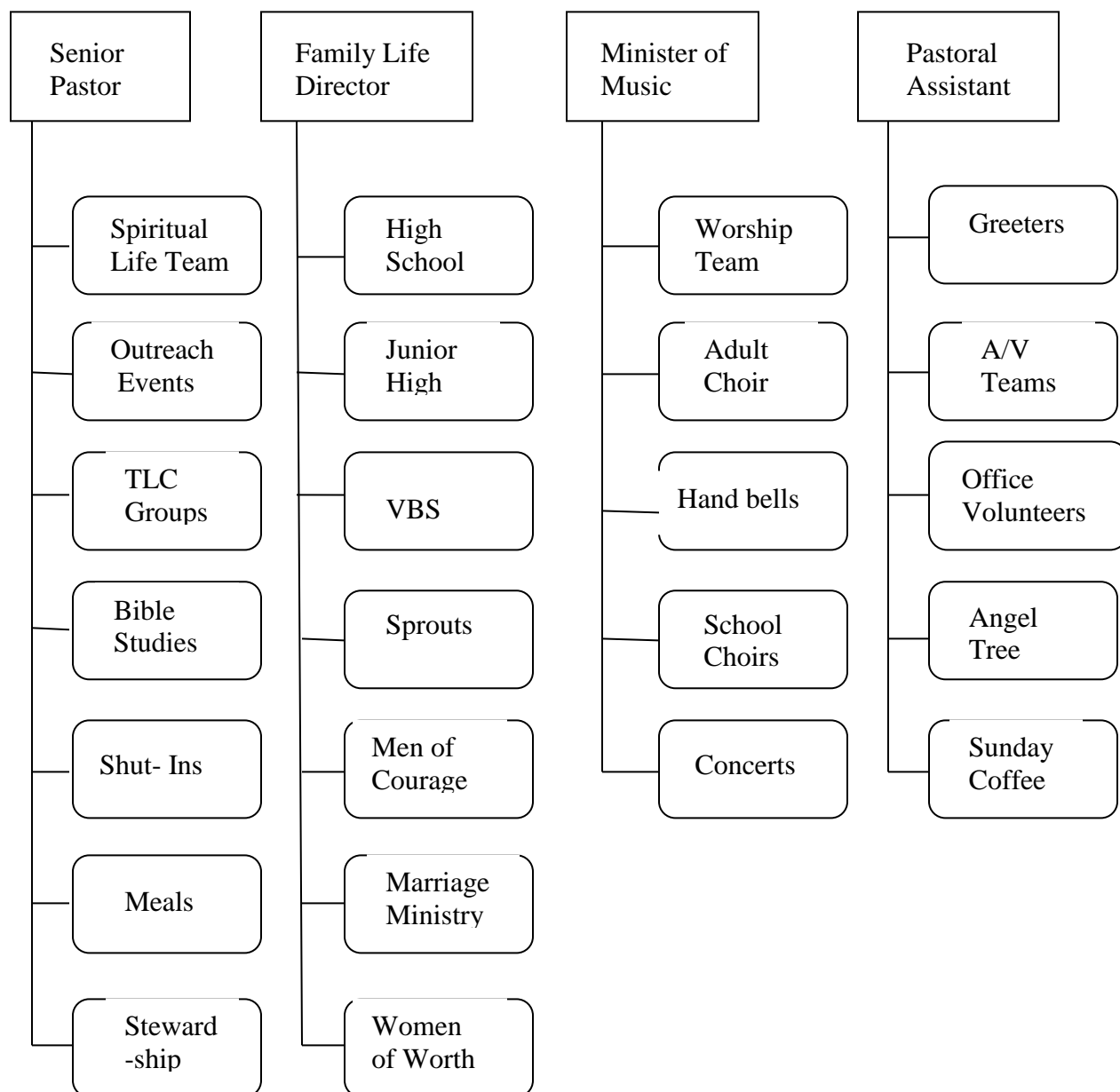
1. To administer the Word of God in its full truth and purity as contained in the Sacred Scriptures of the Old and New Testaments and as set forth in the confessional writings of _____.
2. To administer the holy sacraments in accordance with their divine institution.
3. To perform the functions of a pastor in an evangelical manner; to aid, counsel, and guide members of all ages and social conditions; to visit the sick and the dying; to admonish the indifferent and the erring.
4. To guard and promote faithfully the spiritual welfare of the members of the congregation, in particular to instruct the catechumens, both children and adults, in the Word of God and thus prepare them for the communicant membership in the church.
5. To promote and guide mission activity of the congregation as it is related to the local community and to endeavors of the synod and its districts; in particular to train workers and guide them in evangelism and to enlist the support of the congregation for mission work.
6. To help the congregation adopt administrative policies and procedures that will help it carry out the mission of the Christian congregation.
7. To serve the congregation as an example of Christian conduct; to endeavor earnestly to live in Christian unity with the members of the congregation, fellow workers, and sister congregations in the synod; and by the grace of God to do everything possible for the edification of the congregation and the up building of the church in Christ.
8. To provide vision for the congregation and all its entities as it seeks to provide dynamic ministry for the members of the congregation, the community and the world.
9. To supervise all staff members, called and contracted, in their work and ministry so that there is unity and consensus centered on the vision for the congregation.
10. To work with the congregation officers to build unity around a common vision for the congregation.
11. To work with the budget committee to make sure ministry priorities are funded.
12. To authorize ministry expenditures that do not exceed the budget.

13. To supervise church support staff, and give input with hiring, evaluating and terminations.

14. To promote new ministry initiatives and gives direction to all congregation boards, teams and committees.

Appendix G

Ministry Teams and Staff Organization Chart



One body with Many Members! Our goal is that each ministry team has a lay champion as the main contact, a solid team of volunteers, and a staff link. The staff line provides support, resources, and encouragement and is the link to the church budget and calendar.

Fitness Center Model: Our staff exists to help members, students, and volunteers to utilize their God-given gifts and talents. We support, encourage, instruct, and guide followers of Jesus to learn and share Christ at church, school, home, and community.

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