

Strategic Leadership Team Session 1 with Consultant Ron Donnini

6-9pm Friday 1/29/16

Present: Jason Cox, Sam Catalona, Mark Boyd, Michelle Flower, Gwen Lenart, Warren Morrow, Dennis Lambes, Scott Fausneucht, Victor Colaianni, Cheryl Balogh, Cindy Mathias, Cary Duckett

Absent: Jeff Shirkman

- I. Introduction: Leaning into God and being ready to work with God leading the way. There is a reason why this church exists in God's plan. There will be "God moment" sometime during this process.

Ice breaker: What would someone not know about you?

Each team member shared so that others would get to know one another.

Please pray for Tevin, Scott and Debbie's son-in-law, just deployed to the Middle East on a USN destroyer.

Pray for Pastor Cary and his family. Pray for Pastor Jason and his family.

Worship is about us laying our lives before God and our relationship with Him. It is not just about any one thing like music.

Leaders need to lead with open hands. This is God's church, to do His work His way. The fundamentals of the doctrine will remain strong and unchanged. We need to be listening, thinking, challenging one another to do the Lord's will. This is a weighty responsibility. God will challenge you through His Word.

- II. 16 church analysis questions: [See the document attached here.](#)
God puts different personalities into every church. We know our church best.
Ron suggested that we pray through the 16 points on the list.
Prayer Team will lead by praying for the SLT.
- III. Importance of Spiritual Formation: [See the document attached here.](#)
Transforming us into Christ's likeness is the work of the Holy Spirit. Eph. 1: 13
 1. Ponder and acknowledge your personal sin.
 2. Confess your sin and be restored to a right relationship with God.
 3. Forgive those who have sinned against you.
 4. Spend time in intense, positive prayer for the ministry, for the elders, for the SLT members
 5. Put off "negative stuff": gossip, unwholesome talk, bitterness, complaining, pessimism.
 6. Pursue reconciliation with a brother or sister.
 7. Become a better listener.
 8. Speak the truth.
 9. Speak the truth IN LOVE.

10. Don't tolerate a critical spirit.
11. Seek to build others up.
12. Adopt a servant attitude. Book by Mark Miller **The Heart of Leaders**
13. Offer yourselves, open-handed, to God as instruments of righteousness.

BREAK

- IV. Building Christ's Church in the 21st Century **See attached document**
Leaders in both old and new testaments lead strategically.
Churches and church attendance are in decline.
Cults are growing very rapidly.
What's the heart of the problem? It has to do with how people view God, Jesus, spirituality and the Church.
VIDEO: So What Does It All Mean? The digital age has a staggering rate of change.
We need to be open-minded as we look to do things differently to reach the people of New Franklin for Christ. We are looking for a unique model that will transform the way we do church. We will move from preparation to process to practice.

Session 1 continued Saturday, January 30, 2016 8am to noon

- V. Preparation in Prayer: Seeking God's will in the place and time
- VI. Strategic envisioning process: Where would you like to see the ministry in which you are involved go in the future? We must know where we want to go in order to get there. Ron suggested that we look at the text of Martin Luther King Jr's "I have a dream" speech printed here below: <http://www.americanrhetoric.com/speeches/mlkihaveadream.htm>

[AUTHENTICITY CERTIFIED: Text version below transcribed directly from audio.]

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.
And as we walk, we must make the pledge that we shall always march ahead.
We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."¹

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.
And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

Thank God Almighty, we are free at last!

VII. Stages 1, 2, 3 Prayer, Open communication and Transparency, Trust, Commitment, Unity, Support and Patience are keys to successful implementation of God's will for Grace Bible Church. Embrace a Biblical theology of change. Change doesn't happen overnight. It will take time.

VIII. Church Ministry Analysis [See attached document](#)

Who are we? Where do we want to go? How will you get there?

How are we doing? Evaluation based upon the answers of 13 members of SLT

4 Vital Signs:

1. Worship attendance (not membership): Downward trend
2. Giving/stewardship: Downward trend per capita

This changes everything campaign: A vision for growth and impacting our community and the world for Christ.

3. Strengths: Sr. Pastor, Elder board, Preaching, Children's Ministries, Friendliness, Leaders, Fellowship, Worship, Teaching, and Nursery.
 4. Challenges: Young Married Couples, Lots of Ministries, Change-Oriented, Vision and direction, Mission, Communication, Evangelism, Community Ministries, Morale, Men's Ministries, Unity, and Giving/Stewardship.
 5. Discussion: Transformation is needed to address church growth. What does God want Grace Bible Church to be? What are we willing to change or give up in terms of "how we do church" to get different results? Grandparents, parents and children are all listening to different kinds of music. Having multi-generational influence is important in the life of the families of the church. Are we willing to put our preferences aside and pursue what's uncomfortable to see our church renew itself? What is God telling us to let go of in order to transform our church? What is God telling us to implement in our lives and in our church to live for Him.
- IX. Implementation Process: We are accountable to each other and to God! **See attached document**
- A. Mission: What we do?
 - B. Values: Who we are?
 - C. Strategy: Reach, Make, Mobilize, Build, Assess, Rai\$e
 1. Problems
 - a. Side-tracks
 - b. Personal discipline
 - c. Time
 2. Implementation Teams:
 - a. Lead Team (Cary, Scott and Cindy)
 - b. An SLT member or two and 6 to 9 members to build strategies. (in partnership with Staff)
 1. What areas do we have a passion to lead?
 2. Must seize the opportunities to lead a strategy and choose others to minister.
 3. Barriers can be people, pride in past, contentment with status quo, comfort, inward focus, pessimism, self-focus, anger, complacency, committees, distrust of leadership, stress of change, sacred cows, negative emotions, vested interests, poor communication, policies and traditions.
 4. Practice of Implementation:
 - a. Lead Team
 - b. Prayer Team
 - c. Communication
 - d. Community Outreach
 - e. Make Disciples
 - f. Mobilization

- g. Location and facilities
 - h. Finances
 - i. Creativity and Innovation
 - j. Leadership Development
 - 5. Selection of Team members
 - a. Spiritual gifts
 - b. Natural Talents
 - c. Passions
 - d. Nurturing that giftedness
 - D. Vision: What will we be?
 - 1. Keep the end in mind
 - 2. Review ministry objectives and goals
 - 3. Recruit leaders and teams
 - 4. Decide deadlines for goals
 - 5. Don't forget the vision
 - 6. Determine resources
 - 7. Held accountable to follow through
 - X. Closing in prayer seeking God's wisdom and direction.