

Sacred Cows Make Gourmet Burgers

by
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A PERSONAL COMMENT:

Sacred Cows Make Gourmet Burgers is a response to the many questions and comments about control made by church leaders in my consultations with local churches and in my seminars. Most of the questions seem to be based on the assumption that everything that happens in the church has to be controlled and coordinated.

CHAPTER ONE - THE SACRED COW:

Established churches worship at the feet of the sacred cow of CONTROL. Control takes many shapes; our insistence on controlling everything that happens in our congregations and denominations; our desire to coordinate everything that happens, or to know about everything before it happens, or to insist on voting on every new issue or ministry; a parlor that few people use; a kitchen that no one can use but designated persons; money that belongs to the Trustees; an official body that has to approve every decision. Control is stifling the spiritual growth of God's people.

The Body of Christ is most effective when individuals are given permission to live out their God-given spiritual gifts on behalf of the Body rather than someone restraining what they can or cannot do.

Webster defines a sacred cow as "one immune from criticism or attack." The term comes from the Hindu veneration of the cow. Sacred cows are more important than people, causing some people to literally starve to death while surrounded by their sacred cows. No one ever considers the possibility of using the cows for food. To suggest doing so is sacrilegious.

CHAPTER TWO - THE QUANTUM AGE:

We live in a time unlike any other time that any living person has known. It's not merely that things are changing. Change itself has changed, thereby changing the rules by which we live.(1)

Computers have taught us that whenever we increase the speed and complexity of one part of a system, all other parts of the system will slow down relative to the increased speed and complexity of the others.

The Quantum Age

A new economy and world view are emerging, which are driven by two new disciplines - quantum physics and microprocessors. Quantum physics seeks to understand the system as well as the relationships that exist between the parts. The whole is understood to be more than the sum of the parts because of the *relationships* between the parts.(6)

The qualitative measurements that were so crucial to the Newtonian world are giving way to qualitative sensitivities of a new world. That objects exist is less important than that they are in relationship. What a person *is*, is less important than what a person *is becoming*. The deductive reasoning of the Newtonian world cannot prove the existence of God, but the inductive reasoning of quantum physics can notice a consistent, unexplainable "benevolence" to the course of human experience.(7)

While in the Newtonian world inertia was the norm of the universe until some object struck another ob-

ject, in the quantum world change is the norm of the universe. No constants exist. A radical unpredictability underlies all experience and a profound irrationality lies at the heart of experience.

Living and changing networks replace non-thinking machines. Linear thinking is replaced with interactive thought.

Newton's Second Law of Thermodynamics says that sooner or later all systems or forces disintegrate. Quantum physics asserts just the opposite.(13) Things in the environment that disturb a system's equilibrium help create new forms of order. Chaos or disorder become the source of new order instead of something to be avoided.

Newtonian World

Linear thought
Boundaries
Avoid chaos
Hierarchy
Paper money
Service sector
Machines
Automobile
Parts
Evolution
Cause and effect
Static process
Objective reality
Things
Entropy
What is it?

Quantum World

Interconnectedness
Varying boundaries
Embrace chaos
Networks
Electronic funds
Service inherent
Organic
Microprocessors
Relationships
Discontinuity
Unrealized potentials
Dynamic process
No objective reality
Organic
Dissipation
How does it work?

So What?

Tightly controlled organizations and institutions will not do well in the Quantum Age. The top-down oppressive approach of bureaucracy is on its way out. In its place are emerging *permission-giving networks*. These networks are freeing and empowering people to explore their spiritual gifts individually and in teams on behalf of the Body of Christ.

The quantum world, like the Scriptures, focuses on accountability as opposed to control. Accountability occurs *after* action takes place. The individual or team takes action and then gives an account of what was done and why it was done. Control occurs *before* a person or team takes action. The individual or team has to ask for permission before taking action. In the quantum world, church leaders must develop an environment in which accountability more than control guides the direction of ministry.

CHAPTER THREE - THE CONTROLLERS:

Controllers are those leaders who withhold permission or make it difficult for new ministries to start. Controllers not only do not want change; they also want to control everything that happens.

My experience has taught me that the Trustees, Music Director, worship committee, choir, and nonofficial leaders are the main Controllers in the church.

Trustees should be concerned with providing the needed facilities for new ministries to be established.

They shouldn't see their role as the protectors of the property.

Another long-standing tension involves the controlling tendency of Choirs or Music Directors. Most often the choir is the most controlled and closed system in a dying church. Too often, the choir director is too concerned about teaching good music regardless of whether or not it transfers the gospel to the hearts of people. No one is allowed to sing music that is different from the musical tastes of the choir or choir director.

Origins of the Controllers

A variety of causes allow congregations to exist in captivity of the Controllers who refuse to give permission to new, innovative ministries.

Some church leaders suffer from the **small church syndrome**.

In the Mom and Pop church, everyone knows everyone's business, and everyone goes to everything. Therefore, it is imperative that everything be coordinated so that everyone can be at everything.

Some people use **smoke screens** to control what happens. Some have figured out how to use their desire for coordination as a way to control what happens rather than to facilitate what needs to happen.

Some people **confuse ministry with making decisions**, better known as "running the church."

Some people **confuse accountability with control**. Control has more to do with restraint than accountability. Control is deciding what people can and can't do. Accountability is rendering an account of what a person has or has not already done. Control is more a power issue. Accountability is more of an integrity issue. Effective permission-giving networks have built-in accountability systems but avoid control.

Some people **confuse uniformity for unity**.

Some people **confuse representative democracy** with the Body of Christ.

Some church leaders are simply **afraid of the unknown**.

Permission-giving means that the members no longer need co-dependent pastors to take care of them. Pastors whose self-worth is wrapped up in how much people need them are overwhelmed by a feeling of inadequacy.

CHAPTER FIVE - PERMISSION-GIVING CHURCHES:

John Wesley had this to say about the permission-giving church more than two hundred years ago:

"In the essentials we need unity; in the non-essentials we need freedom; but in all things we need love."

Permission-giving churches bend over backward to err on the side of giving permission to new ministries. They live to say yes instead of no. Making disciples, not making decisions, is their passion.

Permission-giving churches require a new mind-set that is comfortable with the fundamental paradox of the Quantum Age - loosely knit networks and high levels of synergy.

The Basics Of Permission-Giving Churches

Permission-giving churches believe that the role of God's people is to minister to people, in the world, every day of the week, by living out their spiritual gifts instead of running the church by sitting on committees and making decisions about what can or cannot be done.

Permission-giving churches encourage autonomous, on-the-spot decision making by collaborative individuals and self-organizing teams.(2)

An image from sports may help. In football, often a coach calls the plays and the team runs the play. This is a hierarchical, decision-making sport. Permission-giving churches are more like a soccer or basketball team. All of the players understand the game plan, but on the playing field or court, it is up to each player to make split-second decisions as to what to do. The coach has trained them and given them a game plan, but each of them is free to make decisions as the ball is moved up and down the field or court.

Permission-giving churches encourage ministry to be delivered any time, any place, by anyone, no matter what.

Two practices help shorten the time lag. (1)Don't give new ministries to existing committees to implement. They have a history of rejecting new ideas. (2)Avoid taking a vote on new ministries whenever possible. Bless diversity more than uniformity, and be passionate about providing choices.

Jesus never said, "Go make decisions." The Pharisees were the ones worried about how decisions were made.

Permission-giving churches have leaders who are secure enough to equip others for ministry and then get out of their way and let them develop their ministry even if it is not something in which they might participate.

Permission-giving churches function around a network of collaborative individuals and teams. Vertical hierarchies are replaced with decentralized, horizontal networks that require fluid structures. The development of relationships is more important than carrying out rules and regulations.

Permission-giving churches do need boundaries and accountability. Permission cannot be given in a vacuum. Freedom of choice within certain boundaries is the basic system for order and control. In permission-giving churches guidance and accountability come from the church's Mission, Vision, and Values Statements, and a clearly defined scenario plan. Governing bodies exist primarily to provide an environment in which individual members and teams can live out their spiritual gifts on behalf of the Body of Christ.

Permission-giving churches develop a flat organizational structure that encourages and facilitates ministry instead of coordinating or managing it.

*Differences Between Traditional Organizations
and Permission-Giving Networks*

The Issue	Bureaucratic Organization	Permission-giving Network
Organizational	Layered / Individual	Spider Web / Team Structure
Job Descriptions	Narrowly Focused	Mission Statements
Staff / Key Leaders	Direct / Control	Equip / Facilitate
Leadership	Top-Down	Shared Leadership
Information Flow	Controlled / Limited	Open / Accessible
Rewards	Offices / Seniority	Team- & Skill-Based
Ministry Process	Leaders Improve	Teams Improve

CHAPTER SIX - DISCOVERING OUR PLACE IN GOD'S WORLD:

As Martha Ellen Stortz shows, three types of power have been identified: "power over" (a commodity, i.e., sovereignty, parental, bureaucratic), "power within" (a capability, i.e., charismatic or discerning the spirits), and "power with" (a relationship, i.e., coercion and friendship).(4)

Although it is fair to say that the judicious leader draws on all three forms of power, the permission-giving leader relies most heavily on the "power with." This is the only form of authentic power described in the Scriptures. The permission-giving leader is a team leader who exercises primarily "power within."

A New Mind-Set Is Needed

Permission-giving churches are more concerned about each person finding his or her distinct ministry and place within the Body than with the health of the Body. If each part is whole, the Body will be whole. This means that accountability systems are more important than the checks and balances of the controlled environment.

The laity do most of the pastoral ministries and taking care of one another, not the pastor. In this model the pastor is expected to equip the laity to do the ministry.

Programs develop from the bottom up and the side in, instead of from the top down. Church leaders do not attempt to "involve" everyone in the "work of the church." Instead, they spend time finding out where people are in their spiritual journey and work with them at their point of need rather than the need of the church.

CHAPTER SEVEN - PERMISSION-GIVING LEADER:

To manage is to control. To lead is to liberate.

- Harrison Owen

Over the last decade more books have appeared on the subject of leadership than in any other period of time in North America.

In permission-giving churches, leaders must "follow" the directions of those gifted in areas where the "leader" is deficient. Followers often "lead" as they exercise on-the-spot decision-making. The will and ability of leaders to delegate responsibility and authority to where the knowledge resides is crucial in the quantum world. Therefore, leaders both "lead" and "follow" in permission-giving churches.(2)

This dual role of leadership requires highly balanced people as leaders. On one hand today's leaders must be self-differentiated. Murry Bowen introduced this term to depict the ability to keep two forces in balance.(3) Self-differentiated means "being separate together." On the other hand, today's leaders are self-defined in relationship to one another.

Today's leaders focus on permission giving rather than control or managing. They are both individualistic and collaborative. Their passion is to develop other leaders who will develop other leaders.

Permission-giving leaders believe that everyone can be a leader in the area of their spiritual gift. All some people need is a role model.

Vision

A Balanced Leader's Vision

- *Is Liberating*
- *Is Our Compass*
- *Is Life-Long*
- *Is Life-and-Death Issue*
- *Must Be Shared*

In their comprehensive study of ninety-six leaders from numerous fields, W.G. Bennis and B. Nanus found that the first quality in all great leaders is vision.(8) For a congregation to be more than the sum of its parts, a people must share a vision of where they are going and how they are going to get there.

Three things are essential to set people free. (1)People must be responsible for their actions and have the authority to make on-the-spot decisions. (2)Mentors must not abdicate when delegating. Equipped individuals still need guidance on how to function so that the Body is whole. (3)Support, encouragement, respect, and resources are also essential.

Mentors understand "compound ministry." They know that if they equip one person every six months and that person mentors another person who mentors another and so on, by the fifth year 512 people are equipped.

Realism

Permission-giving leaders face reality as it is, not as they wish it were. They are objective enough to minimize illusions. They understand their limitations and surround themselves with quality in their areas of weakness.

Realism brings vision down to earth.

Balanced, permission-giving Leaders develop and use all four traits.

Helter-skelter leaders have everything except direction. They do not draw enough on vision. They deeply care about people but are unable to cast vision and give direction to the overall ministry.

Do-it-yourself Leaders are either lone wolves, dictatorial leaders, disorganized, or consider delegation to be an abdication of responsibility. They do not draw enough on mentoring/midwifing skills. These leaders tend to be workaholics and sometimes are very hard to work *with*.

I have found the following six types of delegating helpful in deciding how much to delegate to a person.

Depending on the level of development in the person, you can use one of the following delegation styles. (1)"Check this out and give me the particulars. I'll decide." (2)"I'll review your analysis and recommendations and get back to you." (3)"You decide. Let me know your decision. Wait for my go-ahead." (4)"You decide. Notify me of your decision. If you don't hear from me by _____, implement your decision." (5)"You decide and take action. Let me know what you've done." (6)"You decide and take action. There is no need to check back with me."

Dangerous Leaders have a hard time separating fact from fiction. They do not draw enough on realism.

Career Leaders approach everything as if it were a business. They do not draw enough on their faith. They rely too little on the faith dimension of ministry.

Frustrated Leaders have a deep passion for building a great church but lack the relational and informational skills to accomplish much of anything.

Touchy-Feely Leaders put relationships above everything else. They do not draw enough on vision and realism. It is impossible for them to be leaders for fear of upsetting someone. They border on being dysfunctional.

Conflicted Leaders are torn between the dream and the reality.

Dysfunctional Leaders receive all of their self-worth from the approval of others. They do not draw enough on faith and vision.

Personal Chaplain Leaders think ministry is taking care of people. They genuinely care about people but do not have any desire to equip them to care for themselves and others.

Crash-and-Burn Leaders do great things for a period of time and then everything comes apart. They do not draw enough on faith and realism. Their vision inspires a great following. But the lack of realism brings enormous pain to those who follow.

CHAPTER EIGHT - PERMISSION-GIVING NETWORKS:

Most forms of bureaucracy will not survive the first half of the twenty-first century. The paradoxical world of quantum physics and the multi-layered world of the microprocessor produces problems too complex and demanding for bureaucracy for the following reasons.

Bureaucracies are founded on a hierarchical structure that fosters dominance and submission, which produces distrust and fear of telling the truth.(1) Bureaucrats look for one right answer and then avoid conflict by suppressing all other ways of thinking. Bureaucracy has a long history of shooting the messenger and discouraging communication of the whole truth. Truth is discouraged when it threatens the status quo.

Bureaucracy consists of relationships of dominance and submission up and down a chain of command that often discriminates against women and races.

Bureaucracy has a fixed set of relationships and solutions for processing problems, which causes it to be ineffective in a complex, diverse world of choices.(2)

Bureaucracy finds change very difficult because almost no one has the power to make substantial changes. In such a system it is easy for one to blame his or her lack of action on someone else's lack of action.

Bureaucracy embraces reductionist thinking as its fundamental principle of organization. Everything is divided into pieces so that each piece of the organization is separate from and has little or nothing to do with the whole. The "thinking part" of bureaucracy is seldom aware of what the "doing part" has observed. The result is that there is seldom any cross-learning within the organization. Almost every effective organization today is organized around the relationship of the parts to the whole.

Over time, bureaucrats become more interested in managing the organization than in carrying out the business of the organization. Bureaucrats are more concerned with ensuring the life of the denomination than assuring the denomination has an authentic ministry and reason for existence.

The Permission-Giving Network

Permission-giving networks are open-ended systems. These open systems are in constant flux, always poised for reordering, capable of endless transformation.

On-the-spot decision making is expected in open-ended systems.

No one organizational structure will work in the twenty-first century, either for congregations or denominations. There is no "right" form of organization. The easier it is to diagram an organization, the more ineffective the organization will be. The organization of the twenty-first century is too complex and changes too often. If an organizational chart has vertical lines that connect boxes, it is definitely a dinosaur. If a structure clearly makes some people inferior to others, it does not understand the importance of networks.

In changing times like these, it is best if an organization is designed to facilitate new ministries instead of sustaining long-term ministries or controlling what happens. Therefore, structure should develop as a natural expression of the mission of the congregation or denomination.(7) The mission and the culture determine the form of the organization. "Organizational structure is like a pair of shoes. You fit the shoes to the feet; you don't make the feet fit the shoes."(8)

Open-ended systems don't have much use for job descriptions. The nature of work is changing so fast in network organizations they are hardly worth developing.

Permission-giving networks ask the following questions: Is work being done by the right people? Are the core ministries being done by our key leaders? Are laity freed up for ministry? Are the people who do the ministries in each of those categories chosen in such a way that their desires, abilities, temperaments, spiritual gifts, and assets are matched with the demands of the task? Is everyone compensated in the most appropriate way? Is everyone involved given all the available information the church has?

Staff effectiveness is measured by what they are helping others to accomplish, not how many hours they are in the office.

Permission-giving networks focus on personal and corporate growth.

Twentieth century organizational patterns have revolved around an effort to control the work and events experienced by an organization. Managers talked about "span of control" and "quality control." Chaos was avoided at all costs. Because of our Western orientation, we tend to think of chaos as bad or wrong and order as good and right. Neither is true. Chaos and order are not opposites; they are paradoxical. They are the Yin and the Yang of growth. Yin and Yang are the Eastern way of talking about balance. We are always moving from one to the other.

Much is being learned today about the scientific predictability of chaos and its relationship to innovation and learning. Chaos theorists suggest that chaos not only has order and predictability but is also useful because it is through chaos that old systems are reborn.(12) In one of the hottest debates of the twentieth century, chaos theorists are challenging the Second Law of Thermodynamics of Newtonian physics, which says all systems wind down sooner or later and die. Because of chaos, systems do not eventually wind down and die, they become reborn into a new system.

Relationships and the flow of information are the two most valuable assets of the permission-giving network. The sum of an organization is the sum of its parts plus the relationships between the parts.

Therefore, relationships are the key leverage points for changing a system's performance. Change the relationships and the organization changes.

Permission-giving organizations exist to create the conditions in which free choices lead to the cooperation of all areas on behalf of the Body.

CHAPTER NINE - SELF-ORGANIZING MINISTRY TEAMS:

In the place of standing committees permission-giving churches encourage the formation of self-organizing, self-governing, and self-destructing teams. These teams can stand on their own, decide what ministry to do and how to do it, and disband when they complete their ministry.

The average pastor spends over ten hours a week going to meetings. The average congregation spends ninety people-hours considering whether or not to start a new ministry only to finally say no to most of them.(1)

Self-Organizing Teams

The interconnectedness of the teams is what makes the overall ministry of the church function smoothly. The only time the governing body intervenes in the ministry of a team is if what it is doing goes against the core values of the congregation or endangers it financially.

These teams function as "intraprises."(7) An intraprise is an autonomous enterprise within an organization. An "intrapriseur" is someone who fulfills the role of an entrepreneur within a larger organization.

Types Of Teams

Five different types of self-organizing teams have emerged over the past ten years.(8)

Problem-Solving Teams consist of knowledgeable workers who gather to solve a specific problem and then disband.

Natural Management Teams consist mainly of managers of various functions within an organization. In a church, this team is usually the paid staff that guides work throughout the church. This team is often the most debilitating type of team to the life of the laity because it usually tries to do ministry on behalf of the laity instead of equipping laity to do ministry.

Quality Circles, the third type of team, consist of staff and laity, and perhaps a denominational leader, who meet intermittently to air workplace problems. This form of team is in danger of extinction everywhere except in the church, where it is becoming the most popular form of team due to the rising rate of conflict.(9)

Virtual Teams are the fourth type of team. These teams are composed of people who talk to each other by computer, flying in and out as needed. For churches trying to reach people born after 1983, Virtual Teams will become one of the primary forms of lay ministry.

Work Teams are the fifth as well as the most popular type of team in both business and the church. These come and go depending on what needs to be done.

Self-Organizing Ministry Teams

Ministry Teams are free to form at will as long as they (1)do not violate the core values of the Body; (2)find a large enough group of people to carry out the ministry; (3)find the funds to pay for the ministry. As long as the Ministry Teams are free to self-organize, self-manage, and self-destruct, the church continues to learn and the people continue to grow.

Ministry Teams are effective when the following eight characteristics are present:

1. **Ministry Teams have affinity, either for each other or the ministry.**
2. **Ministry Team members are competent in what they want to accomplish.**
3. **Ministry Teams understand and support the church's corporate culture.**
4. **Ministry Team meetings are a top priority on each person's calendar.**
5. **Ministry Teams have a single issue to work on, which gives them a built-in agenda even before they meet.**
6. **Ministry Teams are not launched in a vacuum with little or no training or support.**
7. **Ministry Teams require team players.**
8. **Ministry Teams are autonomous as long as they stay with-in the boundaries of the Mission, Vision, and Value Statements.**

The Ministry Team Network

Uniqueness is essential in permission-giving churches. Traditional churches are too homogenized. Everyone acts and looks too much alike. It is not supposed to be that way in the Body of Christ. Each person is a unique gift from God with a unique ministry to share with the world.

Permission-giving churches see computers as a major ministry tool. They purchase software on the basis of how they want to manage the value of their human resources.

Most organizations are accustomed to managing and allocating tangible resources such as brick and mortar or programs. In permission-giving churches these tangible things will not be viewed as the most valuable or costly resources of the church. Today, it is more important to manage and allocate the intangibles such as relationships, and all forms of information, especially electronic data, time, software, and lifestyles. These are the things that bring value to an organization today. Computers will help us manage and make use of their intangible value.

People born after 1950 place a high premium on time and spontaneity. Time is an asset, not a limitation.

The shorter the time lag between discovering a spiritual need and the implementation of a response in the form of a new ministry, the more effective the church will be in the twenty-first century.

CHAPTER TEN - THE STEERING TEAM:

The purpose of organization in permission-giving churches is to provide the environment in which individuals live out their spiritual gifts in the everyday world and pass on to others what they are learning about the application of their spiritual gifts to daily living.

The Steering Team (perhaps like the deacons of the early church) are role models and servants instead of nominated members. These people need to be visibly practicing servants of Jesus Christ and one another.

The Steering Team provides an environment in which people are free to exercise their spiritual gifts without having to ask for permission.

The Steering Team provides an environment in which freedom, diversity, and choices are the operational words.

The Steering Team provides the environment in which defined boundaries guide people as they choose how to live out their spiritual gift for the sake of the Body.

Contrary to bureaucracy, which spells out what is to be done and who has what powers, permission-giving organizations define the boundaries in which ministry can occur, leaving the networks of individuals and teams free to exercise their spiritual gifts. These boundaries are seen as the *opportunities* in which every member of the congregation can engage in ministry, instead of as rules, regulations, or limitations.

In his book *Creating Culture*, Charles Hampden-Turner says, "Corporate culture comes from within people and is put together by them to reward the capacities that they have in common."**(3)** Corporate culture consists of the values and beliefs that define the congregation. It is the context in which on-the-spot decisions are made and learning takes place; the basis for rewarding good decisions; the synergy that holds the permission-giving network together and allows for autonomous action on the part of individuals and teams; the basis for accountability; the identity of the Body in the midst of rapid change; and the environment that brings out the best of each person.

Three documents form the Body culture of permission-giving congregations. They are the Mission Statement, Vision Statement, and the Value Statement.**(4)**

The Mission Statement is the basic, bottom-line mission of the church.

The Vision Statement is the narrow mission of the church.

The Value Statement sets the *boundaries of opportunity* in which individuals and groups within the congregation can live out the above two statements without having to get permission to act.

The Steering Team provides an environment in which support is freely given to the core (essential) ministries of the church.

The Steering Team provides an environment that ensures organizational standards for accounting, and financial support of the staff.

The Steering Team provides an environment in which order exists and accountability is ensured.

CHAPTER ELEVEN - TRANSFORMATION:

This chapter is de-voted to "unsticking" or transforming plateaued or declining congregations into permission-giving congregations. A nine-step process is offered.

* **Step One: The Pastor's Commitment**

- The process of transformation almost always begins with a pastor.
Pastors must be self-differentiated from the congregational system.

Pastor and spouse must decide what they are NOT willing to risk before they begin tinkering with the life of a congregation.

Pastors must decide if they are the type of person who can lead a congregation through transformation.

- * **Step Two: The Congregational Context(5)**
 - Call into question everything the church believes and practices.
Decide where the congregation is on the S curve.
- * **Step Three: The Needs Of The Area Surrounding The Church**
- * **Step Four: The Condition Of The Leadership**
 - Determine the number of Controllers.
 - **Determine the willingness of the leadership to break the existing rules.** A willingness on the part of leadership to change, break, and/or eliminate the rules opens the door for change.

Meta rules are the agreed-upon rules an organization will follow in breaking the rules. In other words, it is not enough to throw all the rules out the window. Transformational rules are essential. Meta rules provide continuity during times of transformation. Church leaders will find the following meta rules helpful.

1. It is okay to change, break, or eliminate some rules.
2. Our Mission, Vision, and Value Statements are more important to our future than our existing rules or policies.
3. The fewer rules and policies we have the better.
4. We will err on the side of giving permission to innovative ministries.
5. It is better to innovate, make mistakes, and ask for forgiveness than it is to safeguard the status quo.
6. As we are comfortable, we will expand the ability to make on-the-spot decisions to everyone trying to live out their spiritual gifts.
7. Providing ministry is more important than balancing the budget or paying the pastor/staff.
8. It is better for buildings to be used than for them to be clean.
9. It is better to provide ministry than to have money in the bank.
10. Money should be provided to meet the needs of all ages based on what each age group, inside and outside the church, says will help them grow in their faith.
11. The leadership wants as few people making decisions and as many people in ministry as possible.
12. No one can be in the same decision making position more than three years at a time.
13. We will reassign our financial and human resources into those areas that have the most potential for the future health of this congregation.
14. We will continue to nurture and support the present membership of the church but not to the exclusion of the unchurched.
15. The leadership will encourage and support bottom-up innovation.
16. We will ask everyone to give an account of what they have done instead

of making everyone get permission before they act.

- 17 We will take seriously any innovative idea for ministry, no matter how off-the-wall it may seem at the time.
18. We will reward innovation among our staff even if the new ministry fails.
19. We will emphasize a span of care instead of a span of control.
20. We will try to make our decisions based more on how we think they will affect the church twenty years from now than on how they affect us today.
21. We are willing to take risks and to manage the errors.
22. We will organize in ways that facilitate and encourage new ministries.

- * **Step Five: Cast Your Vision**
- * **Step Six: Select The Leadership Team**
- * **Step Seven: Develop A Simple Plan**
- * **Step Eight: Implementation**

NOTES

CHAPTER TWO

1. Limerick and Cunningham wrote in *Managing The New Organization* (San Francisco: Jossey-Bass, 1993), 47, "The idiom that says 'the only constant thing in the world today is change' turned out to be the ultimate illusion. Even Change changed."

6. For information on Quantum physics for nonscientists read Fred Alan Wolf, *Taking the Quantum Leap* (New York: Harper & Row, 1989). For a more in-depth reading see Frank Tipler, *The Physics of Immortality* (New York: Doubleday, 1994).

7. This is the world of Alfred North Whitehead, Paul Tillich, and Pierre Teilhard De Chardin.

13. The work of Ilya Prigogine answered the question, "If entropy is the rule, why does life flourish?" He coined the phrase, "dissipative structures." Dissipation describes the process by which energy gradually fades away. However, he often observed, it did not lead to the demise of the system, but to the creation of a new system better suited to the present environment.

CHAPTER FIVE

2. At Colonial Hills, everyone had permission to begin a new ministry as long as it didn't violate our corporate values. All a person had to do was present his or her case to a lay leader or staff person and be willing to take responsibility for the new ministry. When the staff member or lay leader on rare occasion refused permission, the person could go to the Executive Team and present his or her case. It could make decisions based on the strategic plan that existed. If the request did not violate our corporate culture or any of its strategic goals, permission was granted.

CHAPTER SIX

4. Martha Ellen Stortz, *Pastor Power* (Nashville: Abingdon Press, 1993).

CHAPTER SEVEN

2. For more see Charles Hampden-Turner, *Creating Corporate Culture* (Reading, Mass.: Addison-Wesley, 1990).

3. Murry Bowen, *Family Therapy in Clinical Practice* (Northvale, NJ: Jason Aronson, 1985). Edwin

Friedman, a rabbi and family system therapist, as well as student of Murry Bowen, has popularized the concept through his book, *Generation to Generation* (New York: Guilford Press, 1985).

8. W.G. Bennis and B. Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper-Collins, 1985).

CHAPTER EIGHT

1. Gifford and Elizabeth Pinchot in their book *The End of Bureaucracy and the Rise of the Intelligent Organization* suggest that bureaucracy is in ill-repute today for two reasons. First, the nature of work has changed. We have moved from unskilled work to knowledge work, from repetitive tasks to innovation and caring, from individual work to teamwork, from functional work to project work, from single-skill to multi-skilled, from the power of bosses to the power of people's needs, from coordination from above to coordination among peers. Second, there has been a revolutionary change in the structure of our relationships. Information-intensive jobs require in-depth relationships and cross-skill training. Bureaucracy is incapable of adapting to either of these fundamental changes in our society.

2. For more information see William M. Easum, *How to Reach Baby Boomers* (Nashville: Abingdon Press, 1992), 17-23; and William M. Easum, *Dancing With Dinosaurs* (Nashville: Abingdon Press, 1993), 23-34.

7. Effective denominational structures will have one thing in common - they will be designed to facilitate ministry in the local churches and not to take care of them or do things that the local churches do not have courage or sense enough to do themselves.

8. Kirbyjon Caldwell said this at the 1994 Leadership Network in Minneapolis, Minnesota. Kirbyjon Caldwell is the pastor of Windsor United Methodist Church, one of the largest and fastest growing churches in the denomination.

12. Three of the best books on this subject are: James Gleick, *Chaos: Making a New Science* (New York: Viking, 1987); Margaret J. Wheatley, *Leadership and the New Science* (San Francisco: Berrett-Koehler, 1992); and Tom Peters, *Thriving on Chaos* (New York: HarperCollins, 1988).

CHAPTER NINE

1. These figures are based on over four-hundred local church consultations where pastors were surveyed regarding these questions.

7. The term was coined by Gifford and Elizabeth Pinchot in their book *Intrapreneuring* (San Francisco: Berrett-Koehler, 1993).

8. "The Trouble with Teams," *Fortune* (September 5, 1994), 86-92. Many feel that, in time, self-organizing networks may replace most forms of hierarchy and bureaucracy. Organization will focus on (1)the whole, as opposed to the parts, and (2)the relationship (interconnectedness and compatibility) between the parts, as opposed to isolated compartments or linear operations and thought. Span of control, levels of rank and expertise, and competition will be replaced with permission-giving, egalitarian relationships, and cooperation. None will be more important to permission-giving churches than the Ministry Teams.

9. According to the 1994 Fall edition of the Alban Institute newsletter, their most popular seminar is "Consulting with Severely Conflicted Churches." This is sad, because I believe that the more a church focuses on conflict management, the faster that church will die.

CHAPTER TEN

3. Charles Hampden-Turner, *Creating Corporate Culture* (Reading, Mass.: Addison-Wesley, 1990), 12.

4. Steven Covey makes a distinction between Values and Principles. However, for our purpose, I see no difference. Actually, Covey took his principles from classic Christian Virtues.