

GOD-CALLED LEADERS
CONNECTING WITH THEIR PURPOSE



realign

DR. EUGENE T. WILSON

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AND THEIR PURPOSE**

Acclaim for *Realign*:

Eugene Wilson has provided a valuable resource for those who feel their leadership is “stuck,” resulting in frustration for both the leader and followers. The answer is a realignment of the leader in how he views his own success, how he goes about empowering others, and how he postures the church for change and involvement. Wilson has extensively surveyed the wide scope of leadership philosophies and literature from the religious and secular fields, and woven them seamlessly with scriptural principles so we can be the beneficiaries of his convicting insights. I recommend *Realign* to leaders everywhere.

— Raymond Woodward

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**GOD-CALLED LEADERS
AND THEIR PURPOSE**

Dr. Eugene T. Wilson



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Realign: God-Called Leaders and Their Purpose

by Dr. Eugene T. Wilson

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DEDICATION



This book is dedicated to church leaders—past, present, and future—many of whom have given all for the sake of the call. You have impacted my life. I am forever grateful.



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PREFACE

John Geirland, in his article “Go With The Flow,” cites Mihaly Csíkszentmihályi, a Hungarian psychology professor who has been called the world’s leading researcher on positive psychology. Csíkszentmihályi is known for his work in happiness and creativity, but he is best known as the architect for the notion “flow.” Csíkszentmihályi describes flow as

being completely involved in an activity for its own sake. The ego falls away. Time flies. Every action, movement, and thought follows inevitably from the previous one, like playing jazz. Your whole being is involved, and you’re using your skills to the utmost.¹

Csíkszentmihályi became aware of flow while observing artists, especially painters, who became so absorbed in their work they went without food, water, and sleep for long periods of time. Historical sources hint Michelangelo may have painted the ceiling of the Vatican’s Sistine Chapel while in a state of flow.² It is reported he painted for days at a time, so caught up in his work he refrained from food or sleep

until he reached the point of sheer exhaustion. He would then rest, and upon awaking, would start painting again and re-enter into flow.

Upon hearing about “flow,” I quickly related it to some thoughts I had regarding churches. I noticed there were some churches that appeared to be “in the zone” (a term often used in sports to describe moments in which players perform in extraordinary ways). A church in “the zone” is much like an artist in the “flow.” There is a special energy and momentum. Much is accomplished. Sadly, many churches are not “in the zone.”

I think most church leaders have a sincere desire to see the kingdom of God flourish. However, many church leaders feel unfulfilled in their calling. So how does a church get in the flow (or in the zone)? This question led me to my research, which in turn, resulted in this manuscript. I believe the answer to flow is found in principles, not programs, methods, or events. The principles by which flow is obtained originate in Scripture. However, these principles are at times displayed in a fuller or clearer sense within secular fields, as opposed to the church. Thus, I have drawn from both sources in writing this manuscript.

What are these principles? Christian A. Schwarz, head of the Institute for Church Development in Germany, led a research project from 1994-1996, which he claims is the most comprehensive study ever conducted on what causes church growth.³ In his survey of more than one thousand churches on five continents, Schwarz identified principles crucial for growth. He says,

To my knowledge, our research provides the first world-wide scientifically verifiable answer to the question, “What church growth principles are true, regardless of culture and theological persuasion?” We strove to find a valid answer to the question “What should each church and every Christian do to obey the Great Commission in today’s World?”⁴

Schwarz's research identifies eight characteristics of growing churches: (1) empowering leadership; (2) gift-oriented ministry; (3) passionate spirituality; (4) functional structures; (5) inspiring worship; (6) holistic small groups; (7) need-oriented evangelism; and (8) loving relationships.⁵ This manuscript touches on many of these characteristics, especially empowerment, gift-oriented ministry, structures, and relationships.

Mark Setch, in "Disciple-Makers," says (concerning Schwarz's research),

*Many Christians are skeptical of church growth because to them it presents techniques which seek to achieve church growth using human abilities, rather than God's means. In contrast to this, Schwarz presents a different approach to church growth, which he calls 'natural' or 'biotic' church development.*⁶

Schwarz states, "'Biotic' implies nothing less than a rediscovery of the laws of life (in Greek, *bios*). The goal is to let God's growth automatisms flourish instead of wasting energy on human-made programs."⁷

Schwarz helps us identify a fundamental problem with many churches in North America—our reliance on programs. Although programs are not inheritably wrong, they are not the answer to the problem that plagues the church. We have allowed our programs to direct our ministry rather than our ministry to direct our programs. Could it be that our emphasis on programs has led us farther away from our purpose than what we readily recognize? Could it be that we are so stuck in ruts and traditions that we have become institutionalized? Gary Hamel says,

Over the centuries, religion has become institutionalized, and in the process encrusted with elaborate hierarchies, top-heavy bureaucracies, highly specialized roles and reflexive routines. Religion won't regain its relevance until church

*leaders chip off these calcified layers [and] rediscover their sense of mission.*⁸

This manuscript seeks to help church leaders do as Hamel suggests—get back to the basics and realign with purpose. It is not about a model, per se, as much as it is about principles—principles that are both timeless and universal, that help church leaders get into the mode of flow and accomplish great things.

Finally, the book is separated into two sections: the leader and the process. The first section addresses, among other things, church models, leadership theories, and organizational life cycles. While some readers may be prone to skim through this material, it is beneficial in understanding the scriptural principles regarding the role God-called leaders fulfill in the development of others, and is foundational in the implementing of the processes covered in section two.



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Section One
THE LEADER



**CHAPTER ONE –
REDEFINING SUCCESS**



Christianity in North America is showing signs of trouble. Statistics suggest North America may be headed down the same slippery slope as Western Europe, where in most countries (Denmark, France, Germany, Great Britain, the Netherlands, Norway, Sweden, and Switzerland) people no longer find the church relevant and the majority of the population no longer believes in God.¹

According to research by Pew Forum, the number of Americans who claim no religious affiliation has nearly doubled since 1990, rising from 8 to 15 percent.² Meanwhile, the number of Americans who describe themselves as atheist or agnostic has quadrupled.³ Jon Meacham, “The End of Christian America,” states, “Two-thirds of the public (68 percent) now say religion is “losing influence” in American society, while just 19 percent say religion’s influence is on the rise. Furthermore, the proportion of Americans who think religion “can answer all or most of today’s problems” is now at a historic low of 48 percent.”⁴

David Kinnaman and Gabe Lyons, in *Unchristian*, claim the Christian “brand” has lost its appeal, especially among young people.⁵ When polled, about 50 percent of young people say they have a neutral view of Christianity. However, among those who feel more strongly, the ratio of negative to positive views of Christianity is 2:1.

And when asked how they felt about “Evangelicals” in particular, the ratio of negative to positive jumped to 16:1.

Society’s negative view toward Christianity is reflected in the decline of church attendance across North America. Data from a General Social Survey reveals that from 1990 to 2008, the percentage of people who never attend religious services rose from 13 to 22 percent.⁶ David Olson, in *The American Church in Crisis*, states that in 1990, 20.4 percent of the population attended a Christian church service.⁷ However, by 2005 the percentage had dropped to 17.5 percent. If this trend should continue, by 2020 only one of seven individuals will be attending church regularly in North America.

Statistics also reveal a decline in church membership. According to the National Council of Churches’ 2011 Yearbook of American & Canadian Churches, virtually all-mainline denominations are experiencing a decline in church membership.⁸ As a result, many churches are closing their doors. Statistics reveal 3,500–4,000 churches annually cease to exist.⁹

Cathy Lynn Grossman describes the religious environment of the United States of America in not-so-favorable terms. She states,

When it comes to religion, the USA is now land of the freelancers. The percentage of people who call themselves in some way Christian has dropped more than 11 percent in a generation. The faithful have scattered out of their traditional bases: The Bible Belt is less Baptist. The Rust Belt is less Catholic. And everywhere, more people are exploring spiritual frontiers — or falling off the faith map completely.¹⁰

Statistics also indicate that ministerial pressure is increasing. Research by Barna, Focus on the Family, and Maranatha Life reveals the following:¹¹

- Fifteen hundred pastors leave the ministry each month.
- 50 percent of pastors’ marriages will end in divorce.

- 80 percent of pastors and 84 percent of their spouses feel unqualified and discouraged in their role as pastors.
- 80 percent of pastors' spouses feel their spouse is overworked.
- 80 percent of pastors' spouses wish their spouse would choose another profession.
- The majority of pastors' wives surveyed said that the most destructive event that has occurred in their marriage and family was the day they entered the ministry.
- 50 percent of pastors are so discouraged that they would leave the ministry if they could, but have no other way of making a living.
- 80 percent of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years.
- 70 percent of pastors constantly fight depression.

Clearly, things are moving in the wrong direction. Something needs to change.

What Is the Problem?

What is happening? What is the problem? What must we change? And how do we make the changes that are needed? This book is written to individuals who care enough about the church to entertain such questions. It is written especially to church leaders—those who have been called by God as apostles, prophets, evangelists, pastors, and teachers—those who have been given the task of equipping others for the work of ministry.¹²

Something must change. We cannot afford to continue down the same path we have been on. Albert Einstein defined insanity as continuing to do something you've already been doing yet believing you will get different results. As church leaders, we need to pause long enough to look inward to see if we are contributing to the problem. We need to consider the possibility that we might be partially at fault for the current condition of the church. While it is certainly easier

to blame external forces, it may not be nearly as advantageous or accurate. If we truly want things to change, if we truly want to make a difference in our world and in the lives of those to whom we minister, we must first examine ourselves.

The seven churches in the Book of Revelation existed in a challenging environment. However, the problem with the church of Ephesus was not from without; it was from within. She had left her first love. The church of Thyatira's problem was that she had tolerated the spirit of Jezebel. The problem with the church of Laodicea was lukewarmness. The church of Sardis' problem was that she had fallen asleep. The problem with the church of Pergamum was not that it faced immense external pressures and existed "where Satan's throne is"¹³; the problem was that some of its members held to the teaching of Balaam and others to the teaching of the Nicolaitans. In spite of the challenges these churches faced externally, they ceased to exist because of their failure to deal with issues that existed within, not pressures they faced from without.

We must stop blaming others for the current condition in which we find ourselves. Instead, we must initiate and engage in self-examination. Our problem is not secularism, consumerism, or postmodernism. Neither is our problem the devil. Jesus emphatically declared the gates of Hell would not prevail against the church.¹⁴ Additionally, our problem is not the lack of resources. The New Testament church had fewer resources than we do; yet they turned their world upside down. Neither is our problem lack of ability, skill, or talent. We are talented. We are skilled. And we have much ability. So what is our problem?

I believe our problem is our lack of understanding and aligning with our purpose. We do not know exactly what it is we are called to do. Because we lack clarity of purpose, we exert effort on things of little benefit to the kingdom of God. We are skilled at things that do not matter and are novices at things that do matter. We must right ourselves by realigning with our purpose. Through realignment we can lay hold of God's blessings and favor on our ministries.

← We Have Misunderstood Our Purpose →

One day a gentleman from the city, who, while driving in the country, noticed a barn with targets painted on it and an arrow in the center of each target. Amazed at such expertise, he stopped to inquire about it. The marksman offered to showcase his talents. He got his bow. Randomly shot an arrow at the barn. Took a bucket of paint and a paintbrush, and painted a target around the arrow. The marksman then said, “When I do it this way, I never miss.”

Too many of us are like the marksman. We do not know what we should be aiming at. We lack clarity of purpose. Occasionally, we hit the target but not because we aimed for it; rather, we stumble upon it. This is not the way things should be. We should live our lives with purpose. We should function in our God-given call with clarity of purpose. We should be so focused on our purpose that trivial things are no longer able to detour us around what matters most.

Asking the right questions enables us to aim at the right target. When we fail to ask the right questions we end up addressing the wrong problem. I was once told of a solution a group of ministers generated when addressing what to do with the dwindling crowds of church rallies—a fellowship event in which several churches gather to worship together. The solution was to hold the services in smaller-sized church buildings so the crowd would no longer appear to be small. No one bothered to identify the reason for the dwindling crowds, consider the purpose of the rallies, or determine if the underlying purpose of the rallies was being fulfilled through other venues. The failure to ask the right questions resulted in a solution that did nothing to address the real issue at hand.

Taking aim at the right target is important. Failure to do so is a waste. Yet for some, the only thing that seems to matter is just doing something, as if doing something will somehow produce the right thing. This perspective resembles an octopus on roller skates—there may be plenty of movement, but there is no clear direction. Church leaders who approach ministry in such a manner run from program

to program. They are constantly trying new things hoping something will work.

A new program or church model may work at first. Eventually, however, it loses its effectiveness, and the search for a different program or model begins anew. Clarity of purpose as well as a proper understanding of principles behind the programs and models is needed. If there is no clear purpose or proper understanding of principles, a church leader will, in time, become frustrated and disillusioned. In order to discover purpose and realign with it, church leaders need to ask strategic questions such as: Where are we now? Where do we want to go? How do we get there? By asking strategic questions, a church leader can discover, or rediscover, the intent and purpose of the church as well as the fivefold ministry.

Purpose Impacts Success

You may be taken aback by my assertion that we lack a clear understanding of our purpose. However, I would argue our definition of success proves my claim. Most church leaders have defined success by the size of the congregation. We tend to gauge the effectiveness of the various ministries in our churches by looking at numbers. We even size each other up by determining who is successful and who is not based on the number of people we lead. If we were to use the same criteria, one that centers on numbers, in judging the earthly ministry of Jesus, we would deem it as unsuccessful. The crowd deserted Him, His disciples fled from Him, and Peter denied Him. But Jesus was not a failure; He was a success. In just three and a half short years of ministry, He founded a movement that quickly spread around the world.

While we define success based on numbers, Jesus defined success based on doing the will of the Father. Our view of success leads to our becoming enamored with crowds; Jesus' view of success led Him to a cross. Although Jesus drew large crowds, His ministry was not centered on the multitude of people who followed Him. He spoke to crowds, ministered to crowds, fed the crowds, and had compassion on crowds;

however, His focus of ministry was not on crowds. On the contrary, Jesus spent the majority of His time ministering to individuals.

Jesus' focus on individuals can be seen in Matthew chapters eight and nine. In Matthew 8:3, Jesus told a leper, "I am willing; be cleansed." To the centurion who sought healing for his servant, Jesus said, "I will come and heal him" (Matthew 8:7). In Matthew 8:14-15, Jesus entered the home of Peter, and seeing Peter's mother-in-law lying in bed with a fever, He touched her, and the fever left. In Matthew 8:28-32, Jesus delivered the demon-possessed man from Gadara. In Matthew 9:6, Jesus told the paralyzed man to "stand up." In verse 22, the woman with the issue of blood was miraculously healed. In Matthew 9:25, the daughter who had died was made to live again. In Matthew 9:29-30, two blind men were made to see. In Matthew 9:33, the demonic man who was a mute was delivered and began to speak. The one common element found in each of these stories was that Jesus ministered to individuals. The crowd was a by-product of the miraculous that took place in the lives of individuals Jesus touched.

← **Lake-Model vs. River-Model** →

Our definition of success has resulted in a faulty model for doing church. We should be viewing the church from a river-model perspective, but we tend to view it from a lake-model perspective. A lake-model ministry focuses on how many people we can get in the lake. For example, a lake-model ministry gauges the success of a Christmas drama on the number of people who saw the drama. If a large number of people attended, it was a success. If a less-than-expected crowd showed up, the drama would be seen as a failure. Likewise, if a prayer meeting is largely attended, it is deemed to be a success; if not, it is a failure. The point is, success is determined by the number of attendees, not by what happened to those who participated or attended.

In contrast to a lake-model, a river-model focuses on helping people move from point A to point B. A river-model is focused on

the developmental growth of others. It is focused on helping people change. When you go swimming in a lake, you always get out where you got in. When you go swimming in a river, you always get out somewhere down the river.

In a river-model, the success of a Christmas drama is determined by what happens in the lives of the people who attend the drama as well as those who put on the drama. The practices leading up to the drama are viewed as opportunities to build closer relationships with one another. Occasions in which conflict arises as people with different backgrounds and worldviews work in close proximity with each other are seen as times in which people learn to grow in the unity of the Spirit. Likewise, in the river-model—unlike the lake-model in which the success of a prayer meeting is centered on how many attend—the success of a prayer meeting centers on what happens to those who attend the prayer meeting. The river-model seeks to answer the questions: Was fervent prayer offered up, or did the participants simply go through the motions? Were lives altered for the better, or did people remain stagnant?

A lake-model for doing church focuses on events and programs that encourage people to get in the lake and stay in it. Unfortunately, this often

takes Christians out of their neighborhoods, clubs, workplaces, schools, and other social networks and isolates them in a religious ghetto. There, it must entertain them (through various means, many of them masquerading as education) and hold them (through various means, many of them epitomized by the words guilt and fear). Thus, Christians are warehoused as merchandise for heaven, kept safe in a protected space to prevent spillage, leakage, damage, or loss until their delivery.¹⁵

In contrast, a river-model focuses on processes that help people change. In a river-model, church leadership is focused on equipping

others for the work of ministry. Two different models: one focuses on the crowd while the other on the people in the crowd.

← A Proper Definition of Success →

Jesus' success was not defined by the size of crowd He was able to draw. Neither should we define success based on the size of a crowd. Mother Teresa, who received the Nobel Peace Prize in 1979, was greatly loved and admired by many for her work in ministering to the poor, sick, orphaned, and dying. She stated in her book, *In My Own Words*, "I never think in terms of a crowd, but of individual persons. If I thought in terms of crowds, I would never begin my work. I believe in the personal touch of one to one."¹⁶ Mother Teresa was successful, not because she ministered to masses, but rather because of her efforts in ministering to individual persons.

Why are we so quick to judge whether or not a person is successful based on his ability to lead a large congregation? In Matthew 25, Jesus shared a parable in which a master gave one servant five talents, another two talents, and a third one talent. The one who received five talents went and traded with them and made five more talents. The one who had received two talents acquired two more. But the one who received one talent did nothing. When the master returned, he examined the efforts of his servants. To the servant who started with five talents and had acquired five additional talents, he said, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things."¹⁷ To the servant who had received two talents and had acquired two additional talents, the master said the same thing. Both men were successful because of their faithfulness, not because of the number of talents they had. If the servant who had received one talent had been faithful with what he had been entrusted, he too would have been a success. However, because of his lack of faithfulness, he was a failure. Success had nothing to do with the number of talents; it had everything to do with faithfulness.

The servant who was given two talents ended up with four—one talent less than the five-talent servant was given. In view of our definition of success based on numbers, the servant with the five talents would be the most successful servant even if he had failed to acquire additional talents. While it seems obvious this perspective does not make sense, we often deem a leader's success, or lack thereof, based on how many people he leads. We need to redefine success. A successful ministry has little to do with numbers and everything to do with faithfulness.

Not everyone will lead a large congregation or minister to large crowds. According to the Hartford Institute for Religion Research, only six percent of churches have more than five hundred worshipers, and less than one-half of one percent of churches qualify as mega-churches (regular attendance of over two thousand).¹⁸ What is surprising, however, is how “we have allowed the ministry experience of 6 percent of pastors to become the standard by which the remaining 94 percent of us judge ourselves.”¹⁹

We have been influenced by corporate America. We are consumed with statistical growth and external evidence of success. While there is nothing inherently wrong with using such barometers and standards of measurement in evaluating our efforts, we must not allow it to become the standard by which we determine success. If we are not careful, we will secularize a spiritual movement. A bigger church is not always a better church.²⁰ “A better church is based on the spiritual maturity of its leadership and members and what they are doing with their call,”²¹ not on the size of the congregation. Numerical growth is not God's measuring stick for success; it never has been, nor will it ever be.

Our definition of success that is closely associated with the size of the crowd reveals what we truly believe. We believe our purpose is to grow a church. But nowhere in Scripture can support for such a belief be found. According to I Corinthians 3:6, one plants, another waters, but God gives the increase. God adds to the church, not us. Acts 2:47 says, “And the Lord added to the church daily those who

were being saved.” We don’t save people; God does. We are not called to grow a church; we are called to help grow people. Jesus said He would build the church. We are called to make disciples. There is a difference.

This book addresses the purpose of the fivefold ministry and calls church leaders to realign with it. In doing so, it also deals with the subject of change and how it is a process rather than an event. It challenges the mindsets of church leaders and posits the way a person leads others as well as the organizational structure that is used, all of which can either enhance or prohibit others from growing. Last, it defines the essential elements for equipping others for the work of ministry. To this end, the aim of this book is to help church leaders get in the flow and stay in it.



Interview with Jody Wells: Redefining Success

Jody Wells has been a member of The Pentecostals of Titusville since 1972, and has served as musician, singer, Sunday school teacher, personal Bible study instructor, youth pastor, and assistant pastor. He assumed the role of senior pastor in 2007.

When asked to describe the measuring stick for the success of his church, Wells responds, “You cannot talk about success unless you are measuring it against the vision and core values.” At The Pentecostals of Titusville, Wells says, “Our vision and values are translated into an annual ministry plan. So success is achieving the God-inspired objectives of that plan.”

The vision of The Pentecostals of Titusville is as follows: to experience, live, and share the power, truth, and love of Jesus Christ every day. Power, truth, and love are the core values of the church. Wells asserts that these values are nothing more than inactive nouns until

they are put into action. The values come alive first by experiencing them as a new convert. Then by living them as a disciplined Christian, and finally by sharing them in ministry and evangelism.

The church does not have a traditional pastoral position associated with age groups like student, children, or family pastor. Instead, their pastoral team is aligned with the vision. An experience pastor oversees every ministry effort associated with the worship experience. He leads a team of directors: music director, prayer director, audio/media director, drama director. Wells says, "We measure the experience pastor and his team's success by how well they lead people into an experience with God's truth, power, and love. This includes their efforts on and off campus."

Wells is determined that the various ministries of The Pentecostals of Titusville remain aligned with its purpose and core values. He asserts that many worship leaders are taught to "keep it fresh," but an overemphasis on staying musically current often results in a focus on performance at the expense of genuine worship. Wells adds, "We love fresh music and diverse styles, but we want to gauge the worship team's success not on how many new songs we can learn, but on how well they lead people into worship."

The Pentecostals of Titusville measure the success of the live ministry team according to their ability to teach and transmit seven core principles. These seven core principles are taught each year in every age group at the age appropriate level. They are: (1) apostolic doctrine, (2) personal evangelism, (3) giving/stewardship, (4) worship, (5) prayer and fasting, (6) kingdom service, and (7) church government. The children's director, youth director, and adult discipleship director each have liberty to use creative curricula and cover a myriad of other relevant topics throughout the year as long as the seven principles are prioritized.

The culmination in the teaching of the seven core principles occurs twice a year at a "Rite of Passage" service. A rite of passage

is a celebration service that marks a person's transition from one developmental level to another. For example, a child completes instruction in the seven principle topics and moves from the children's ministry into the youth ministry; a young person completes their instruction level and moves into adult discipleship, and so on. The process culminates in ministry placement.

Wells says, "One of the reasons we don't like to measure things is because we really don't want to know the numbers." At The Pentecostals of Titusville, forty percent of the people who begin discipleship at level one complete levels two, three and four, and are celebrated at the Rites of Passage service. In addition, Wells adds that the church really celebrates success when a person is involved in ministry. "We are always reminding the church, in various ways, that the goal is to be involved in ministry." The Rites of Passage service is where the value of the Live Ministry is seen and celebrated.

The share pastor is responsible for the general oversight of the church's many outreach ministries including: benevolence, charity, guests services, follow up, home Bible study team, block party revival team, and share points (preaching points like prison ministry, nursing home, etc.). Wells recalls an earlier time: "Historically, we used to spend so much time having church and supporting programs that minister to the church that we didn't leave enough time or energy to be the church and reach the lost." Consequently, special emphasis is given to ministry outside the four walls of the church. The success of the share ministry is ultimately measured by how many people come to faith in Jesus, repent of their sins, are baptized in the name of Jesus, and filled with the Holy Ghost. However, they also celebrate how many guests were followed up on; how much food was given out to how many people; how many contacts were made at the block party; how many Bible studies were actually taught; and so on. The conversion numbers are closely watched but always with long-term discipleship in mind.

Although a lot of time and effort is invested in planning, process, and organization, even more energy is invested in finding and following the leading of the Holy Spirit. For instance, in 2013 while in deep intercessory prayer, Wells was given a vision of the church in a Sunday morning worship service that had complete liberty and demonstration of the Holy Ghost. In other words, there was a constant, sovereign move of God unfettered by format, agenda, transitions, and presentations! Wells states, "We were clearly Pentecostal in our worship, but still limiting God with our plans. It was as though God said, 'I've called you to deeper things in me and you have tossed me a few bones and given me time frames within which to work, but now I'm taking over your Sunday morning service. Your format, your planning, your agenda . . . I want control of it all.'"

This was very difficult for a planner and strategizer like Wells, but for seven straight weeks no order of service was prepared or followed. The only consistencies everyone expected were prayer, singing, and ministering of the Word, but in no particular order or time allotment. Conversions, healings, and extended periods of prayer and intense worship crescendoed from week to week. Wells states, "While we have resumed the use of very general service order, we will never go back to boxing God in! We will be purposeful. We will be prepared. But we must be empowered and pushed by the Holy Ghost!"

To view a video with more information on this subject, visit the following:

realign.wordaflamepress.com/jodywells

