

ELMHURST BAPTIST CHURCH  
**ANNUAL LEADERSHIP WORKSHOP**

I HAVE SET YOU AN EXAMPLE THAT YOU SHOULD DO AS I HAVE DONE FOR YOU.

John 13:15 NIV

AGENDA

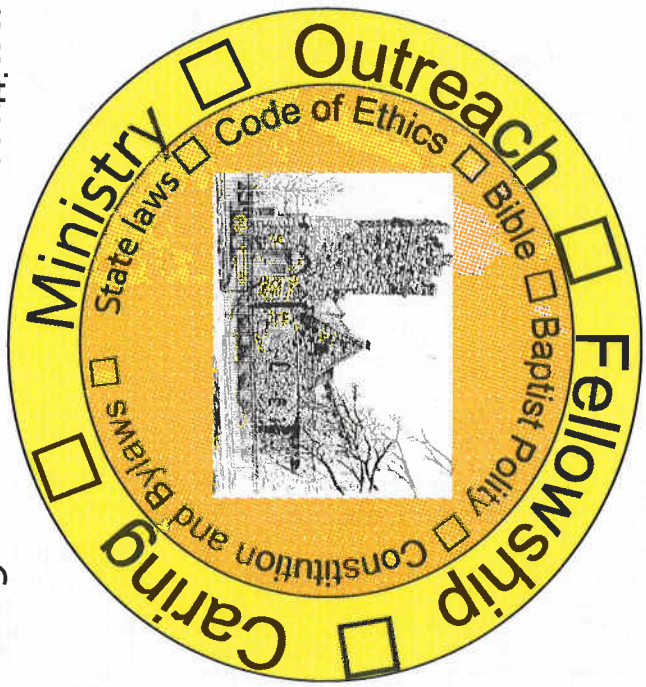
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| 9:00-9:45 a.m.   | Continental Breakfast   |
| 10:00-10:20      | Devotional Period: Song, Opening Prayer, & Meditation   |
| 10:20-10:50      | Introductions of the Day's Agenda   |
|                  | <b>Exploring Leadership as Enabling Ministry</b><br>Q & A   |
| 10:50-11:00      | Break   |
| 11:00-12:00 noon | <b>The Spiritual Life of the Boards and Committees</b><br>Small Group case Studies, followed by a debriefing session<br>With the larger group |
| 12:00-12:45      | Lunch is served   |
| 1:00-1:40        | <b>Baptist Distinctives. Priesthood of All Believers</b><br>Q & A   |
| 1:45-2:30        | <b>The Politics of a Baptist Church:</b> How we Serve Baptist Polity;<br>EBC Constitution and By-Laws; NYC State Laws; and Code of<br>Ethics. |
| 2:30-3:00        | Closing: Final Comments, Evaluation, and Circle of Prayer/  |

# ELMHURST BAPTIST CHURCH WORKING HARMONIOUSLY AS ONE

Pastor



Board of Trustees



Committees



Diaconate Board



Congregation



## Leadership as Enabling

HANDOUT A, p. 1

*Christ chose some of us to be apostles, prophets, missionaries, pastors, and teachers, so that his people would learn to serve and his body would grow strong. This will continue until we are united by our faith and by our understanding of the Son of God. Then we will be mature, just as Christ is, and we will be completely like him.* (Ephesians 4:11-13, CEV).

From its beginning, the church has recognized the need for leadership. Leaders have been so much a part of the life of the church for so long that we rarely spend time thinking about the *concept* of leadership itself. All too often we think about the tasks of leaders without attempting to relate their roles to the purpose and nature of the church. This means that they become functionaries rather than ministers and institution maintainers rather than mission enablers.

This article explores leadership by unpacking the definition of leaders as *people who use their gifts to enable others in ministry*, and then making observations and suggesting implications for churches.

**A leader is someone who uses her or his gifts . . .**

Ephesians tells us that God has gifted all people, "*Each one of us has received a special gift in proportion to what Christ has given.*" (4:7), leading some to be apostles, prophets, evangelists, pastors, and teachers (9:11). Today, this divine gifting leads people to serve on church boards, and as ushers, financial officers, church school teachers, youth leaders, directors of food pantries, and in a cornucopia of other roles. It all begins with gifts, though, which can be used in a variety of ways.

*Observation #1:* Gifts are given by God to everyone.

God doesn't limit the gifts, so we shouldn't limit leadership. The potential to lead by using our gifts to enable others in ministry isn't restricted by intelligence, education, economic status, age, gender, or any other human distinction. Children and youth, as well as adults, are gifted. Women and men, boys and girls have all been given gifts that can be used in leadership in the church. That doesn't mean, however, that everyone should be an officer of the church.

*Observation #2:* Gifts are many and varied.

As Paul writes to the church at Corinth, "*There are different kinds of spiritual gifts, but the same Spirit gives them.*" (1 Corinthians 12:4). The variety of gifts is much greater than the church traditionally realizes—well beyond gifts that are used in teaching, preaching and committee work. If we are to use all God-given gifts for leadership within the church, we must welcome the Spirit and discover that wide range of gifts. This is not always an easy task since gifts have an odd way of hiding themselves, especially from those who hold them. Gifts are so much a part of who we are that we tend not to think of them as gifts. The good organizer, for example, may assume that being well-organized is a commonplace. We often need one another to help us recognize our gifts.

*Observation 3:* Gifts are discovered through interaction with others.

Discovering gifts, however, isn't enough. Many gifts can be used haphazardly, without attention to

their development. Effectiveness will be greatly enhanced through intentional development. For example, a person with natural musical ability can choose not to take lessons or practice and keep his or her ability as hobby and in so doing keep his or her gift from being fully utilized for service.

*Observation #4:* Gifts that have been discovered need to be developed.

These observations suggest several implications for the church:

- The church needs to expand its understanding in order to be inclusive and not overlook gifts.
- The church needs an atmosphere of acceptance that allows for experimentation and discovery.
- The church needs to encourage members to identify and affirm one another's gifts.
- The church needs to provide opportunities for training and development of gifts.
- The church needs to be intentional about using the gifts of children and youth in leadership.

... to enable others ...

Ephesians 4:12 tells us Christ gives gifts "so that his people would learn to serve and his body would grow strong." Leaders use their gifts to *enable* others, so to understand how a leader functions, we need to embrace a process that helps others discover, develop, and use their gifts.

Enabling is *service*, for it is only in allowing others to become the persons God intended that a leader truly enables another. While it may be possible to manipulate or coerce others to act in certain ways, that is not true leadership. A leader must put aside his or her own ego needs and agenda and coach others in ways that help them blossom.

*Observation #1:* The key function of a leader is to serve in enabling others by helping them discover, develop, and effectively use their God-given gifts.

While few leaders will function in all categories, there are five essential components to enabling others. These are: encouraging personal growth; helping them gain knowledge; aiding in skill-development; assisting them in working with others; and providing appropriate settings.

- *Personal growth.* Persons grow as they develop self-knowledge, awareness of giftedness, and a sense of purpose, which is grounded in a relationship with Jesus Christ.
- *Knowledge.* Needed knowledge includes Christian traditions and the nature and mission of the church, quality Bible study, and specialized knowledge related to particular areas of service.
- *Skill-development.* Skills include effective communication, having healthy relationships, managing small group, and organization, all of which benefit wide range of ministries.
- *Working with others.* The ability to work well with others is essential to all forms of leadership.

One of the best ways for each of us to improve our work with others is to have a trusted friend see us at work and give us feedback.

- *Appropriate settings.* It is important to make sure that people use their gifts in contexts that enhance potential for success. Comfortable spaces, functioning tools (E.g. public address systems), accurate promotion, and clearly defined time-frames are essential to success.

*Observation 2:* The role of the leader is not always a direct or immediate. In a very real sense, for example, the person who provides nurture to young children or creates accurate promotional material for an event is providing early and behind-the-scenes enabling for the leadership of others.

These observations suggest several implications for the church:

- Every task of a leader needs to be seen in terms of how it enables others for ministry.
- Leadership as service may be a new concept for some, so the church needs to spend time in studies that explore up Jesus' own servant-leadership model
- The church must provide safe places and opportunities for members to develop and use their gifts.

... in ministry.

Discovering and developing gifts is not an end in itself. It is a means by which, as Ephesians 4:13 puts it, "*we are united by our faith and by our understanding of the Son of God.*"

*Observation #1:* The ministry for which we are gifted is a large one, taking place *within* the church and *outside* the church, extending throughout God's world.

Among church members, we have mutual ministries as a loving, accepting, supportive, available, and accountable community of faith. Outside the church, we respond to human need with a gospel of love and hope; uplifting the poor, empowering the powerless, confronting all that harms persons and creation, restoring creation, and reconciling persons to one another and to God.

Again, we can note several implications for churches:

- Because the development of effective leaders must be grounded in a church's vision of its ministry, a statement of that vision needs not only to be formulated, but also acted on.
- A list of the church's involvements "within" and "outside of," "the church can provide a map of leadership opportunities, providing a beginning point for selecting and developing leaders.

This information is drawn from "The Meaning of Leadership," by Jeffrey D. Jones from *Baptist Leader*, April 1981, (published by the American Baptist Board of Education and Publication).

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HANDOUT A

DECISION-MAKING IN THE EARLY CHURCH

Circle your assigned text(s):

Acts 1:12-26 Acts 6:1-6 Acts 11:1-18 Acts 15:1-21 Acts 15:36-41

Read your assigned text(s) and respond to the following questions:

Clarifying Questions

What issue is the early church addressing?

How is the issue dealt with?

How are decisions made?

Experiential Questions

When has the local congregation faced a similar situation?

Who do you turn to when you need help in making decisions?

What gets in the way of responding to what is perceived as God's intentions?

Responsive Questions

How do the models from the early church contribute to God's kingdom?

How might the example of the early church guide boards and committees?

## SOUL FREEDOM

Soul freedom lies at the very heart of what makes us Baptists. Our belief in believer's baptism, in religious liberty, in the priesthood of believers--all the fundamental Baptist emphases--rests on the foundation of soul freedom. Simply put, it is the right and responsibility of each person to stand before God and make decisions about his or her relationship with God.

This belief in soul freedom explains our lack of reliance on creeds and the diversity that exists within and among Baptist churches. Its practice in our congregational and denominational life is also what permits the Holy Spirit to work in our midst, to open new possibilities for us, to lead us into new ways of being and doing, new ways of faithfulness.

Rightly understood, soul freedom is not rampant individualism, although it puts great emphasis on the individual. It is rather the placing of oneself in the hands of God, sometimes through the community of faith, sometimes all alone, but always seeking to submit to God's will.

The word *soul* is particularly difficult. Its meaning today seems limited to the "religious" aspect of a person. When Baptists first began to talk about soul freedom, however, soul meant much more. They understood it to mean the very core of our being, that central part of us that provides the true essence of who we are as persons. The core is free, early Baptists maintained, as a matter of fact. Not, it *should* be free. Not, there *should* be laws guaranteeing its freedom. But, it *is* free. This is the way God created us, each with a free soul. It is in this freedom that individuals develop their relationship with their Creator. It is through this freedom that people really discover who they are meant to be, who God intended them to be.

This means that soul freedom isn't license to do anything or be anybody. Rather, it is the freedom to discover and respond to the call of God in each person's life, a freedom to find and follow the will and way of God. Baptists have always recognized that this is something no one can determine for or dictate to another. There are two important implications of soul freedom for Baptists: 1) We resist anything which seems oppression of freedom of soul. 2) We insist on anything which seemed the expression of the freedom. It is soul freedom that leads us to resist government involvement in religion, so that each person is free to pray or not and in any manner he or she will. It is soul freedom that leads us to insist on congregational government so that there is no hierarchy imposing its will or its understanding of God's truth upon others.

Working all of this out in a context of differing values, divergent understandings of God's will, and different interpretations of God's Word is always difficult. There are no set answers. Even today the attempt to do this creates intense conversations, sometimes even conflict, within churches and our denomination. The principle remains, however. Soul freedom is at the very core of what it means to be a Baptist.

## PRIESTHOOD OF ALL BELIEVERS

Put simply, the priesthood of all believers is the conviction that “every Christian is a priest before God and to the world”<sup>1</sup>

Being a priest before God means that each one of us stands before God directly. There is no need for intermediaries, no one to tell us what we must believe about God or how we must relate to God. Each one of us receives the blessings of salvation and grace directly from God. Each one of us is accountable directly to God for our life and faith. It also means that each of us, as a believer, is capable of performing traditional priestly functions – from hearing the confession of others and offering God’s forgiveness to providing leadership for a service of communion.

Being a priest to the world means that each one of us is called by God to a ministry within the world. We are God’s representatives, God’s agents, bringing God’s love to the world.

The priesthood of all believers has particular reference to the relationship between laity and clergy in a Baptist church. It annunciates an equality before God that lifts up a shared sense of ministry. If there is a differentiation, it is one of the role we are called to play, not importance or power or even prestige. Ordination, in this sense, is a setting apart only in so far as it is the church saying to one of its own, “We see you are gifted to play a role of leadership within the church. This will be your ministry.” Ordained clergy are not essentially different from the laity.

This means that each of us in the church has been given the gift of ministry. All who follow Christ are called to minister on his behalf--in their homes, on their jobs, within the community, and beyond. While there may be some distinction between the roles of laity and clergy--all members are ministers, not all are pastors--Baptists have no priestly class.

The priesthood of all believers has far-reaching consequences for every Baptist. It means that none of us can be a spectator who sits back while others carry on the work of the church. Nor should any of us be willing to forfeit our responsibilities as ministers and expect the pastor to pick up the slack. As Baptists, we have no hierarchy within our churches.

1. *Proclaiming the Baptist Vision: The Priesthood of All Believers* edited by Walter B. Shurden, Smyth and Helwys Publishing, 1993, p. 2.

## CONGREGATIONAL AUTONOMY

For Baptists, the local congregation is the key. This local congregation is representative of the whole church of Jesus Christ. It is free to govern its own affairs, to order its worship, to decide how and with which other churches it will relate. And yet, Baptist churches are not just isolated congregations. From the earliest times we have seen the need to gather in associations to do things we cannot do alone and to seek counsel and advice from each other. There have been times these two realities have created tension among us as we have sought to balance them appropriately in the midst of sometimes contentious issues. The principles remain valid, however. It is those principles that are the focus of this session.

Congregational autonomy is, in the words of William Keucher, former president of the American Baptist Churches, USA, “the right of each congregation (1) to choose its own ministers and officers, (2) to establish its own covenant membership and discipline and confessions, (3) to order its life in its own organizational forms with its constitution and bylaws, (4) to implement its right to belong to other denominational agencies and ecumenical church bodies, (5) to own and to control its own property and budget.”<sup>1</sup>

What this means is that every Baptist congregation has great freedom to be the church it believes God has called it to be. It is free to determine its corporate life and its relationships with others. We believe that it is this grounding that brings life to the church and enables it to faithfully respond to God’s call to ministry both within its own walls and to the world. There is no pre-determined hierarchical system that dictates to congregations. There are no bishops, no outside controlling groups. Each congregation can set its standards for membership, determine its structure and organization, and decide upon its style of worship. Certainly there is much in common among Baptist churches in these areas, but each congregation is free to change as it understands God’s will for itself.

With this freedom, however, comes great responsibility. It is the responsibility of being the church—of listening for and responding to God’s call so that the congregation will remain faithful in its life and ministry. No one can tell a local Baptist congregation what it must be and do except God. It is the congregation’s responsibility to listen and obey when God speaks. This means each local congregation needs to develop a listening stance, refusing to be so caught up in its own issues and survival that it cannot hear the voice of God. It means it must constantly be open to change, willing to move in new directions when God calls. It means that it must be willing to risk, seeing and doing things differently from others because of its sense of God’s will for them. Each local congregation has this responsibility. It cannot rely on bishops or outside structures to tell it what to do in order to be faithful. It must claim the responsibility of faithfulness on its own.

1. “Congregational Autonomy” by William F. Keucher, *Baptist Leader*, March 1976, p. 49.

# **BAPTIST DISTINCTIVES**

## **Distinguishing Characteristics in American Baptist Churches in the U.S.A.:**

- Open communion to all who respond to Christ's call**
- Ecumenical commitment to those furthering God's will**
- Inclusive: Without regard to race, sex, color, or nationality**
- Leadership of women in all areas of ministry**

## **Characteristics Common to Most Baptist Groups:**

- Soul Competency/Liberty of Conscience**
- Priesthood of All Believers**
- Scripture Authority in Faith & Practice (no creeds)**
- Regenerate Church Membership**
- Autonomy of the Local Congregation (democracy)**
- Ordinances are Symbols not Sacrament**
- Baptism is for Believers Only**
- Immersion is the fullest Symbol for Baptism**
- Separation of Church and State**
- Freedom of Government**
- Voluntary Association of Churches (non denominational)**
- Attach Importance to Missions, Evangelism & Christian Education**

# GENERAL BAPTIST INFORMATION

## DOCTRINE

DEFINITION: *That which we believe in.....*

- Authority of the Scriptures
- Believer's Baptism, by immersion; (exclusion of infant baptism)
- Freedom of conscience; priesthood of believers
- Autonomy of the local church; freedom of government
- The separation of the Church and the State
- The primary sacraments of the church are: communion and baptism
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## BAPTIST POLITY

DEFINITION: *"POLITY" ....the functions of the church...church order....church organization, i.e., the way we order or arrange our resources to enable the church to exist and to do God's work.*

Examples:

- (a) Criteria for church membership, church officers – numbers of officers, etc.
- (b) Inter-church relationships.
- (c) Manner of worship, witness, auxiliary fellowships

## The CORPORATE MEETING

DEFINITION: Relates to the financial resources, the budget, or structure of an "organization." This area of the church organization is governed by the Board of Trustees. Corporate Meetings include: Annual or Special-called meetings that are held at the church facility, and are required by the State of New York.

## The BUSINESS MEETING

DEFINITION: Relates to any business of the church, other than that involving money, or money management.

Examples include:

- (a) Church polity issues
- (b) Ecclesiastical or ecumenical matters

## **BAPTIST POLITY FACTS:**

- **In the absence of a permanent Pastor, the Board of Deacons (Diaconate) assumes all pastoral responsibilities.**
- **All local Baptist churches in New York City, including Elmhurst Baptist Church, are affiliated with the Regional ABC office, which is the Metro Office of American Baptist Churches of the USA.**
- **Metro, ABC Office functions autonomously despite being ABC in USA, whose offices are at Valley Forge, Pennsylvania.**
- **Metro, ABC Office Consultant to Elmhurst Baptist Church during its transition period [without a permanent pastor] is the Metro Associate Executive Minister, Rev. Dr. Laura Sinclair.**
- **Elmhurst Baptist Church operates as an autonomous body of Christian believers. “However, no one is an island.”**
- **The great purpose of all rules and forms of conduct are to be helpful and to facilitate the congregational order, rather than to restrain it; or to obstruct the expression of their deliberate sense and practice.**

## Groups Function At Three Levels

Groups function at these three levels:

1. Task Level -- The group has a job to do.
2. Maintenance Level -- The group must maintain itself as a functioning body.
3. Individual Level -- Individuals must feel accepted, have individual needs met.

Note that these functions belong to all members of the group. (In each case, the suggestions are given as examples, not as an exhaustive list, of what may be done.)

## Behaviors That Facilitate Groups

- I Task Level -- The group has a job to do.

To help the group fulfill its task, all group members need to:

1. INITIATE: propose tasks; define a problem; suggest a procedure or ideas for solving a problem.
2. SEEK INFORMATION OR OPINIONS: request facts; seek relevant information; ask for expressions of feelings; seek suggestions and ideas.
3. GIVE INFORMATION OR OPINIONS: offer facts; provide relevant information; state a belief about a matter before the team; give suggestions and ideas.
4. CLARIFY AND ELABORATE: interpret ideas or suggestions; clear up confusions; define terms; indicate alternatives and issues before the team.
5. SUMMARIZE: pull together related ideas; summarize suggestions after the group has discussed them; offer a decision or conclusion for the group to accept or reject.
6. TEST CONSENSUS: Ask if the group is nearing a decision; send up a "trial balloon" to test a possible conclusion by saying something such as, "Are we ready to agree that we take the following steps?"

- II Maintenance Level -- The group must maintain itself.

To help the group have good relationships which provide for maximum use of individual resources, all group members need to:

1. HARMONIZE: attempt to reconcile disagreements; reduce tensions; get people to explore differences.
2. GATE KEEP: help to keep communication channels open; facilitate the participation of others; suggest procedures that permit sharing remarks.
3. ENCOURAGE: be friendly and responsive to others; indicate by expressions or remarks the acceptance of others' contributions.
4. COMPROMISE: when your own idea or status is involved in a conflict, offer a compromise which yields status; admit error; modify your position in interest of group cohesion or growth.
5. EXPRESS GROUP FEELINGS: ascertain group feelings and offer an opportunity for a change of pace, a new direction, or to move ahead.
6. SET AND TEST STANDARDS: test whether the group is satisfied with its procedures or wants to suggest new procedures.

### III Individual Level -- Individuals must feel accepted and have needs met.

To help the group demonstrate Christian concern for one another, enable individuals to express how they feel, to clarify or modify his/her position (this function may take place before, during, or after the meeting), all group members need to:

1. LISTEN TO ONE ANOTHER: attempt to understand more than the words, but the intent of what is being said.
2. FACILITATE ONE ANOTHER'S CONTRIBUTION: be aware of those who are reticent or have not had opportunity to speak. Allow them time for sharing.
3. BE PATIENT: allow the group, and individuals, to struggle with an issue so that it is clear to all, and allows further action to take place. Do not be afraid of silences while people think.
4. DEVELOP A SENSE OF TIMING: be aware of individual and maintenance needs of the group which must be answered if the task is to be completed.
5. FOCUS ON ISSUES: separate ideas and issues from feelings and performances of individuals or cliques.
6. DELEGATE RESPONSIBILITY: be ready to entrust persons with tasks; be supportive and helpful without smothering or dominating their activities.

### **Behaviors That Block Groups**

1. DOMINATE -- responds quickly to questions and new issues with a note of authority; expects to have his/her own way.

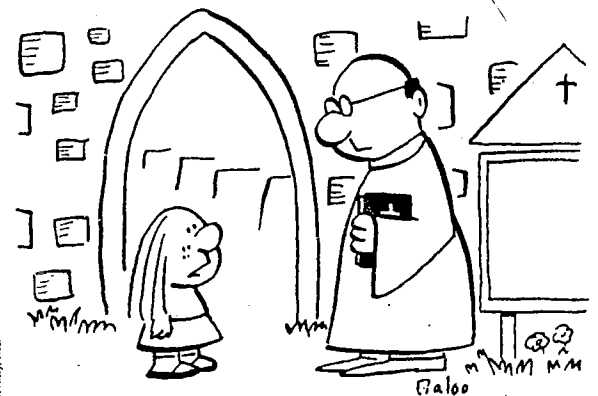
2. BLOCK -- opposes new ideas and suggestions; bases ideas on opinion rather than fact.
3. TALK -- speaks often, may speak without thinking, making little contribution to the group.
4. BELITTLE -- intrudes negative remarks into discussion. (Problem may be a lack of status.)
5. CLOWN -- distracts others and gains attention for self with odd behavior and irrelevant comments.
6. BE SILENT -- say nothing. May not be able to follow group's discussion and action because of lack of background or nonunderstanding of terminology. May be timid, or simply sulking.

NOTE -- No one of these characteristics will appear singly in a person, but are usually seen in combination. Avoid classifying persons and playing the therapist. Be concerned for the group and its functions.

# 12 Rules for Bringing Out the Best in People

1. Expect the best from people you lead.
2. Make a thorough study of the other person's needs.
3. Establish high standards of excellence.
4. Create an environment where failure is not fatal.
5. If they are going anywhere near where you want to go, climb on other people's bandwagons.
6. Employ models to encourage success.
7. Recognize and applaud achievement.
8. Employ a mixture of positive and negative reinforcement.
9. Appeal sparingly to the competitive urge.
10. Place a premium on collaboration.
11. Build into the group an allowance for storms.
12. Take steps to keep your own motivation high.

Taken from: *Bringing Out the Best in People: How to Enjoy Helping Others Excel*, by Alan Loy McGinnis.



"Who's this 'Amazing Grace' you keep talking about?"

# TEAMWORK

Teamwork is essential in business, industry, and the church. To underscore this point, Co-op Magazine included this item:

"You've heard of the corny Tate Family. They pervade every organization. There is Dick Tate, who wants to run everything. Ro Tate tries to change everything. Agi Tate stirs up trouble whenever possible, and Irri Tate always lends him a hand.

Whenever new ideas are suggested, Hesi Tate and Vegi Tate pour cold water on them. Imi Tate tries to mimic everyone, Devas Tate loves to be disruptive, and Poten Tate wants to be a big shot. But its Facili Tate, Cogi Tate, and Medi Tate who always save the day and get everyone pulling together."

By God's design all who are in Christ have been made dependent on one another. We may think we can go it on our own, but we can't. We can't fulfill our high calling as members of the body of Christ until we realize that we all have a vital part to play. We are family. We need one another.

Lord, help us to overcome our sometimes stubborn pride. Teach us to cooperate ---for our sake and for yours.

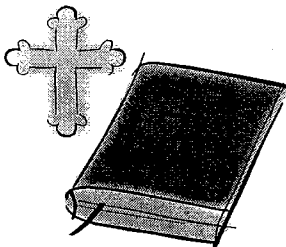
## **ELMHURST BAPTIST CHURCH**

# **LEADERSHIP COVENANT**

As a Leader of the church, striving to set a spiritual example for others, I will as far as possible:

- **COMMIT MYSELF TO.....**Be actively engaged in some ministry of the church.
- **COMMIT MYSELF TO....**Participate actively in the duties of my Board and Committee and to attend the necessary meetings. If I am unable to fulfill an obligation, I further commit myself to make proper notification.
- **COMMIT MYSELF TO....**Attend regularly all worship services including Sunday morning and special services, and put a high priority on attending Sunday School, and/or Bible Study, and/or Prayer Meeting.
- **COMMIT MYSELF TO....**Give sacrificially of my treasure to the work of the Lord in this church through the tithing system.
- **COMMIT MYSELF TO....**Be confidential in matters pertaining to my Board and Committee.

If at anytime I can no longer uphold this Covenant of Christian Leadership, I will cheerfully relinquish my position.



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**SIGNATURE**