

Chapter 1 : WMC Leaders Discuss Consensus - Making Church Decisions

Consensus leadership refers to the process in a local church by which the elders make decisions by seeking the mind of the Lord, not by "voting their own mind." The mind of the Lord will be revealed by an uncoerced unanimity among the elders, reached after thorough, biblically-based discussion and prayer.

Leadership Ethics - Traits of an Ethical Leader Leadership Ethics - Traits of an Ethical Leader Ethics refer to the desirable and appropriate values and morals according to an individual or the society at large. Ethics deal with the purity of individuals and their intentions. Ethical theories on leadership talk about two main things: It is an ethical job of the leader to treat his subordinates with respect as each of them has unique personality. The ethical environment in an organization is built and developed by a leader as they have an influential role in the organization and due to the fact that leaders have an influence in developing the organizational values. An ethical leader should not use his followers as a medium to achieve his personal goals. He should respect their feelings, decision and values. Respecting the followers implies listening effectively to them, being compassionate to them, as well as being liberal in hearing opposing viewpoints. In short, it implies treating the followers in a manner that authenticate their values and beliefs. He should be humane. He must act in a manner that is always fruitful for his followers. He is fair and just. An ethical leader must treat all his followers equally. There should be no personal bias. Wherever some followers are treated differently, the ground for differential treatment should be fair, clear, and built on morality. He is considerate to the community interests. He works harder for the community goals. He is loyal and honest. Honesty is essential to be an ethical and effective leader. Honest leaders can be always relied upon and depended upon. They always earn respect of their followers. An honest leader presents the fact and circumstances truly and completely, no matter how critical and harmful the fact may be. He does not misrepresent any fact. It is essential to note that leadership is all about values, and it is impossible to be a leader if you lack the awareness and concern for your own personal values. Leadership has a moral and ethical aspect. These ethics define leadership. Leaders can use the above mentioned traits as yardsticks for influencing their own behaviour.

Chapter 2 : Great Leadership: Leaders and Decision Making

Not only James, but all the leadersâ€”in fact, the entire churchâ€”have a say in the decision. "The apostles and the elders, with the consent of the whole church, decided " (Acts). And when they send word to the Gentile churches of their decision "to impose on you no further burden" (Acts b), they do so in the name of the.

Learn how to use our strategies to help leaders cope with the internal and external challenges; and challenges stemming from the circumstance of being a leader. What do we mean by the challenges of leadership? When are the challenges of leadership most obvious? What are some of the specific challenges that many leaders face, and how can you cope with them? Leadership constantly presents challenges to a leader and their abilities. These challenges are an incitation to rise to another level, to test yourself and improve in the process, and to show that you can accomplish something that may seem difficult or even impossible. This section describes the kinds of challenges a leader faces, and suggests some ways in which leaders can weather and benefit from them. Being a leader is in itself a challenge. The challenges of leadership are really of three kinds: In an organization, such issues as lack of funding and other resources, opposition from forces in the community, and interpersonal problems within the organization often rear their heads. Social, economic, and political forces in the larger world can affect the organization as well. To some extent, the measure of any leader is how well he can deal with the constant succession of crises and minor annoyances that threaten the mission of his group. If he is able to solve problems, take advantage of opportunities, and resolve conflict with an air of calm and a minimum of fuss, most of the external issues are hardly noticeable to anyone else. When people feel that leaders are stressed or unsure, they themselves become stressed or unsure as well, and the emphasis of the group moves from its mission to the current worrisome situation. The work of the group suffers. Internal challenges While leadership presents to each of us the opportunity to demonstrate the best of what we are, it also exposes our limitations. In many cases, good leaders have to overcome those limitations in order to transmit and follow their vision. Fear, lack of confidence, insecurity, impatience, intolerance all can act as barriers to leadership. At the same time, acknowledging and overcoming them can turn a mediocre leader into a great one. Sometimes, what seems to be an advantage may present a challenge as well. Some characteristics can be double-edged swords, positive in some circumstances and negative in others. The real challenge is in knowing the difference, and adapting your behavior accordingly. Challenges arising from leadership itself Real leadership makes great demands on people. These responsibilities might be shared, but in most organizations, one person takes the largest part of the burden. They have to be aware of serving their group and its members and all that that entails. In other words, they have to be leaders all the time. One obvious - and correct - answer to this question is "all the time," but in fact some times are more likely than others. Leadership is usually the most difficult when the situation is changing or unstable. Some particular times when challenges may arise: When something new is about to start. When something is about to end. Often at the end of a school year, a particular project or initiative, a training period - anytime when something is coming to an end and things are, by definition, about to change - times get difficult. Whatever the reason, it often takes leadership skills to make sure that the project ends successfully, and everyone moves on to the next phase, whatever that is. When times are tough. Leaders are tested when times are difficult. There are many ways in which a group can be in transition. It may go - because of a grant or because of other circumstances - from a loosely organized, grass roots collective to a much more formally structured organization. It might grow quickly It might be losing some key people, or changing leaders. One of the most difficult tasks a leader faces is trying to keep a group stable through a period of change. One community-based organization faced all of the above circumstances at once. The organization had gone from a staff of three - the founders - to a staff of ten in less than a year, as a result of a drastic expansion in its operations. During that year, it had also changed its structure, from a corporation owned by the three founders to one owned by a Board of Directors. The challenges of leadership are ongoing and occur daily. Knowing when the greatest challenges are likely to arise, however, can prepare you to meet them successfully. As we discussed above, there are challenges that come from external sources other people, situations , from internal sources within the leader herself , and from

the circumstances of leadership. External challenges The world surprises us at every turn, throwing up barriers where the way seems clear, and revealing broad highways where there seemed to be only brick walls. Both kinds of surprises - sometimes the positive more than the negative - present opportunities for exercising leadership, with all the challenges they entail. Some common situations that call for leaders to use their resources include: Public criticism, especially uninformed criticism, of your group or mission. Crises, which could be tied to finances, program, politics, public relations scandals , legal concerns lawsuits , even spiritual issues loss of enthusiasm, low morale. A financial or political windfall. Sometimes an unexpected benefit can be harder to handle than a calamity. Collaboration with another group or organization may call upon a leader to define clearly the boundaries within which he can operate, and to balance the needs of his own group with those of the collaborative initiative as a whole. This is by no means a comprehensive list, and most Tool Box users will be able to think of many other possibilities from their own experience. What are some of the general strategies they can use to cope with these and other external - and therefore often unpredictable and uncontrollable - circumstances? How to cope with external challenges Be proactive. Waiting is occasionally the right strategy, but even when it is, it makes a group nervous to see its leader apparently not exercising some control. At the beginning of his first term, in the depths of the Depression, Franklin Roosevelt created government agencies and programs, took steps to control the economy, and generally looked like he was in charge. Not everything he tried worked, but the overall - and accurate - impression people got was that he was trying to control an awful situation, and they took comfort from that. Throughout his long presidency, Roosevelt continued to be proactive, and history has largely proven the wisdom and effectiveness of his strategy. Try to think "outside the box," i. Can you change the way the organization operates to deal with the loss? Is this an opportunity to diversify your funding? Can you expand your horizons and your reach through collaboration? This is true both for conflict within your group, and conflict between the group and others outside it. As a result, it only grows worse, and by the time it erupts, it may be nearly impossible to resolve. The mix of ideas in the organization can become richer, everyone can feel that his point of view is taken seriously, and the whole staff can benefit. Always look for common ground. If you can find those, you may have a basis for solving problems and making it possible for people to work together. That will come out if you mediate objectively and well. Even rabid opposition can often be overcome through a combination of respect, political pressure, and creative problem solving. When you do feel you have to fight, pick your battles carefully. Make sure you have the resources - money, political and other allies, volunteer help, whatever you need - to sustain conflict. Battles can advance your cause, or they can kill your initiative once and for all. Look for opportunities to collaborate. This is important both within and outside your group or organization. Within the group, involve as many people as possible in decisions, and make sure they have control over what they do. Outside the organization, try to forge ties with other organizations and groups. Make common cause with other groups that have similar interests. Being part of a community coalition that includes organizations and groups with very different goals and philosophies is usually not a problem. You can work together on issues on which you agree, and choose not to where you disagree. But entering into a contract or collaborative grant arrangement with an organization whose philosophy is very different from yours can be disastrous. Internal challenges Leaders are human. Among the most common personal traits that good leaders have to overcome or keep in check are: Insecurity of that sort keeps them from being proactive, from following their vision, from feeling like leaders. It can be crippling to both a leader and her group or organization. The administrator of a state agency constantly voiced his commitment to listening to the opinions and judgments of those in the field. To his credit, he often consulted with providers about new directions or new initiatives that the agency was planning. When the advice from the field was negative, however, he invariably ignored it, and got angry if anyone suggested that he was not really being collaborative if he only listened to advice when it confirmed his plans or beliefs. He behaved the same way with his subordinates in the agency, often to the point of screaming at people when they disagreed with him. He continued to tout his willingness to ask for opinions and advice from providers, but was never able either to accept disagreement, or to accept the suggestion that he was anything but completely open and collaborative. You never know till later - and sometimes not even then - whether you made the right decision. Maybe if you had a few more facts The reality is that leaders are called

on to make decisions all the time, often with very little time to consider them. It is important to have as much information as possible, but at some point, you just have to make the decision and live with it. Harry Truman made the decision to drop the A-bomb on Hiroshima, and then went to bed and slept all night. He struggled with the decision itself. Many people want so badly to be liked, or are so afraid of hurting others, that they find it difficult to say anything negative.

Chapter 3 : Leadership Ethics - Traits of an Ethical Leader

There are: many styles of decision making. several factors to consider in determining which style might be best for your leadership body. It is essential to be clear.

At every board meeting we make decisions. Sometimes those decisions are superficial Who is going to repair the leaking faucet in the kitchen? At other times the decisions are difficult with ramifications that affect the whole congregation Should we hire a new staff? Should we conduct church discipline? However, if we are not careful the basis by which we make these decisions can be misguided. While our desire is to be godly leaders who lead the church spiritually, our natural tendency is to become pragmatic i. What will make the congregation happy? Making spiritual decisions involve prayer. When it comes to decisions we are to be spiritual leaders who focus upon spiritual decisions utilizing spiritual principles. This begins with prayer. When a question arise that will affect the congregation the first step should be to spend significant amount of time in prayer. Prayer is to under gird all decisions we make. It aligns our will with his. In Nehemiah we read of the account of the rebuilding of Jerusalem. After many years of warfare, defeat and ruin, the city of Jerusalem was a mound of rubble. When Nehemiah returned to Jerusalem with the goal of rebuilding the city, he not only faced discouragement on the part of the people, he faced opposition from those in the surrounding areas. The way Nehemiah led the people in the rebuilding of the city is a case study of effective leadership. Whenever he was faced with a task, decision or obstacle, his first response was prayer 1: The result affected generations to come. If we are to be spiritual leaders we are to use spiritual means and central to this is prayer. When we are faced with difficult decisions we need to spend time in prayer. When the congregation is struggling over issues, we need to call the church to prayer, for it is through prayer that we discover the will of God. It is prayer that unites the church in a common submission to Christ so that division does not fracture the fellowship and harm the work of God and the testimony of the Church. Paul writes in 2 Timothy 3: Often those of us who serve on a small church board we feel shortchanged, feeling that we are lacking the resources, experience and insight to make spiritual decisions. We have not received any formal training in the bible or in church leadership. When we are confronted with spiritual decisions we feel ill equipped to take any decisive action. As a result we regulate those decisions to the pastor, for he has had the training. What we fail to realize is that in the Bible we have all the resources we need to make right decisions. As we examine scripture we discover that we have all the available information we need to make wise decisions when it comes to spiritual matters. While the education and input of the pastor is an important part in making sure that we handle the scriptures correctly see 2 Timothy 2: Often we may have the insight into the how the scriptures would apply to the present circumstance. Education while beneficial is not a guarantee of inerrancy. The most critical element in scriptural discernment is the presence and work of the Holy Spirit who guides us in truth John When faced with a decision or issue, the first questions we need to seek to answer are: What does the Bible say about this issue? What are the principles in scripture that pertain to what we need to address? As a board we are not to be governed by what is politically expedient in the church, rather we are to be governed by the pages of Scripture. This means that we may have to make unpopular decisions with the congregation. It means that we obey scripture no matter what the personal cost will be. When we have carefully applied the wisdom of scripture to the present context, it means that we can have confidence that we not only are making the right decision, but are in line with the will and purpose of God. As we examine the scriptures in discussing the issues of the church, we become a model for people to address the problems and difficulties they are facing in their own life. The third aspect of spiritual decisions making is that the decision should result in the glorification of God. The church exists to glorify God in the community for we are the visible representation of God in the community. The term ambassador refers to one who is a representative of another. It is important for us to realize that the manner in which the church conducts business, the way it interacts with others, the testimony it has in a community is a reflection of the person of God. Because of this all the actions of the church should be an expression of and governed by the nature of God. In the decisions we make and the actions we perform, we should always seek to reflect the character of God in such a way that his reputation in enhanced by what we do

as a church. Tragically, many times churches become embroiled in controversy, conflicts and division over non-theological issues. More often than not, when a church suffers a split it is over organization decisions what program we use or struggles of power and authority who makes the decisions or issues of personality differences I like the other color of carpet. The result is that the nature of God is maligned. We must recognize that how we do business in the church is not only a reflection of our church, but a reflection upon Christ. Paul writes in 1 Peter 2: We must call the church back to the recognition that we exist to serve and glorify God not our own agendas. We must point people to the fact that the church does not exist to advance our reputation or influence in the community or in the church. We exist to glorify God and advance his reputation and influence in the community and the lives of people. When faced with issues that might damage the reputation of God we must remain firm and lead the church in this objective. When making decisions it is easy to fall into the trap of thinking that we have all the insight needed to make a decision and that we do not need the input of others. However, Proverbs makes it clear that the wise seek the advice of many counselors Proverbs When we seek the counsel of others we gain greater insight and understanding for people often will have a different perspective that we have not seen or are even blind to because of our own preconceptions. While there are a number of sources from which we can gain advice and counsel there are several that are readily available. We should seek their advice when we are faced with difficult issues. Often those who are available, either as directors, assistant directors, district representatives or supervisors, have served in the past as pastors and have experienced similar situations. They have also worked with a number of churches and have been in close contact with churches facing comparable issues. They can help us avoid the mistakes others have made by helping us see the implications of a decision. Second, the faculty of Bible Colleges and Seminaries can be a source of advice especially if we are dealing with issues that are related to our understanding of Scripture. They can give insight into the biblical text to make sure that we are correct in our understanding. Third, other pastors and church leaders in our denomination or community can provide counsel. This can be especially helpful if it is someone who has knowledge of our church such as a pastor of a church in a neighboring community and understanding our particular setting. Fourth, we gain advice through research in books, magazine articles or the internet. Fifth, we should seek the advice and counsel of our church leaders. As the board we are ultimately the ones responsible for making the decision. However, we can and should seek input from other leaders in the church, especially if we are making decisions that will affect them and their ministry. Last, we should seek the input of the whole congregation. There are times when the person we least expect will be the one who gives the greatest insight into the issue under discussion. The ultimate purpose of the church is not to run an efficient organization. In our modern church today we often mistake organizational efficiency with a spiritual church. Just because things are running smoothly, that is the work is being done with little or no conflict and people are happy, does not necessarily mean that the church is effective. The measure of effectiveness is spiritual transformation. The call of the church is to lead people in spiritual, moral and personal transformation. As leaders, we have been given the responsibility to lead people in this renewal see Ephesians 4: A transformational ministry is one where people are being trained in biblical theology in such a way that this it impacts how they live. The church is not a place for only mature Christians who have it all together spiritually and emotionally. It is a place where the spiritual weak come in order to be changed. This means that ministry can be messy for we are working with broken lives in desperate need of mending. A healthy church is not one where everyone is perfect and living godly. A healthy church is where people who are struggling find encouragement, support, training and guidance. As we make decisions in the church this is what is to guide our priorities. This means that we are governed by what is best for people, not necessarily what is best for the organization. This is especially critical in the small church where relationships govern activities and decisions. In the small church, the focus is upon each individual within the church. The small church operates under the assumption that the individual is more important than the whole. While a decision may best serve the overall church, if it has a negative impact upon one individual we do not sacrifice the good of the one for the good of the many. Rather we strive to keep both in view. God did not just come to redeem the church, he came to redeem individuals. Our goal is to lead the church in such a way that it has a positive effect upon everyone. Sep 8, , 7:

Chapter 4 : How Basic Economics and Effective Church Leadership Go Together | Pastoralized

Sowell states, "[economic] decisions and their consequences can be more important than the resources themselves" (Basic Economics, p. 3). This is because institutions with few resources - if they make the right decisions - can experience remarkable effectiveness.

Pastors carry not only the burden of preaching and teaching, but most often also of leading. These insights are valuable for leading churches as well as businesses. Maxwell Inability to make decisions is one of the principal reasons pastors and executives fail. Deficiency in decision-making ranks much higher than lack of specific knowledge or technical know-how as an indicator of leadership failure. Successful people make the right decisions early and manage them daily. Making Good Decisions As a pastor and leader, multiple decisions swirl around you in your church and each clamors for time and attention. The first step in successful decision-making is to prioritize the many decisions in front of you. Give yourself time to brainstorm and make a list of each decision you presently face. When you have identified an exhaustive list of decisions, take the following steps to separate the big decisions from the minor ones: On a scale of 1 to 3, rate each item on your list as follows: Applying the same 1-to-3 scale, rate each decision based on its relevance to your goals. Delegate At this point, every item in your log should have two rankings—one for potential payoff and one for alignment with your goals. Add the numbers together. Highlight all entries totaling 2 or 3. These matters clearly require attention. Decision Making Traps Too often, leaders fall into traps causing them to make faulty decisions. They are blind to flaws in their methodology or gaps in their thinking. Here are specific pitfalls that can sabotage your efforts to express yourself wisely and decisively: Procrastinating If you dread the finality of taking a stand or calling the shots, you may be tempted to put off the decision. You can fall prey to dozens of avoidance mechanisms to rationalize your unwillingness to decide, including: Why not postpone the damage as long as possible? Surrendering Exceptionally hard decisions in the church can deplete your energy to the point at which you finally cave in. Rather than surrender, break a big decision into its components. Isolate particular aspects of the issue, and address the segments bit by bit. Hiding Behind Information Many leaders with exacting standards tend to crave unending stacks of data before rendering a decision. The more facts and figures they accumulate, the more they require before feeling ready to decide. We make decisions based upon our assumptions, but those assumptions are oftentimes at variance with reality. Watch for overconfidence in yourself and others when you venture outside those limits. Before deciding, picture the expected outcomes of your decision and mentally track the ramifications of your chosen course of action. Find churches or pastors that have faced a similar decision. Evaluate their experiences to better prepare for your own decision. When time allows, launch and assess a pilot project before fully committing yourself. Managing Good Decisions The first ingredient of success—making good decisions—has no real value without the second, which is practicing daily discipline. Look at our society. Everyone wants to be thin, but nobody wants to diet. Everyone wants to live long, but few will exercise. Everybody wants money, yet seldom will anyone budget or control their spending. Most people want to avoid pain, and discipline is usually painful. What we fail to understand is that there are two kinds of pain: We avoid the pain of self-discipline because we confront it every day. Meanwhile, the pain of regret goes unnoticed for days, months, and years, but when it comes, it marks us and our ministry with the profoundest disappointment. Successful people conquer their feelings of instant gratification and form habits of daily discipline. They realize that the pain of self-discipline is momentary, while its payoff yields long-lasting rewards.

Chapter 5 : Catholics Living Economic Justice

Church leaders are required to make decisions every day. And, making good decisions is what great leaders do! There are many approaches to decision making and successful organizations have systems in place to ensure consistency in how decisions are made.

This New York City district is originating its own prize for economics, and the beginnings of that prize lie in a local church. Members of Bay Ridge United Methodist Church originally found themselves embroiled in controversy over the idea of getting involved in economic questions. There are a lot of reservations about combining politics and church, things like economics and political parties—a lot of misgivings. The debate had begun with the minister, Robert Emerick, feeling bombarded by rival claims from politicians during recent election campaigns. It seemed to me as a Christian minister that I needed to know whether the claims were true or false. The church bought a large advertisement, a half-page in the New York Times, and invited economists, individually or in teams, to apply for the prize. But above all we want it to be useful. That demand for an understandable explanation is what won the day among doubtful church members. Their step into the public arena on economic matters is central to their faith, they say. The Bay Ridge Methodists are no strangers to tough economic times. And they say that just looking around their neighborhood has been enough to make them seek serious answers to their economic concerns. You see some stores that have been there for a long time that have closed down. The rents are very high there. And not just businesses, but ordinary families are also finding life hard. The kids getting out of college now. When I graduated college I could have gotten a job anywhere, no matter what kind of degree you had. Things are much harder now. They really are, relative to what they were when I was growing up, you know, 20, 30, 40 years ago. My husband and I, we make a pretty good living. We are not poor, but we really truly live paycheck to paycheck. It could prove a bold challenge to the economics community, coming up with answers to satisfy this congregation. For someone to be worthy of this award it needs to be a Nobel quality or beyond. Two hundred miles away, in Boston, a group of economists has emerged who feel they are up to the Bay Ridge challenge. There are a lot of kind-of smarty-pants economists out there who might be able to give their own theories, and they might be similar to ours, but our mission is to do it in an accessible way. Our labor force participation is higher than it was 40 years ago. While such analysis may ring true to some of the Bay Ridge congregation, many are wary that the submissions they get from economists will be ideologically partisan. In fact, their announcement insisted they want a complete absence of ideology. How possible is that, in such a contentious field? I think the ideological lines are pretty sharply drawn now. But co-editor Sturr believes they can avoid political partisanship. We think that the Democrats and the Republicans are equally, you know, at fault, or maybe not equally, but both heavily implicated in the policies that have led to our current economic predicament. And if ideology is kind of rigid thinking, we think that you need to be flexible in how you respond. The more people feel empowered to participate in the discussion of how our economic system should work and how they should be able to participate and what kinds of needs they need met by the economic system, the better we can do. And for the congregants of Bay Ridge, it all fits with their desire as a community for a better life, materially as well as spiritually.

Chapter 6 : Church leaders express regret over US climate change decision

*Scripture & Discernment: Decision Making in the Church [Luke Timothy Johnson] on racedaydvl.com *FREE* shipping on qualifying offers. Luke Timothy Johnson begins his study of the practical issue of how decisions are made in the church by admitting to a bias: that there ought to be a connection between what the church claims to be.*

What does consensus mean to cross-cultural leaders? This organization brings together church leaders from around the world that share a Methodist heritage. The last Council meeting in Houston showed that there was room for improvement. Like most organizations considering the shift to consensus, they decided to introduce the process to members of the Council at their meeting to get their support. I interviewed 2 delegates to get their perspective on the process. Here are their observations on consensus: This congregation is becoming a cross-cultural fellowship. They host a successful feeding ministry every Sunday morning for the poor and marginalized. It is a way of seeing things from a Kingdom perspective or what matters to God. Further, it goes back to our understanding of who we are as a church. He engaged people through conversation around the issues they cared about with mutuality and respect. Our decision-making process should be counter-cultural and model a Christ-like way of working together. You can debate elsewhere – the church must discern the will of God and call upon the Christian community gathered to model a better way. We acknowledge that we can see Jesus in one another as we talk about the issues we care deeply about discussing. My hope is that it does not just stay at the top level of the organization but filters through other committees and plenary sessions to engage all of us as we minister in the world. Birthing this process at the WMC is an important step for this organization. She is an expert in cross-cultural ministry who has held positions in the Synod of South Australia and the National Assembly. Currently, Amelia is a University Chaplain. It breaks Christian community. Under the mat, there is a sense of brokenness. We sit; we wait. This time continues until the other person or family comes out and lifts the mat off of you to restore your relationship once again. It is a practice of waiting on the wisdom of others to reach a good decision. She affirms the decision of the WMC Steering Committee to try a consensus model in its business deliberations. Lessons Learned by the WMC People of various cultural backgrounds appreciate using consensus in groups. In fact, they prefer it as a method to make decisions in faith communities. Get new ideas direct to your inbox [Subscribe](#) to get our latest content by email. Now check your email to confirm your subscription and join our community of leaders. There was an error submitting your subscription.

Chapter 7 : John Maxwell on Making Good Church Leadership Decisions Better - racedaydvl.com

Effective Leadership in the Church A training tool to help congregations, pastors, and other church leaders effectively work together to accomplish God's mission.

A Commonsense Guide to the Economy. So much so that I wanted to share some things even before I finish the book. First of all, I should dismiss the misconception that economics is primarily about money. Otherwise, the government could make us all rich by simply printing more money. Your church has scarce resources: Because you are finite, you have to choose only a few of those innumerable possibilities to allocate your scarce resources to. These three things being the case, we may infer a principle of economically wise church leadership: So, essentially, this is a matter of stewardship. How does this concept work out in everyday ministry decisions? Here are some basic church resources, and the different uses they can be allocated toward: How is your church building being used during the week? Your building, if you have one, is a major resource. How are you allocating it? Does it lie dormant during the workweek? Does it get used in ways that taxes your maintenance team without much ministry fruitfulness? How could you use it for effective ministry without overextending your resources for maintaining your facilities? Could you make yourself available for a local parachurch ministry, like ESL classes or crisis counseling? What ministries are you funding in your budget? Or do they change every year based on your proactive strategic thinking about what ministries will be most fruitful? Do a couple hundred dollars here and there go toward historic ministries led by longtime members that are showing little fruit for gospel growth? What ministries could explode if they were just given a little seed money to get going? Just like our personal budgets prove what is most important to us individually, church budgets reveal what is most important to the church. Is it effective ministry, or politics and status quo? What are people being used for? Do you give your administrative assistant busywork just to validate his or her employment, or are you being intentional about the projects he or she works on? What could they do that would cause your ministry to be more effective? What ministries do your pastoral staff lead, and are they the best ones? Should they bring some ministries to an end so that they can launch new ones? What ministries are your lay leaders heading up, and are they best? Or do you let them lead those ministries because some ministry is better than nothing even though it detracts from the growth of those who are involved in that ministry? How can you start prospecting into their giftedness? And there are many more ministry resources we could ask such questions about. These are important choices because how you use your resources matters more than the amount of your resources. This is because institutions with few resources "if they make the right decisions" can experience remarkable effectiveness. On the other hand resource-rich institutions can easily cripple themselves with poor decisions. The same is true for church ministries: You just have to put those resources toward their most effective ministries. To make these decisions wisely, you need a clear mission Without a stated mission, churches tend to make decisions from an inward-looking, self-preservation attitude. Are our people happy, or are they complaining? Is this work too hard to be worth it? Will this affect giving? If this is how you measure the fruitfulness of your ministries, you will have only accidental long-term impact. But a clear mission provides a measurement device for everything your church does. Our mission at Chapel Hill Bible Church is being transformed by the gospel: This statement provides all we need in order to know whether we are allocating our scarce resources that have alternative uses to our most effective ministries. Are people being transformed by the gospel, or not a qualitative measurement? Are as many people being transformed by the gospel as possible, or can we change things to impact even more people a quantitative measurement? Do we see this transformation happening within our church, locally, and globally? Based on where we see personal, gospel-driven transformation, we can make strategic and educated decisions on where to put our money, people, facilities, and attention.

Chapter 8 : Decision Making in Leadership

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But in the Christian community, important decisions are made by the group as whole, relying on their equal access to the guidance of the Holy Spirit. The dispute actually begins in chapter 18. But when he travels to Jerusalem in the company of some uncircumcised Gentile men, some of the Christians there complain that he is violating Jewish law Acts 15. Notice that he portrays himself not as wise, nor morally superior, but as one who was on the verge of making a serious mistake until corrected by God. Then he leaves it to his challengers to respond. What began as a confrontation ends with fellowship and praise. Peter departs Jerusalem in concord with his former antagonists, but there remain others in Judea who are teaching that Gentiles must first convert to Judaism. The text tells us that the division was serious, but a mutual decision was made to seek the wisdom of the Christian community as a whole. They arrive in Jerusalem and are greeted warmly by the apostles and elders Acts 15. Those who hold the opposite opinion—that Gentiles must first convert to Judaism—are also present Acts 15. They all decide to meet to consider the matter and engage in a lively debate Acts 15. Then Peter, who is of course among the apostles in Jerusalem, repeats the story of how God revealed to him his grace for the Gentiles without the need to convert to Judaism Acts 15. All the speakers receive a respectful hearing. Then the group considers what each has said in the light of Scripture Acts 15. James, functioning as the head of the church in Jerusalem, proposes a resolution. If James were exercising authority like a Roman patron, that would be the end of the matter. His status alone would decide the issue. But this is not how the decision unfolds in the Christian community. The community does accept his decision, but as a matter of agreement, not command. Not only James, but all the leaders—in fact, the entire church—have a say in the decision. Moreover, they claim no personal authority, but only that they have tried to be obedient to the Holy Spirit. Before we leave this episode, let us notice one more element of it. The leaders in Jerusalem show remarkable deference to the experience of workers in the field—Peter, Paul, and Barnabas—working on their own far from headquarters, each facing a particular situation that required a practical decision. The leaders in Jerusalem highly respect their experience and judgment. They communicate carefully about the principles that should guide decisions Acts 15. Again, this is a radical departure from the Roman patronage system, which concentrated power and authority in the hands of the patron. The beneficial effects of the practice of uniform education about mission, principles, and values combined with localized delegation of decision making and action are well known because of their widespread adoption by business, military, educational, nonprofit, and government institutions in the second half of the twentieth century. The management of virtually every type of organization has been radically transformed by it. The resulting unleashing of human creativity, productivity, and service would be no surprise to the leaders of the early church, who experienced the same explosion in the rapid expansion of the church in the apostolic age. However, it is not clear that churches today have fully adopted this lesson with respect to economic activity. For example, Christians working in developing countries often complain that they are hampered by the rigid stances of churches far away in the developed world. Well-meaning boycotts, fair-trade rules, and other pressure tactics may have the opposite consequences of what was intended. For example, an economic development missionary in Bangladesh reported about negative results of the imposition of child labor restrictions by his sponsoring organization in the United States. A company he was helping develop was required to stop buying materials that were produced using workers under sixteen years old. One of their suppliers was a company consisting of two teenaged brothers. Because of the new restrictions, the company had to stop buying parts from the brothers, which left their family without any source of income. So their mother had to return to prostitution, which made things much worse for the mother, the brothers, and the rest of the family. Help us finish the year strong. We ask that you prayerfully consider joining us in this work!

Chapter 9 : Leadership: Facing Moral and Ethical Dilemmas

Business leaders are faced with dozens of decisions that need to be made every day. As our organizations grow, the decisions generally become more frequent, more complicated, and have more serious.

IV Number 4 We need a Nobel Prize in business, awarded to organizations that demonstrate how business effectiveness meaning survival, market share, profits, and stock value results directly from ethical behavior. A society that is not built on ethics “on fairness, freedom, and mature hearts and minds” cannot survive for long. This year will certainly be worse in terms of big companies going bust. Taking a look at what went wrong and why these companies failed reveals moral and ethical shortcomings. But to truly understand, one must look deeper, into the very hearts and souls of the leaders who guide corporate responsibility. One must look at the moral and ethical stance of an organization and the role of leadership in creating a culture of values. September 11th was a tragedy that brought harsh consequences for many businesses. One can blame terrorism. But the recent rash of bankruptcies is more frightening in that we brought this on ourselves. There is no doubt there some were in a position to know when to jump ship before the rest of us. But how do large organizations get to that point overnight? What creates the organizational culture that allows a house of cards to be built in the first place? What drives good leaders to make unethical choices? Where are the ethically responsible leaders? To assume that all of the leaders in Enron were evil, greedy and selfish is too simplistic. There is more to the story, and we must understand how such ethical violations and consequent collapses occur. How can it happen? In the space shuttle Challenger exploded causing the death of seven astronauts. A subsequent investigation of the culture at NASA revealed important lessons. There was not one single error that occurred, and neither did the managers intentionally commit wrongdoing. Yet it could have been prevented. The errors were years in the making. NASA engineers noticed damage to crucial O-rings yet they repeatedly convinced themselves the damage was acceptable. The culture at NASA was extremely success-oriented. They had hired the best of the best, and had highly complex and sophisticated performance goals. The pressure to succeed gradually mounted until minor violations of standards became the standard. Nothing looked wrong until it was all over. The culture at Enron was very similar. They hired the brightest from graduate schools. The emphasis was on the numbers and immediate success rather than on long term values. There was a gradual descent into poor judgment, denial, failure to challenge the system, greed, deceit, ego, wishful thinking, poor communications and lax oversight. But it was apparent only in retrospect. No one noticed at the time as everyone was immersed in the culture. What are the standards? How and to what degree are they communicated and reinforced? Where are corporate standards being violated? As a leader, in what ways is one contributing to a loosening of ethical and moral values? What does one need to do to improve organizational integrity? Ethical and professional dilemmas are not new. In the past people relied more on religious doctrine to guide standards, however, evil carried out in the name of religion has shaken confidence in religious traditions. Is business ethics an oxymoron? We seem to accept that modern businesses have morality and ethics different from societal traditions. This might help explain how certain corporate leaders could do what they did and still look themselves in the mirror. Our current capitalistic society goes along with these special societies, as long as they are successful. Enron was touted as one of the most innovative organizations five years in a row by Fortune magazine. Examples of success stories?? In America, the Protestant work ethic at one time formed the basis of good business relationships. Personal integrity and reputation mattered. To the victor goes the spoils. Somehow, when it comes to business, there is such an emphasis on success, that morals and ethics take a back seat. They are not overnight successes and they always focused on understanding and meeting customer needs. When done successfully, that delivered stakeholder return. The larger an organization, the more complex the strategy and operations, the easier it becomes to stretch standards and change the numbers to reflect what is desired, rather than what is. Meeting the numbers seems more desirable than sticking to reality. We lie and our colleagues lie to us. People prefer to tell each other what they want to hear. If they need to tell a little white lie, I can live with that. Not only are we faced with questions between right and wrong, but between right and right. Weber in found that Gillespie

notes that corporate culture is recognized as a key contextual influence in establishing and maintaining norms. The morality and ethics of the modern workplace are a product of the minds of the leaders of the organization, the policies they establish and the behavior they model. They are seen as not telling the truth, and doing whatever it takes to increase shareholder value. Such erosion of trust may be pandemic. One bad apple spoils the barrel. When the corporate culture is undermined by distrust, the original excitement and enthusiasm about a job and commitment to an employer turns to cynicism, alienation and disengagement. When this happens, work suffers. Leaders have a responsibility for creating trust and cultivating cultural values. Leaders are the most important and powerful influence on the culture of an organization and are responsible for creating credibility and trust. It is obvious that employees contribute more when they are working for something they believe in. Kouzes and Posner put it well: There is more to work than is commonly assumed. There is rich opportunity here for leaders to appeal to more than just the material rewards. Great leaders, like great companies and countries, create meaning, not just money. The aim is to operate organizations in such a way that they achieve stated goals and do so in a manner that is consistent with the higher values of the organizational community. When employees have no clear picture of the moral or ethical stance of the organization, they tend to operate at the lowest perceived level. Creating and promoting institutional integrity becomes one of the most important functions of leadership. Moral and ethical stances need be consistently reiterated and clarified. One of the most pervasive issues in the American workplace today is the justice of corporations paying millions in bonuses to executives and haggling over pennies with salaried and hourly employees. Until this issue is addressed and adjustments made, leaders will have a hard time rebuilding trust and credibility in organizational cultures. Unless leaders need to pay more attention to the ways in which morals and ethics are expressed and modeled with, then employees will think that such things are not important. Employees express themselves in absenteeism and in wasting supplies and productive time. Employees, over time, replicate the behavior and ethics of their leaders. Like it or not, leaders are teachers – the question is, what are they teaching? An analysis of the relationship between ethical behavior and effective leadership reveals that it is a matter of choosing both the ends and the means. A business enterprise must be profitable in order to survive. Government must meet the needs of its citizens. The ends are the very reason for existence of the enterprise. At the same time, the means by which they achieve those ends are increasingly important. Placing value on short term gains at the detriment of long term results ends in disaster. The demise of a company is a tragedy because it affects the lives of families. Families depend on the responsible decisions of business leaders. At the core of all business decisions are moral and ethical principles. Failure to clearly state and support and withhold high standards has consequences. The health and the economy of the globe depend on the ethical standards of our leaders. There is no doubt that these are turbulent times. There are powerful economic, political, social and cultural forces at play in our lives today that may lead us to feel powerless to oppose them. It may seem easier to just go along rather than to speak out. Each person must weigh alternatives and make choices in light of personal values and goals, but also with consideration to organizational and professional success. Decisions have to be made that are optimal and that we can live with in the long run. One can expect to see ethical training workshops being implemented with more frequency in corporations.