

"A History and an Evaluation of
the Church Consulting Project"

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February 15, 1993

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How a pastor carries out his ministry in a certain congregation usually depends on the way he wants to do ministry. Pastors have a way of creating^a a guilt complex about the work they do. They feel there is always more work for them to do than they are able to accomplish. But they often try to appease their consciences and make themselves feel better by keeping all this information to themselves. Certainly, he would not want a fellow pastor to find out what he is not doing, then he might look bad.

As I asked different Seminary students what they thought the consulting team was about, in almost every case they said, "That is where they go into a church and tell them what they are doing wrong." Whether they said this sarcastically or seriously, it was hard to tell. But it reflects that seemingly natural negative attitude pastors have toward evaluation. Evaluation is simply to point out my weaknesses, and make me look bad.

The consulting team had to face these "natural" attitudes, as they tried to carry out their work in the congregations of the WELS. Hopefully, through this paper we can see that the consulting project was not set up to show pastors what they were doing wrong, but to show them how they might do ministry better. We will also see God's hand working in history through this consulting project to carry on a spiritual renewal among his people.

THE HISTORY

When Pastor Paul Kelm accepted the call as Administrator for Evangelism, he set out to develop a program to help churches with outreach. He came up with a three step plan.

* STEP ONE - develop resources that would help people with evangelism

* STEP TWO - design a strategy to bring people in, and then to teach them outreach; he wanted to train his district coordinators and then have them go back and teach their people

* STEP THREE - to go into an individual church to help that congregation where it was with its own outreach plan; Developing resources and workshops was relatively easy

Resources were developed and printed. A five year plan of workshops was developed to meet step two. Setting these up were relatively easy because they had done things like this before.

THE PROBLEM

The third part of the overall plan was a little more difficult. Going into individual congregations and helping them with evangelism was not something they had done before. How could they possibly go about accomplishing something like this?

An Ad Hoc Committee was set up to discuss this idea. This committee was made up of Pastor Kelm, Pastor Harold Hagedorn, Pastor Bob Hartman, and Pastor Larry Olson. This was a very informal committee set up basically as a brain storming group. But this group struggled with how to accomplish this.¹

About this time, in the winter of 1986-87 Pastor Kelm received a mailing about a seminar on consulting for churches' growth. This was kind of what he was looking for. Instead of reinventing the wheel, here Protestant Christians were already doing something like this. He might be able to use some of their information to set up a program for the WELS.

¹Pastor Larry Olson, Personal Communication, February 3, 1993.

The seminar was entitled "How to be a Church Growth Consultant." This seminar was given by a man named Carl George, who is a well-known consulting expert in the nation. He is a very intelligent and spiritual man, who developed a technique or skill of consulting.² The seminar was going to be held on September 22-24, 1987 at the Holiday Inn just outside of Chicago, in Lisle, IL.

However, Pastor Kelm was not going to be able to attend this seminar. So he contacted two men he thought might be interested in attending. One man was Pastor Larry Olson, who was serving Peace congregation in Love Parks, IL. He was also serving on the Western Wisconsin District Evangelism Commission and was very interested in outreach. Pastor Olson had also taken some classes at Fuller Theological Seminary in California, and thus was somewhat familiar with the idea of church consulting.

The other man Pastor Kelm contacted was Pastor Jim Huebner. Pastor Huebner was a local man serving Grace, Downtown, Milwaukee. He was new to evangelism, just recently elected as the South Eastern Wisconsin District Coordinator for Evangelism. Since he was new, this might be a good learning experience. Both agreed to attend this seminar.

At this seminar, they learned that consulting ^{with} a church about evangelism involved more than they expected. They learned that you can not go into a congregation and just work on outreach. Instead, you need to know the whole "system" before you can help them with evangelism.

²Pastor Jim Huebner, Personal Communication, January 24, 1993.

You need to know everything about the congregation: its history; its traditions; why they built the kind of facilities they have; the location; kind of people who are members; size of the church; demographics of the members; if it has a school or not; kind of programs they have (adult, child, fellowship); how the church is organized; what the staff is like; the kind of groupings in the church.

Once you understand the church you need to understand the community. You need to find out what the community is like: is it urban, rural, etc.; does the church reflect the community; the kind of businesses in the community; and anything else about the community that might be helpful.

The last item to understand is the competition. You want to find out the number, location, and programs of other churches. You want to find out if any outreach has been done in the community before. You need to know the whole thing. You can't just tell people to canvass because that may be the worst method to use.

They also learned about writing a letter of understanding. This is a letter sent to the church before the consultant arrives telling the congregation what the consultant will do, giving a schedule of events, and also describing the confidentiality policy.

As part of the seminar, they also learned the different skills they would need in consulting. They learned and practiced active listening. They worked on how to ask questions and what kind of questions to ask. The whole seminar was a tremendous eye opening experience.

After the seminar, they told Pastor Kelm this consulting work was much broader than evangelism. They suggested that he check it out for himself. So Pastor Kelm attended the next available seminar, which was in California in October of 1987. He agreed this was much broader than evangelism. They decided if this was going to be a project, the Board for Parish Services (BPS) would need to take it on.

On Oct 19-21 Pastor Huebner and Pastor Olson gave a report about the consulting seminar to the Evangelism Committee, while it ^{was} meeting at the pilot workshop called GUFEE, Gearing Up For Evangelism. They suggested to take the project to the BPS, but nothing was done officially. They were still thinking about whether this should go to the BPS or not. At this time, they were concentrating on the workshops. They had learned about consulting. They knew it was big, but for now they left it at that.

THE SOLUTION

In April of 1988, the consulting project started to take shape. At this time, President Mischke received a \$50,000 grant from Lutheran Brotherhood, specified for a project of developing church growth. LB wanted a project that would break new ground instead of doing the same old thing. President Mischke went to Pastor Kelm to see if he had any ideas of how to use the money. Immediately, Pastor Kelm thought of the consulting idea. He drew up a proposal for a two year pilot project in consulting.

Another interesting event happened in April. Pastor Kelm received the call from the BPS to head up the Spiritual Renewal

Project that was voted on in the 1987 Synod Convention.

Armed with this information, Pastor Kelm attended a second consulting seminar on May 3-5 of 1988 with Pastor Olson and Pastor Huebner. This was a follow up seminar by Carl George again in Lisle, IL, entitled, "How to break the 200 barrier." This described how a consultant could help a church when it has hit a plateau. However, the most important event was not the seminar, but what happened at the seminar.

At this seminar, Pastor Kelm shared the information about the LB grant and his proposal with Pastors Huebner and Olson, although Olson was already aware of Kelm's idea. Pastor Kelm's proposal was to have two men spend two-thirds of their ministry for the next two years in consulting. Obviously, since Pastor Olson and Pastor Huebner were about the only two who had done anything with consulting, they would be considered the two men for the job.

Pastor Olson was very interested in doing the project. However, Pastor Kelm initially wanted to start already in the summer of 1988 and Pastor Olson felt that was a little too soon. He already had commitments for that time period and felt it would be better to hold off for a year.³

Pastor Huebner was not as excited about the proposal for a number of reasons. Some tensions existed in his congregation and he did not feel it would be good if he spent two-thirds of his time away from the congregation. He also did not really want to give up

³Pastor Larry Olson, Personal Communication, February 3, 1993.

doing his ministry at Grace Church.⁴

Pastor Kelm then brought up the call he had received to head up the Spiritual Renewal Project. He felt if he could get the Board for Parish Services to take this project on, then he could spend one-third of his time as director doing consulting, which has a lot to do with spiritual renewal in a congregation. Then, Pastor Huebner would only have to spend one-third of his time doing consulting.

Again Pastor Huebner felt he really could not answer. He liked the idea of having the BPS taking over the project, but he did not feel he could say, yes or no, because he did not have a call. Also he had only been to one seminar and now attending his second seminar, he did not feel skilled enough to do a consultation at this time. He was also a little afraid. Besides he liked his ministry at Grace and did not want to give it up. However, he felt if the BPS approved this idea and it was not just their idea, then he would be interested.⁵

The project was left in that kind of an informal proposal. However, before they went to the BPS with a formal proposal, they wanted to try consulting a few congregations to see how this project would work. (See APPENDIX A for a copy of the initial proposal.)

Pastor Huebner suggested contacting his good friend and classmate Pastor Mark Zarling at Bethany in Fort Atkinson, since he

⁴Pastor Jim Huebner, Personal Communication, January 24, 1993.

⁵Ibid.

was just starting his ministry there. Pastor Olson, who was also a friend of Pastor Zarling, asked Pastor Zarling if he would be willing to do this and Pastor Zarling accepted. So Pastor Kelm and Pastor Olson did the first consultation at Bethany, Fort Atkinson in June of 1988. This was a good, positive experience for both and resulted in a desire to see this project get started.

The lay leaders at Christ the Lord, Brookfield also invited them to do a consultation. Thus, on August 8 and 9 Pastor Kelm and Pastor Huebner did a second consultation, although Pastor Huebner basically watched and learned. From these two consulting experiments, the men learned a tremendous amount and were able to share their experiences with the Board for Parish Services in September of 1988.

The Board for Parish Services approved the project in September of 1988. They issued a call to Pastor Huebner to spend one-third of his ministry doing consulting. They also issued a call to Pastor Olson to spend two-thirds of his ministry doing consulting. Pastor Kelm did not need a call since he could spend one-third of his times consulting as the Spiritual Renewal Director.

On Sunday, November 6, Grace had a congregational meeting to discuss Pastor Huebner's call. Dan Schmeling was there to talk about the call as a member of the Board for Parish Services. The congregation basically approved the idea. But the big question was who is going to cover while pastor is gone and how are we going to pay for it? It was decided to get two senior assistants to cover

the time and they would use the Lutheran Brotherhood grant to pay for it.⁶

Dan Schmeling also went to Pastor Olson's church and presented the call to the congregation between services. The congregation was also very supportive. They decided to call a vicar for two years to cover the time Pastor Olson would be gone, instead of going with Graduate Assistant. Since Seminarian Dan Kroll, a Middler at the Seminary, had served as a summer vicar there, they called him as their two year vicar and he accepted.⁷

The Project was to officially begin on July 1, 1989, and run through June 30, 1991. But, in order to get more experience, Pastor Olson lined up a third consultation at Hope in Belvidere, IL on November 14 and 15. Pastor Kelm and Pastor Huebner also did this consultation. After this, they let the idea sit and continued to read to learn more.

Before they officially began consulting, they decided to attend two more seminars. Pastor Huebner and Pastor Kelm attended a third consulting seminar by Carl George in Lisle, IL on March 7-9, 1989. This seminar dealt with handling a multiple staff.

On July 10-13, 1989, Pastor Kelm, Pastor Huebner, Pastor Olson, Pastor Harry Hagedorn, and Pastor Peter Kruschel attended a seminar on consulting by Lyle Schaller at a small college in Richmond, Indiana. They went to see if they would learn anything new about consulting, but mainly they knew he was an interesting

⁶Pastor Jim Huebner, Personal Communication, January 24, 1993.

⁷Pastor Larry Olson, Personal Communication, February 3, 1993.

speaker. This ended the education phase of the pilot project in consulting. Now, the hands on work began.

After this seminar Pastor Olson flew to Pittsburgh, PA, to do the first official consultation at Faith in West Newton, PA. At the end of July, Pastor Huebner did his first consultation by himself at South Trinity, Mequon.

CONSULTING PROCESS

The consulting process was going to work out of Pastor Kelm's Spiritual Renewal Office. The promotion of this consulting project was done rather quietly. The BPS sent out letters to the District Presidents, who then informed the circuit pastors. Through them the rest of the pastors were informed. Then, if the circuit pastor felt there were any congregations that could use such consulting or if a pastor wanted his church consulted, he contacted Pastor Kelm, who set him up with a consultant.

The congregation was also charged a minimal fee according to the congregation's average worship attendance. The fee ranged from \$200 to \$750. See APPENDIX A for a chart of the fees.

The initial goal was to consult with about 35 churches. Yet, even though it was not publicly promoted, the consultants had so many churches they had to turn many requests down. The final total ended up at 74, which was [^]surprising blessing.

Usually, only one man would consult a church at a time. However, at the big churches then two men would go. The consulting team was in every district of the synod and in every kind of church.

Pastor Kelm assigned a congregation to a consultant depending on the location, the kind of church, and the availability of their schedules. Pastor Olson was doing about 2 per month, while Pastor Huebner and Pastor Kelm did about 1 per month. Once assigned the consultant wrote or called the pastor to set up the dates. Depending on size of the church, the consultant would determine whether to be there from 2 1/2 to 4 days. Each had their own way of doing it.

After the dates were fixed, the consultant would send a pack of forms regarding the church and staff that had to be filled out and returned to the consultant at least two weeks before the consultation. These forms contained an analysis of the community, congregational profile, survey of congregation, analysis of worship, and analysis of fellowship and group life, lay worker analysis, council minutes and voters' meeting minutes, staff profile, bulletins and newsletter. Please see APPENDIX B for an example of the initial letter and the kind of forms that were sent to the church to be filled out.

The schedule of days would vary for each consultation. It always depended on the schedule of the consultant. Thus, we do not want to peg certain days for a consultation. But we do want to see the main items the consultant wanted to accomplish.

On arrival the consultant would meet with the pastor for an hour or two to simply get a feel of the situation. The consultant wanted to let the pastor know that he was not there to condemn the pastor's ministry. He informed the pastor that everything he

learned was in confidence, but any suggestions the consultant made he would run by the pastor first, thus giving him a minimal veto power.

The consultant wanted to accomplish these main items while he was at a church:

- * tour the facilities and the community
- * interview a large cross section of the congregation one on one, usually these interviews would last between 30 and 45 minutes, and by asking the right sequence of questions the consultant could learn important information about a congregation
- * meet with a cross section group of between 15 and 30 people and the church council to discuss their perceived strengths and weaknesses of the congregation
- * to attend a worship service, but this again depended on his schedule
- * sometimes even call inactive members and ask why they left
- * Most importantly spend a lot of time talking with the pastor

Please see APPENDIX C for an example of a day to day agenda for a consultation. After the consultation, the consultant would write up a lengthy report of his recommendations and send it back to the congregation. In this report, the consultant included appendixes to help the congregation institute these recommendations and also an evaluation form the congregation would return. This basically was the consulting process.

THE RESULTS

After the consulting team had consulted officially for a year, they met in the fall of 1990 at the Synod office buildings to talk about the consulting project. They discovered there were a number

of problems a majority of the congregations faced.

There were generic problems like: people in their twenties and thirties were not coming to church; there were no planning ideas; weak in adult spiritual growth; and no outreach structure. There were also specific problems usually dealing with staff conflicts. Often the pastor and lay leaders had two different agendas.

From these talks they developed the key themes they saw as major issues WELS churches had to think about:

- * Adult spiritual growth - the number one issue; adults not growing in the word of God
- * Worship - tied in closely to adult spiritual growth
- * Members involved in ministry
- * Leadership - lay leadership needed development, pastors didn't know how to be creative leaders without dominating
- * philosophy of ministry - concept of change was hard to deal with in life, church and world; people can do ministry differently but still have the same theology

Since the consulting team had a sense of their consulting project coming to an end, they felt the Spiritual Renewal Project should not ignore these key issues. From this evaluation meeting in the fall of 1990, they wanted to develop a means[†] to get this information out other than writing a book or just talking to pastors. Instead, they wanted to take what they discovered and share it directly with pastors. They wanted to give pastors a chance to rethink how they did ministry and what they wanted their people to be. In the end they developed an idea for parish spiritual renewal called Revitalizing Parish Ministry (RPM).

REVITALIZING PARISH MINISTRY

Revitalizing Parish Ministry (RPM) was a workshop held in each district throughout the synod. It covered these nine topics:

- * Approach to Ministry
- * Adult Spiritual Growth
- * Worship
- * Training Christians for Ministry
- * Member Ministry
- * Christian Fellowship
- * Parish Planning
- * Leadership
- * What it means to be Evangelical

All pastors were invited to attend. The consulting team expected around 20% of the pastors to attend. However, it happened that over 70% of the pastors attended these meetings. Another Lutheran Brotherhood grant of \$50,000 was given to be used in the area of helping churches grow. They used this grant to help with the costs of the RPM's allowing more pastors to come.

Then in January of 1991, the consulting team started doing the RPM's. They occurred on the following dates:

Jan. 7-9	Pacific NW	Apr. 23-25	Arizona-California
21-23	NW Wisconsin	30-2	Dakota-Montana
30-1	South Atlantic	May 7-9	Minnesota
Feb. 4-6	SE Wisconsin	June 3-5	Nebraska
Apr. 8-10	Western Wisconsin	10-12	South Central
15-17	Michigan	17-19	North Atlantic

These workshops were held over three days and were taught by the consulting team. Pastor Kelm taught Approach to Ministry, Training Christians for Ministry, and Parish Planning. Pastor Huebner taught Adult Spiritual Growth, Worship, and Fellowship. Pastor Olson taught Member Ministry, Leadership, and What it means to be Evangelical.

For the most part the workshops were very successful. However, the consulting team may have tried to convince people more than just share with people what they learned. They also may have tried to throw too much too fast at pastors. As a result, tensions surfaced among pastors. The consulting team and their ideas became suspect because of the origins of their material. Finally, some pastors, who were frustrated in their ministries, saw this as condemning them and their ministries. Thus, instead^{of} using these ideas as a means to evaluate their ministries, they started looking to label people and ideas. Yet, the RPM's overall were very successful and appreciated by pastors.⁹

Thus, after about a year and a half of consulting, the consulting team had cut back on scheduled consultations. This freed the consultants for these seminars on revitalizing congregations and to share with pastors the key themes they had learned.

As the ending date of June 30, 1991, approached, the consulting team wanted to spread awareness and this expertise to others. So they started taking other men along on consultations to give them a taste of what consulting was like. Lee Plath and Dan Schmeling

⁹Pastor Paul Kelm, Personal Communication, January 25, 1993.

Congregations

went along to where there were schools. Other men who accompanied the consulting team were Pastor Wayne Mueller - Administrator of Board for Parish Services, Pastor Robert Hartman - Administrator for Evangelism, Pastor Harold Hagedorn - Administrator for Home Missions, and Pastor Peter Kruschel - Associate Administrator for Home Missions. These men enjoyed their consulting experiences and felt it would help them in their different areas of ministry.

Although consultations would continue after this two year program ended on a very limited basis, the last consultation as part of this pilot project in church consulting was in August of 1991 by Pastor Olson at St. Paul's in Riverside, CA. This ended the official part of the consulting team's work.

PARISH ASSISTANCE PROGRAM

Even though the work of consulting was tiring, the consulting team felt that they were really helping congregations. The response of the congregations was very positive. The congregations felt it was helpful and a good experience. But early on, the consultants could see there was a big problem with the consulting project.

Many of the congregations did not carry through on the recommendations because there was no follow up in place. If the pastor was excited and ready to go, the recommendations would be carried out. But if he was tentative or had some questions, the recommendations would sit. Even though the congregations loved the consulting, the recommendations were not always carried out.

Thus, they needed to have someone come back on sight and do leadership training. They needed someone to show the leaders how to

do a planning process, a mission statement, and strategic planning for vision. Since they felt the project was worthwhile, they decided to make some recommendations to the BPS that the consulting become an ongoing project.

As a result, already in February of 1990 the consulting team drew up their recommendation for the BPS. They made their recommendation so early because in order for the ongoing effort in consulting to become part of the planning and budgeting process, the BPS had to reach a decision in its September, 1990, meeting.

The consulting team submitted three options:

OPTION ONE - establish REGIONAL PARISH CONSULTANTS who would be accountable to the BPS through its divisional administrator; initially the plan would start with two consultants, and then add more as it worked through different phases (See APPENDIX D for details.)

OPTION TWO - the main emphasis in this option was to have one parish consultant on a synodical level accountable to the BPS through its administrator; the synodical parish consultant then had a couple of options (See APPENDIX D for details.)

OPTION THREE - at a minimum the consulting team would provide training to part time volunteers or to district coordinators (See APPENDIX D for details.)

In the fall of 1990, the BPS decided along the lines of OPTION TWO. They approved the concept of having a Parish Planner and a Parish Assistant. The Parish Planner would only be a temporary position for three years funded by a Lutheran Brotherhood grant. He would get the ball rolling to help congregations in organizing their planning. The Parish Assistant would be a permanent synodical position, who would oversee the whole idea of consulting and especially, follow up.

However, at the synod convention in the summer of 1991 the Parish Assistant position was voted down, basically for two reasons. The prominent reason was a lack of synod funds to support the program, but also some people felt there was already too much bureaucracy in the synod.

As a result of that decision, the BPS decided to combine aspects of the Parish Assistant position into the already funded Parish Planner position. This has resulted in what is now the Parish Assistance Program. (Please see APPENDIX E for a list of specific objectives of Parish Assistance.) Pastor Ron Heins accepted the call in the summer of 1992 as Parish Planner to run this three year Parish Assistance program. He has redone some of the tools the original consulting team had developed. The program has also been divided up into five different levels of assistance. (Please see APPENDIX F for the specific details about each level.)

This is now the actual product of the pilot project in consulting. A synodical position was created connected to the Board for Parish Services. However, we need to remember this is only a temporary position. Thus, Pastor Heins faces a great challenge to train people and establish a system that can continue running after he leaves his position.

AN EVALUATION

As one looks back over the pilot project in consulting, we see many different lessons have been learned in different areas. Tremendous benefits were discovered for the personal ministries of the consultants, but also for the overall ministry of the synod.

PERSONAL BENEFITS

Although each of the consultants expressed how exhausting the work was that they did, they emphasized how they had benefitted personally from the work. Most prominent would have to be the close friendships established between these three men as they worked together and shared ideas. They were also able to get different perspectives of ministry that would help them better evaluate their own situations. They developed better skills as planners and leaders in their own congregations. They became better listeners and questioners. This helped them tremendously in dealing with people, especially in counseling.

OVERALL BENEFITS

Even though the pilot project in consulting only started in 1989, we have already seen benefits from this project in the synod. As mentioned earlier in this paper, the work of these men resulted in a workshop on Revitalizing Parish Ministry. The pilot project in consulting also was successful enough that it lives on in the Parish Assistance Program. But most importantly, as each congregation consulted grows spiritually with the help of the consultant's work and by God's amazing grace, it is the congregations of our synod that will have benefitted the most.

In addition to these benefits, we have also discovered areas of ministry we need to work at. Two main areas we need to work at are in Conflict Resolution and in the idea of Philosophy of Ministry.⁹

⁹Pastor Paul Kelm, Personal Communication, January 25, 1993.

The consulting team learned the hard way about dealing with conflict resolution. At times when they consulted a church, the pastor or even the congregation opposed their being there. The consulting team made the mistake of throwing too much too fast at some pastors, especially during the RPM's, which created conflict. With all the changes in ministry and in society in the past few years, conflicts have been created between pastors and members. The way we deal with these conflicts is extremely important, especially as we face the prospect of introducing a new hymnal.

As a result, the BPS is developing a Bible study on Change. It will treat subjects like how to introduce change, insensitivity, failure to confront those who need to be confronted, and determining what is healthy and unhealthy conflict. This should provide some helpful insight both to pastors and members.¹⁰

Another important area that pastors need to struggle with as a result of this consulting project is the idea of philosophy of ministry. As experience leads people to see life differently, so pastors need to understand their experiences in life lead them to see their philosophy of ministry differently.¹¹

The desire for pastors to watch out for error makes them suspect when some different ideas of ministry are shared. But, we need to help pastors understand that there can be different types of ministry but the same theology. We need to work at understanding *that* there is a line between false practice based on false theology; and

¹⁰Pastor Paul Kelm, Personal Communicatioⁿ, January 25, 1993.

¹¹Ibid.

different ways of doing ministry based on true theology. We can have different ways of doing ministry, even though we are one in faith.^{1,2}

Although the competitive nature in pastors can be a good asset, it can also be destructive. Pastors need to learn that if someone does ministry differently from them, that does not mean that pastor is better but different. Neither one is necessarily better than the other.

We need to create a climate where we can express and accept constructive criticism from our brothers in the ministry and people in our congregations. This becomes a means to evaluate ourselves and our ministries so that we might better serve our Lord and Savior and the people he purchased with his own blood. Pastors should never think they have no room for improvement. This idea of philosophy of ministry may be a continuing struggle in our synod in the years to come, but definitely a worthwhile struggle.

CONCLUSION

Unlike many types of ministry, where a pastor may not always see the results of his labor, the consulting project was able to see almost immediate results from its labor as a wonderful blessing from God. God willing, the effects of this consulting project will not simply be short term, but will continue to produce wonderful effects in the Synod in the years to come. God used this consulting project to help and encourage pastors and congregations to do ministry better. In this way, they could better prepare God's

^{1,2}Pastor Paul Kelm, Personal Communication, January 25, 1993.

people for works of service, and also prepare them to take their stand against Satan's attacks in our modern day world. If the consulting project did nothing more than teach us to evaluate our ministries, it served its purpose as a worthwhile project.

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(APPENDIX A)

GROWING CHURCHES THROUGH CONSULTING

Initial Proposal

Rationale:

- 1) The nature of parish ministry has changed rapidly and dramatically (e.g. society's values and pressures, family life and counseling, expectations and comparisons of ministry).
- 2) Established patterns, structures and priorities in congregations often don't match up with current needs and opportunities.
- 3) Current emphases such as "spiritual renewal," lay ministry, more aggressive evangelism and expanding programs of ministry require changes in philosophy of ministry and organization for ministry (as well as staffing and resources often).
- 4) Integrated planning for ministry (rather than periodic and isolated emphases) is an ideal assumed in the creation of a synodical division of parish services.
- 5) Experience both within and outside our synod suggest that self-study combined with an "outsider-expert's" perspective and appropriate planning models and resources can facilitate effective planning and programming for ministry. (e.g. Parish Stewardship services, Mission Counselors, Lutheran Parish Resources, consultants such as Lyle Schaller, Kent Hunter and Carl George.)
- 6) Consulting is projected to be the fastest growing sector of the American economy, enhancing acceptance of the concept among lay people.
- 7) Church consulting and training programs for church consultants have become an accepted element of church life in other denominations (including the LC-MS, the closest parallel to WELS).
- 8) WELS congregations, while judiciously experimenting with the advice of "outside" experts (e.g. Donn Abdon), can be expected to respond more favorably to consulting provided by people who share their theological and traditional background.
- 9) The WELS Board for Evangelism has directed the study of "consultant training" for its district coordinators and committees. Four people have attended training seminars and two have conducted a "trial" consultation with a WELS church.
- 10) Only a more concentrated "pilot" project will provide the means for evaluating church consulting (and training) in our midst.

GROWING CHURCHES THROUGH CONSULTING

Project Objectives:

1. To develop a parish consulting process uniquely appropriate to WELS congregations and designed to facilitate spiritual growth, evangelism growth, and more effective parish ministry of the Word.
2. To assist a representative number of WELS congregations in analyzing and capitalizing on their strengths and opportunities through a process of parish ministry consulting that promotes congregational health and growth during the two year pilot program.
3. To develop resources (or encourage their development by appropriate boards) that are effective in assisting congregations as they plan and program an enhanced ministry of "making disciples."
4. To determine the most appropriate means for assisting congregations in the development of a comprehensive, balanced and integrated ministry of making disciples, and to provide for the orderly process of structuring and training to institutionalize such means.

Project Description:

The goal of the "Growing Churches Through Consulting" proposal is to provide parish consulting services to at least 35 WELS congregations during a two year pilot program. It would provide 8 "team" consultations during the first 6 months, 20 "solo" consultations during the next 6 months, with the final 12 months scheduled only after evaluation of the first year's activities.

Two men with pastoral training and experience and a project director will serve as parish consultants. Sixty-five percent of one pastor's time, 35% of the other pastor's time and 30% of the project director's responsibilities would be devoted to this project. Time would be spent in acquiring expertise, developing or refining resources and conducting consultations.

The congregations which the pastors are presently serving would be asked to provide released time to allow these men to be involved in this project. Project funds would be used to provide pastoral assistance (graduate assistance, "social security pastor," or other man-power) to the congregations so that their ministry would not be seriously impaired.

(Job Descriptions and Congregational Staffing Arrangements to be included at this point.)

Implementation of the Proposal will follow the indicated time-table:

- a. September 1988-- Approval of the BPS
- b. September 1988-- Limited call extended to Pastoral Consultants

- c. September 1988-
July 1989 Planning period with a limited field testing with 3-5 congregations
- d. July 1989-
January 1990 "Team" consultations with 8 WELS congregations
- e. January 1990-
June 1990 "Solo" consultations with 20 WELS congregations
- f. July 1990-
July 1991 Additional consultations with WELS congregations
- g. July 1991- Evaluation of pilot project

The consulting process will assume the following:

- a. Invitation by pastor(s) and congregation on the basis of a mutually-agreed upon "contract" of expectations;
- b. The completion of a battery of diagnostic tools by congregation and staff;
- c. A two or three day consulting "event" which includes interviews, visual analysis, "focus group" sessions and an oral report of recommendations;
- d. A follow-up written report, to which the congregation responds with both an evaluation and an action plan;
- e. Continuing assistance by the consultant(s) for a period of 12 months by mutual agreement, by mutual agreement of the congregation including such things as: planning resources and counsel, workshops/seminars in focused ministry areas (provided by the consultant or others at his recommendation), consultations by board and committees.

Note 1: The philosophy of ministry under which consulting is initiated is that the mission of the church is "making disciples" with outreach to the lost, nurturing the saved and equipping people for ministry--all under the Word of God--as primary components and objectives of that mission.

Note 2: Commitment of the congregation to the consulting process during this pilot program will be backed by a fee pre-determined according to the congregation's average worship attendance.

Average Worship Attendance	Fee
0-100	\$200
100-150	\$300
150-250	\$450
250-400	\$600
Over 400	\$750

Note 3: The consulting process will focus on staffing, organization, facilities and program (evangelism, Christian education, stewardship, "mercy" ministry, ministry to inactives, group life and lay ministry).

Note 4: Congregations will be solicited and accepted on the basis of criteria reflecting size, age, nature and location of congregation.

Project Evaluation

After the first year of the project, an evaluation by the Board for Parish Services will direct the final year of the pilot project. Among issues for decision will be:

- a. The value and appropriateness of the consulting process;
- b. The value and appropriateness of existing resources (diagnostic and follow-up aides for parish ministry development), as well as additional resources needed;
- c. The number of consultations feasible (per consultants) in a year and the number of new congregations to be accepted into the second year;
- d. The feasibility of training and utilizing part-time consultants in districts (with the corresponding need to direct the time of the two men, in part, toward developing a training program and a profile for selecting trainees);
- e. The criteria for final evaluation of the consulting model and a preliminary scenario for "institutionalizing" the consulting service, if warranted.

A final evaluation by the Board for Parish Services will determine the future of this or a "spin-off" parish consulting service. Recommendations will be submitted to the Coordinating Council, and ultimately, to the Synod in convention.

While quantifiable criteria may be difficult to establish initially, the first year's experience should enable the Board for Parish Services to arrive at measurable criteria in the areas of: evangelism visitation and number of prospects, adult Christian education (number of classes and participants), lay ministry (number of roles and volunteers). Quantitative criteria will focus on the congregation's sense of mission, articulated vision, staffing and organization for ministry. Standard statistics will provide longer term evaluation.

The Board for Parish Services, with the assistance of the project director, will be primarily responsible for the evaluation of the project. The ultimate evaluation and fiscal determination will be made by the Synod's Coordinating Council and convention. The response of participating congregations will provide the means of evaluation from a non-quantifiable stance.

Cost of the Project

The cost of the pilot project will be:

Cost:

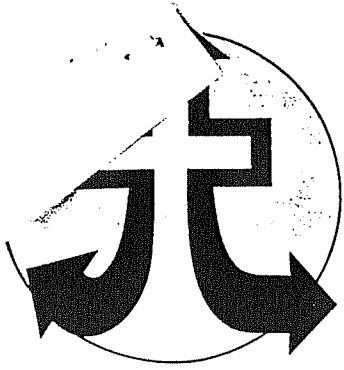
	First year	Second year
a) Total dollar amount from church body sources	\$13,000	\$19,000
b) Amount requested from LB Church Growth Grant	\$30,000	\$20,000
c) Other: congregations participating/benefiting	\$ 8,000	\$ 6,000
GRAND TOTAL	\$51,000	\$45,000

\$96,000

Total salary support \$72,000
Total training 2,500
Total travel 18,000
Total materials 3,500

PLUS uncharged time of project director

In the future this (or a revised) project would be funded by a combination of synodically budgeted funds and "fees" assessed congregations for the consultation.



WELS PARISH SERVICES

Christian Nurture, Worship and Outreach

Sample

(APPENDIX B)

December 5, 1990

Rec'd 1-28-91

Pastor David Sievert
ST. MATTHEW'S EV. LUTHERAN CHURCH
709 Milton Avenue
Janesville, WI 53545

Dear Brother:

I look forward, with you, to the Lord's blessing on our diagnostic analysis/consultation May 19-21, 1991.

You have received several diagnostic instruments that need to be completed and returned to me by May 6. Included were the following items:

(One copy of each document to be filled out for the entire church)

Worship Attendance Profile Survey
Lay Worker Analysis Chart
Congregational Profile and Survey
Community Profile
Group Life and Fellowship Profile

(One copy of each document to be filled out by the pastor)

Staff Worksheet
Spiritual Gifts Inventory
Style of Leadership Questionnaire
Performax Profile (DISC)
Ministerial Attitudes Description Questionnaire

(One copy of each document to be filled out by each of the five teachers and the secretary)

Performax Profile (DISC)
Staff Worksheet
Spiritual Gifts Inventory
Style of Leadership Questionnaire

I would also appreciate the following:

- as much information about the congregation's history as possible
- current budget and financial reports
- church council agenda and minutes from the last 3 or 4 months' meetings
- voters' meeting minutes from the last 2 voters' meetings
- a copy of the congregation's constitution (and policies/by-laws, if available)

- all position descriptions (if available)
- annual report and membership roster (from the last two years)
- a sample of a typical worship bulletin and newsletter
- school handbook

Enclosed you will also find a tentative agenda for my visit with you and the members of St. Matthew's. Please note these explanatory comments:

1. The "Pulse Group" meeting will last an hour and a half. I would like this to be a group interview with a cross section of members. Please arrange for about 25 of your members to attend. Invite to this meeting a mixture of persons with respect to -
 - a. both sexes
 - b. age groupings (15 years and above only, please)
 - c. longevity (veteran and new members)
 - d. degrees of involvement (active and inactive members, people who only worship, leaders, etc.)
 - e. interest areas (Sunday School, women's groups, choir, etc.)
 - f. attitudes (enthusiasts, antagonists, those in-between)
2. The "Focus Group" is the church council (and Planning Committee, if available).
3. "Oral Report" - I will give an overview of the diagnostic process with recommendations at that time and will look for comment and questions. You should determine the audience to be invited.
4. Please remind the people to be interviewed of our confidentiality policy -
 - a. consultants assume the right to share information relative to their consulting roles with each other
 - b. no specific information gathered as a result of the consulting process will be given outside the consulting relationship without permission
 - c. within the consulting process and relationship appropriate levels of Christian and professional confidentiality will be observed

Thank you again for asking us to serve you in this way. The cost for this consultation will be \$600.00 and may be remitted to WELS Spiritual Renewal Project, 2929 North Mayfair Road, Milwaukee, WI 53222 by May 6, 1991. Please call me if you have questions of any kind. I look forward to meeting with you and exploring ways to further ministry in your congregation and community.

In our Savior's name,

Paul Kelm
Spiritual Renewal Project Director

PK:kt

pc: J. Huebner
L. Olson

(APPENDIX C)

SUGGESTED AGENDA FOR CONSULTATION

St. Matthew Ev. Lutheran Church
Janesville, WI

Sunday, May 19

- 1:00-3:00 p.m. Please arrange four 30-minute interviews with members whose schedule precludes Monday scheduling and who are leaders in such program areas as: Sunday School, Evangelism, Elders-Inactive Visitation, Stewardship, Youth Ministry, Women's Group, Adult Bible Study, Finance, Planning, Music, etc.
- 3:00-4:00 p.m. Meet with principal
- 4:00-5:30 p.m. Meet with pastor
- 7:00-8:30 p.m. PULSE GROUP (see accompanying letter for invitation criteria)

Monday, May 20

- 7:15 a.m. Breakfast meeting with president of the congregation or long-time lay leader.
- 8:30-11:00 a.m. Please arrange five 30-minute interviews (with 5-minute intervals between them) with people from the following categories: constructive critic, new member, young mother, organist, choir member, retired male, single adult, inactive member, etc.
- 11:00-12:00 noon Tour of facility with pastor (and a Trustee, if possible).
- noon-1:30 p.m. Lunch with chairman of Planning Committee, long-time lay leader or president (depending on availability for breakfast meeting).
- 1:30-2:30 p.m. Tour of community with pastor and knowledgeable church council member.
- 2:30-3:00 p.m. Meet with Pastor's wife, if possible.
- 3:00-5:00 p.m. Meet with teachers, 30 minutes each.
- 7:00-9:00 p.m. FOCUS GROUP (church council, including pastor)

Tuesday, May 21

- 8:30-10:00 a.m. Meet with pastor
- 10:00 a.m. Consultant synthesizes information

- 1:00-3:00 p.m. . . . Review preliminary findings with pastor.
- 3:00 p.m. Consultant prepares report
- 7:00 p.m. ORAL REPORT (to as many members as you choose to invite)

NOTE: The pastor or his designee is requested to schedule interviews and assure appropriate invitations to the PULSE GROUP and FOCUS GROUP. He may adjust the suggested agenda to suit the situation and accommodate people's availability.

The pastor is further requested to provide names and phone numbers of four inactive members for possible telephone interviews.

Please make a reservation at a nearby motel for the nights of May 19-20.

All expenses, including meal-time interviews, are the responsibility of the consultant.

(APPENDIX D)

RECOMMENDATION

TO: THE BOARD FOR PARISH SERVICES
RE: CONSULTING WITH CONGREGATIONS
FROM: The Pilot Project "Revitalizing Churches Through Consulting"

PREFACE

The pilot program in church consulting, initiated by the BPS and supported by a Lutheran Brotherhood grant, will conclude June 30, 1991. (Scheduled consultations will be cut back in the fall of '90 to free consultants for 12 seminars with pastors on "revitalizing congregations.") In order that any ongoing effort in consulting can become part of the planning/budgeting process, the BPS must reach a decision in its September, 1990 meeting. Three recommendation options (the latter two in "A" and "B" categories) range from optimum to minimum, providing choice. Obviously, our recommendation is to choose the first option.

Several assumptions lie behind the development of these recommendations and are offered for background and debate.

- 1) That Parish SERVICES will be most effective when programs developed and expertise gained are brought to a congregation personally, with a sensitivity to and understanding of that congregation's situation and with the tailoring that applies programs and counsel to that congregation.
- 2) That approaching congregations from a comprehensive and balanced perspective on ministry is more effective than periodic emphases on one area of ministry (e.g. evangelism, stewardship, worship, etc.).
- 3) That analysis of where a congregation is (and why), together with intentional planning for the congregation's future, is the best way for a church to determine what programs and services from the synod it should employ.

- 4) That a large number of WELS congregations find it difficult to do self-analysis and planning, and will benefit from the objective assistance of a trained consultant.
- 5) That affirming strengths in churches and called workers, identifying opportunities, redirecting attitudes, adjusting styles and structures of ministry - all are prerequisites of constructive change that are most easily accomplished with the perspective and assistance of a trained consultant.
- 6) That the most effective way to identify working models of ministry and tested programs that can be referred to other congregations is on-site study by people whose role it is to share ideas and refer examples. (Obviously, the input from people working intensively with congregations will also guide the Board for Parish Services in developing appropriate resources.)
- 7) That one effective way to stimulate many congregations and develop successful programming is to concentrate assistance on congregations that can become models.
- 8.) That consulting assistance based in districts or regions will be more readily accepted by congregations than if such assistance were synodically centralized. (Consultants working in districts or regions are also more likely to understand the unique "flavors" of ministry in that area of the country.)
- 9) That THE emphasis of the WELS for the 1990's, as focused by the "Vision 2000 +" strategic planning document adopted by the synod, IS revitalizing our existing congregations.
- 10) That the synod has already recognized the importance of consulting assistance (and district/regional basing) in its Mission Counselor programs for both Home and World Missions and in its Deferred Giving Program.

OPTION ONE - OPTIMUM

REGIONAL PARISH CONSULTANTS, accountable to the Board for Parish Services through its divisional administrator, coordinating their work with the district boards for Parish Services and district praesidia.

Regional consultants would be located within regions as accessibly as possible to congregations. Consultants would be compensated through the Parish Services budget. Consulting fees would be assessed congregations according to size, with this income used to cover program costs (travel, lodging, materials, etc.) and defray up to 25% of consultants compensation on a synodically equalized basis.

Regional consultants would be called in a phased plan that allows continuing evaluation. In phase one two consultants would be called, one to serve the three Wisconsin districts and the Minnesota district, the other to serve remaining districts.

In phase two, another two consultants would be called. The regions in this configuration would be: 1) S.E. Wisconsin, No. Wisconsin and the southern portion of Western Wisconsin; 2) Minnesota, Dakota - Montana, Nebraska (excluding Colorado) and the northern portion of Western Wisconsin; 3) South Central, Arizona/California, Pacific Northwest and Colorado; 4) Michigan, North Atlantic and South Atlantic.

In phase three the division of Parish Services and the Home Missions division would collaborate in order to propose coordinated use of Mission Counselors and Consultants, whether by regions or by providing each district counseling/consulting manpower.

From the outset Mission Counselors and consultants would attempt to coordinate their work through periodic "sharing sessions" for mutual growth.

The work of parish consultants would include:

- 1) diagnostic analysis, using instruments already in place with some adaptation.

- 2) on-site interview and evaluations.
- 3) specific recommendations.
- 4) follow-up assistance in program development.
- 5) workshops in congregations to introduce concepts, programs and constructive change.
- 6) called worker consultation to help especially pastors assess their strengths and philosophy of ministry, make appropriate adjustments in philosophy and style of ministry, and develop plans for personal and professional growth.
- 7) working with district parish services coordinators in developing knowledge and skills jointly and recommending specific coordinators to congregations for assistance in program development.
- 8) providing input to the division of Parish Services and its constituent units re the needs, attitudes and issues of contemporary parish life.
- 9) ongoing study, resource review and attendance at seminars for professional growth and sharing.

Initial training of parish consultants and refinement of the consulting process and instruments would be done by the three men involved in the pilot project as a "transition team." Subsequent training would be organized by one of the called consultants, who assumes a "coordinator of consulting" role under the divisional administrator.

OPTION TWO

In this scenario one parish consultant on a synodical level is called, accountable to the Board for Parish Services through its administrator. (Obviously, an additional consultant can be called if and as the work or demand expands.) There are at least two possible directions this "synodical consultant" option could take. In both of them the compensation of the consultant is budgeted by the Parish Services division, with program expenses covered by a fee system similar to that employed in the pilot project. (Obviously, synodical budgeting could be reduced to a "subsidy" level by increasing the consulting fee to congregations. Our judgment is that this would likely limit the number of congregations participating initially and thus abort the position. It would also run counter to a contemporary mood that wants to see local benefit from the congregation's contributions to the synod.)

II.A. The synodical parish consultant, in this option, would do the following:

- 1) Conduct 20-24 consultations per year following the model of consulting employed in the pilot project (analysis of diagnostic instruments, 2-3 day on-site visit, oral and written recommendations/report, limited follow-up).
- 2) Provide basic-level skills training in consulting to district parish services coordinators (and their committees where possible).
- 3) Refer district coordinators to congregations for specific program assistance on the basis of consultations.
- 4) Provide input to the Board for Parish Services and its constituent units re program needs.
- 5) Grow professionally and apply growing wisdom to the improvement of the program.

II.B. The synodical parish consultant, in this option, would do the following:

- 1) Conduct 10-15 consultations per year according to the model of consulting employed in the pilot project.

- 2) Train part-time consultants, recruited for aptitude and interest, who can be released by their congregations (according to a "contract") for 2-4 consultations per year in the consulting model employed in the pilot project.
- 3) Coordinate the part-time consulting program and work at improving the process/model through professional growth.
- 4) Provide basic-level skills training to district parish services coordinators, as requested.
- 5) Refer district coordinators to congregations for specific program assistance.
- 6) Provide input to the Board for Parish Services and its constituent units re program needs.

As necessary, the three men in the pilot project could serve as a transition team to orient and train the synodical parish consultant.

OPTION THREE - MINIMUM

In this scenario there are no called, full-time parish consultants. What remains of the pilot project are diagnostic instruments and some training of part-time volunteers. The three men involved in the pilot project provide training (one-time training in all likelihood) to pass along skills and insights. Again, there are two directions that training could take.

III.A. Part-time consultants, recruited for aptitude and interest, are trained according to the model of parish consulting employed in the pilot project. (To do so at all effectively will require two training workshops separated by an opportunity to assist a "trainer" in one consultation. The present consulting model would have to be scaled back to some degree.) Congregations would also be asked to release their pastor (we are assuming

pastoral training and experience) for 2-4 consultations per year by "contract." The program would be administered by the BPS divisional administrator.

III.B. District coordinators would be provided a basic workshop in consulting skills and encouraged to (with their committees) plan more in-congregation assistance and tailoring in the area of their assignment and expertise. District BPS chairmen would be provided a package of revised instruments and instructions for congregations to do a wholistic self-analysis and structure planning based on such analysis of church and community. Administration would fall into two areas. The divisional administrator would oversee the work of district boards in encouraging congregational self-analysis and planning. Unit administrators would plan and coordinate the limited consulting roles of their district coordinators and committees.

POST SCRIPT

Based on the decision of the BPS, the three "pilot" consultants will have to adjust their focus and effort in order to prepare for transitional training and modification of the consulting process and instruments.

February 1990

Paul Kelm
James Huebner
Lawrence Olson

(APPENDIX E)

PARISH ASSISTANCE

DEFINITION

Parish Assistance is a flexible, step by step effort to help individual WELS congregations focus on their Means of Grace ministry of outreach and nurture.

OBJECTIVES

1. Help parish leaders to **EVALUATE** their spiritual leadership on the basis of the word of God and renew their conviction that God rewards their efforts, forgives their weaknesses, and provides the wisdom, strength, and ability to make the practical changes necessary to more fully serve the gospel.
2. Convince parish leaders that their involvement in **BIBLE STUDY** is essential both to improve their spiritual leadership skills and to provide the example by which other members will be drawn to adult spiritual growth.
3. Help parish leaders see how Jesus' great commission sets their personal and corporate **MISSION** for a balanced ministry of outreach and nurture.
4. Use the Lutheran confessions and the scriptural teachings about adiaphora to alleviate the fear and misgivings many parish leaders have about **CHANGE** in the church.
5. Help parish leaders analyze the ministry status and needs of the congregations.
6. Teach the New Testament concepts of church, **MINISTRY**, and Christian freedom on the basis of the formal doctrine and writings of the Wisconsin Synod.
7. Help parish leaders see **PLANNING** as a godpleasing approach to carrying out changes in ministry.
8. Enable parish leaders to **FOCUS** on outcomes of Biblical significance, develop strategies and execute action plans which center their resources on their most important ministry needs.
9. Help parish leaders **TRAIN** the people in their spiritual care for works of service in their daily priesthood and in their member ministry for the congregation.
10. Leave in place an attitude, structure and planning process that will serve the congregation for years.

(APPENDIX F)

12/8/92
Draft #8

PARISH ASSISTANCE

CURRENT DESCRIPTION OF ASSISTANCE SEQUENCE

Outline of Steps

Phase I - Exploratory (no charge)

1. Initial contact with a parish representative
2. Meeting with small leadership group
3. Weekend Leadership Retreat (Congregation pays only for the costs of their people.)
The retreat could contain some or all of the topics below:
 - a. The task the Lord has given us
 - b. The state of the church in a pagan culture
 - c. An initial self-evaluation of the congregation
 - d. The church and change
 - e. The role of leaders in the church
 - f. Parish Assistance

Phase II - Analysis

This phase is designed to help both the congregation and the consultant(s) understand the congregation's position at that point in time.

Cost: \$1500 -3,000 plus expenses depending on size of congregation and available data

1. Personal interviews of a cross section of the congregation including all called and full-time workers
2. A four week worship analysis of who worships when
3. A congregational survey
4. An analysis of fellowship and service opportunities
5. A personality profile of pastor(s) and, if applicable, the principal. Other tools could also be used when deemed potentially helpful to the workers and the process. (Privileged information between consultant and workers.)
6. A review of congregational history
7. A regional and local demographic and economic study
8. A review of spiritual demographics of the community
9. Analysis of historical and current giving patterns
10. Analysis of youth and adult spiritual growth efforts
11. Analysis of the school, its program, facilities and role in the congregation

12. A study of the retention record, delinquency patterns, and outreach activity and effectiveness
13. A brief study of the larger community's perception of the congregation both within the WELS community and the total community. Sampling of citizen and leader perceptions.
14. Develop congregational profile if one does not exist
15. Analysis of perceptions of those who have left the congregation
16. Identification of the key blessings God has poured out on the congregation
17. A comprehensive report to the leadership in writing.
18. An oral report to the congregation.

Phase III - Mission/Vision Setting

Cost: \$700-3,000 plus expenses

1. A weekend leadership review of the analysis and Biblical look at leadership and the role it plays in the church. This will include Biblical study of change in the church and an overview of what will occur in this phase.
2. A training session in which leaders will be trained to conduct listening sessions.
3. An opportunity for all congregation members to personally discuss their ideas for improvement and future direction
4. A leadership Biblical study of God's purposes for a congregation.
5. A listening session in which the leaders express their ideas for improvement and what their hope and prayers of what the future should look like
6. Development of a comprehensive set of recommendations from the consulting team as to the future program of the congregation.
7. Assist a mission/vision task force in taking the Biblical, congregational, leadership and consultant inputs to develop a mission statement, a vision of what could and should occur under God's blessing and grace over the next years together with specific programmatic goals.
8. Open forums and/or other vehicles for the members to react to task force recommendation
9. Voter adoption of final recommendation
10. Analysis of staffing, facilities and organizational structure as to its appropriateness for facilitating the congregation's vision. Recommendations forwarded to the Planning Committee.
11. Establish key priorities for program

Phase IV - Strategic Design and Action Plans Together With Specific Training for Leaders.

Cost: \$ ---cost plus basis for help needed

Costs will vary in this phase depending on the congregation's needs and desires. Without this step little of the direction developed in Phase II and III has opportunity to be realized.

1. A weekend leadership retreat on Biblical concepts of planning, church polity, and ministry together with an introduction to planning models
2. Leaders identify the issues which have to be addressed to achieve mission/vision
3. Leaders brainstorm potential strategies to address each issue
4. Appropriate Boards and committees develop action plans (who does what when and at what cost) to execute and support the mission/vision/strategies.
5. Specialized help from Divisional and District specialists supplied for training and plan development
6. Coordinating Council reviews and approves six year action plans for appropriateness, doability, integration(how well each unit provides support for mission/vision as a complement to all the others) and alignment (of direction, resources and content).

Phase V - Execution and Follow up
Principles, Assumptions and Practices:
Cost: cost plus

Implementation Principles, Assumptions and Practices

1. Means of Grace approach to ministry. Adult spiritual growth is job #1.
2. High expectations. Of God, of each other, of congregation
3. God's Promises are real and can be depended on.
4. Submission. We recognize Jesus as Lord of His church and willingly **adjust** to his timetables, redirections and servant mindset.
5. Boldness. WE act as people with a resurrected and living Savior who has all power and is with us.
6. Celebration. Blessings are regularly and publically recognized and celebrated whether they be individuals or by groups.
7. God's people have a purpose. Congregations are means, not ends.
8. Clarity of focus. All groups and leaders are focusing their energies on the same and understood goals.
9. Leaders and congregational policy reflect and support mission/vision. Model for each other God's desires.

10. Accountability. Each person and each unit is held responsible for their roles.
11. Concurrent development and action.
12. Major emphasis is to be placed on identifying and preventing future problems by actions well in advance of the problem. [Proactive] (e.g. spiritual strengthening, careful integration and close monitoring with quick intervention to head off delinquency)
13. Design from outcomes (cf. Biblical significance). All plans and strategies are laid with the desired results in mind.
14. Respect for divine call. Allow parish to approve and call men who will work with them.
15. Track blessings. Appropriate records need to be put in place to allow leaders to "see" the visible and seeable blessings of God upon their efforts.

Outside costs: (those incurred for consultants)

1. The salary costs for synodical personnel will not be charged to the congregation during the initial phases of this project.
2. Honorariums will be given to consultant associates and district personnel who provide assistance. The Parish Planner Office will set those on the basis of time and contribution.
3. A service fee for material development and processing is included in the base prices.
4. Production costs will be charged on actual cost when done outside of the congregation
5. In Phase IV, specialist assistance costs will be packaged to the congregation on a flat fee plus expenses basis known and negotiated up front
6. "Plus expenses" means those expenses after the base cost which was set in advance of each phase or segment (as in the case of Phase IV specialties). They include for the most part the travel, housing, meals for people involved.
7. Wisconsin congregations can receive help by applying for aid. As the project develops we hope to have aid available for all congregations who find they cannot move forward without it.
8. One third of the cost of a phase is due 14 days before the consultant arrives. The balance will be billed at the conclusion of each phase with 30 days to make payment. Assistance granted will be deducted from the total charge for that phase.

GENERAL NOTE:

THE ABOVE DESCRIPTORS ARE AS THEY ARE CURRENTLY SEEN. THE BEST WAY TO BRING GOD-PLEASING HELP TO OUR CONGREGATIONS IS BEING LEARNED AS YOU AND ALL WHO PARTICIPATE CONTRIBUTE TO OUR COLLECTIVE SKILLS AND UNDERSTANDING AND AS THE LORD LAYS OUT HIS BLESSINGS. THIS MEANS ALL OF THE ABOVE IS SUBJECT TO CHANGE AND MODIFICATION AS YOU AND YOUR CONGREGATION MOVE THROUGH THE PROCESS.