

Senior Pastor Application

Seeking to Love Christ and Others Well



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PASTORAL CANDIDATE PROFILE OVERVIEW

Senior Pastor

at Island Church of Whidbey—Langley, WA

About Island Church of Whidbey:

Island Church of Whidbey is a Christ-centered, multi-generational congregation that has been serving the city of Langley and community of South Whidbey in Washington state for 80+ years. Our church was founded by an evangelist from the Church of Christian Fellowship who originally came to Whidbey Island to hold meetings and later became the first pastor of the church in 1938. In 1966, the Church of Christian Fellowship joined the Christian and Missionary Alliance (C&MA). Island Church of Whidbey is an accredited C&MA church, and we are seeking a new Senior Pastor to lead our congregation, since our previous Senior Pastor recently returned to his family's place of origin for family considerations.

Island Church of Whidbey recently updated its Mission, Vision, and Values statements with the help of an Interim Senior Pastor provided by Vital Church Ministry. Since then, we have been aspiring to live out our mission to **“worship God and guide people into a life-changing relationship with Jesus Christ”**. We are seeking a Senior Pastor who will help lead the church to the future we believe God has called us to and someone who shares our vision, which is: **“We aspire to be a Christ-centered, Spirit-led, disciple-making fellowship that is called to thoughtfully engage, unconditionally love, and humbly serve the diverse community on South Whidbey and in the world”**.

We are a church of around 200 people on an average Sunday. Our current facility construction began in 1966 and has experienced additions since then. Our sanctuary holds up to 600 people. We have a youth center with a café, a commercial kitchen, a large fellowship hall, a multipurpose room, and numerous classrooms. There is also a preschool and a pregnancy clinic that operate out of our church facility.

Langley is the only incorporated city on the southern end of Whidbey Island, yet the community stretches north to Freeland and south to Clinton. Whidbey Island can be reached by a 15 minute ferry ride from the city of Mukilteo on the south end. It can also be accessed by means of a bridge on the north end, near the city of Anacortes, which is about a 1.5 hour drive to Langley. Whidbey is the largest island in the Puget Sound and the largest island in Washington State. The community is often referred to as “South Whidbey”. The population of South Whidbey is approximately 16,000 (2012), with the majority over the age of forty.

About the Senior Pastor Position:

The next pastor of Island Church of Whidbey should be an experienced team leader who can bring about change to the preferred future we believe God has for us as stated in our revised Mission, Vision, and Values. The next pastor needs to be an evangelist who can be community and world focused by spreading the gospel on South Whidbey. He needs to be a good preacher who systematically teaches the truths of scripture in a practical way. The next pastor needs to be a leader who has experience developing leaders. He also needs to have a heart for helping all people as well as being approachable. The next pastor should be a good shepherd who is well-spoken and a knowledgeable teacher. He should have a deep commitment to spiritual formation and demonstrate a commitment to being a life-long learner. A seminary education is necessary. The next pastor should also be willing to live and put down roots in the Pacific Northwest, while accepting the limitations and joys of living on an island.

Instructions: (All candidates must be licensable with The Alliance.)

- Fill out the application in our search packet including the pastoral profile ranking and the candidate questionnaire (use an extra sheet of paper if needed).
- Add a cover letter along with your resume and any other pertinent information (i.e. personal doctrinal statement; values; and/or mission statement), and Email the completed packet with a photo as one attachment to search@islandchurchofwhidbey.org

Or, you may send a hard-copy to:

The Island Church, Attn: Duane Kamps

PO Box 322

Langley, WA 98260

- Any candidate not currently licensed by the C&MA is required to fill out an online application through the website www.cmalliance.org

If you have questions about the contents of this packet, please email duanekamps@gmail.com.

Pastoral profile ranking (1 Tim 3:1-10; Titus 1:6-9)

Please rank yourself between 1 and 5 on the following statements
(1=Weakness 5=Strength)

1. _____ Identification with and acceptance of the Alliance doctrinal statement. An awareness of how the gospel changes everything.
2. _____ A proven record of being a pastoral leader who has trained and developed leaders in past ministries as demonstrated by observable teams that have been started and led.
3. _____ Loves people as an under-shepherd and demonstrates awareness that the church is Christ's bride. Cares for people in a nurturing and developmental way. (1 Peter 5:2-4).
4. _____ Commitment to being an equipping pastor who is able to facilitate change.
5. _____ A demonstrated commitment to emotional and Spiritual health.
6. _____ Committed to intentional personal and congregational Spiritual formation as demonstrated by the practice of discipleship.
7. _____ Committed to life-long learning.
8. _____ Willingness to commit to and adapt to island life and establish local roots.
9. _____ Willing to encourage people who are on a journey towards a relationship with God. Willing to allow people to belong and participate in church before they believe.
10. _____ A demonstrated willingness to serve the larger community beyond the church. Intentionally making time to connect relationally while actively considering the Spiritual, social, justice, and environmental needs of the larger community. (1 Peter 2:15-17)
11. _____ Able to preach the word in an interesting and relevant fashion while demonstrating thoughtful exegesis with a demonstrated understanding of historic Christian doctrine.
12. _____ Experienced at conflict resolution as demonstrated by dealing with conflict in the past on church and family fronts.
13. _____ Sensitivity to a multi-generational congregation while working to keep the church musically and culturally relevant.
14. _____ 10 years + pastoral experience.
15. _____ A willingness to work within the guidelines of the Policy Governance leadership model chosen by The Island Church of Whidbey.

Pastoral Candidate Questionnaire

If you do not complete this form online include an attachment with answers to these.

1. Candidate Name:
2. Name of spouse:
3. Address:
4. Date of birth:
5. Marital status (include wedding date):
6. How did you meet your spouse? Describe your relationship:
7. What role, if any, do you expect your spouse to have at the church?
8. Children: (names and birthdates):
9. Have you been divorced? If yes, what are the circumstances?
10. Current ministry assignment:
11. Do we have your permission to perform a background and credit check on you?
YES or NO Information will be requested at the appropriate time.
12. Past ministry assignments (List name, place, and tenure of formal and informal ministry assignments. Give a short summary of what you've done.):
13. Education and Training (include significant seminars you have participated in):
14. Briefly describe your personal call to ministry:
15. What are your spiritual gifts?
16. What kinds of acquired skills do you have?
17. What are your current personal growth areas or weaknesses?
18. What are your desires and dreams for ministry? Briefly describe your spiritual journey:
19. What do you currently do to nurture your relationship with God?
20. What are some of the books you are currently reading? What books have you read over the past six months?
21. What person in church history (not any biblical figure please) has influenced you more than any other and why? (e.g. Augustine, Wesley, etc.):
22. Describe the last significant conflict in your church. How was it resolved?

(Continued on page 7)

23. How are you currently equipping people for ministry?
24. What process(es) do you currently have in place for leadership development?
25. Describe your view of the role of music and preaching in the worship service for a local church:
26. Describe the relationship you have with non-Christians and how you move them towards a relationship with Christ?
27. Describe your hobbies and interests:
28. What life experiences have had a profound influence on you and why?
29. What doctrinal issues are important to you and why? (Attach a personal doctrinal statement at the end of this application please. Include personal core values and personal mission statements if you have them):
30. What is your view of spiritual gifts? What do you believe about the gifts listed in 1 Corinthians 12, Romans 12, and Ephesians 4?
31. How many hours do you spend in sermon preparation and describe how you work on preparation for a message?
32. Tell us about a small group you are currently leading. If you are not leading a small group now, tell us the last time you led one and what you did.
33. Considering what you know about this church and the geographical region it is located in, why would you want to come and pastor here?
34. How is your current ministry reaching into the community to serve?
35. Are you familiar with the concept of being “missional,” or “mission shaped” and if so, what does it mean to you?
36. How do you view the role of women in the church?

THE ISLAND CHURCH OF WHIDBEY CHURCH AND COMMUNITY PROFILE

HISTORY

The Island Church of Whidbey began as The Church of Christian Fellowship. Evangelist Lyle Peterson came to Whidbey Island to hold meetings and later became the first pastor of the church in 1938. In 1961, the church purchased property and eventually built a new facility on the corner of Sixth and Cascade near downtown Langley. In 1966, the Church of Christian Fellowship joined the Christian and Missionary Alliance and selected a new name; “Langley Christian & Missionary Alliance Church.” In 2012, we wanted to reach more of our community and not limit ourselves to just “Langley” and renamed our church “The Island Church of Whidbey”. The most recent senior pastor returned to his family roots because of family and health reasons.

VISION AND FUTURE

We recently have come up with a new model of ministry and a new set of by-laws, both which have created better accountability for church members and staff as well as more freedom to do ministry (See appendices A & B). We are aggressively seeking to live out our mission to “Island Church exists to worship God and guide people into a life-changing relationship with Jesus Christ.”

We are working to mobilize the congregation for ministry to each other and to the community. The vision statement for The Island Church is... "We aspire to be a Christ-centered, Spirit-led, disciple-making fellowship that is called to thoughtfully engage, unconditionally love, and humbly serve the diverse community on South Whidbey and in the World."

Facilities

Construction on the current facility began in 1966. The first phase was completed and dedicated in 1971. A Christian Education building was added in 1977 and the current auditorium was completed in 1989. We have no debt on the current property. We have an excellent facility with a sanctuary capable of holding 600 people, a youth center with a café, a commercial kitchen, a large fellowship hall, a multipurpose room and numerous classrooms. In 2011, the parking lot was paved and landscaped in partnership with the City of Langley and during the week 50 spots are dedicated public parking/park and ride.

Congregants

The congregation is generationally diverse. The peak attendance was in the mid-1980's with over 400 people attending on any given Sunday. Current attendance averages around 200. We are predominantly a Caucasian congregation over the age of 50. We are seeing more and more young families attend our church. There are almost 75 kids and youth involved in weekly programs. This makes us a very multi-generational group with many grandparents-kids-grandkids attending the same church.

Community

The demographics of the congregation actually mirror the South Whidbey community. Langley is the only city in the southern end of Whidbey Island, yet the community stretches north to Freeland and south to Clinton. The community is considered "gated," because of the limited access to the island. A 15 minute ferry ride runs from Clinton to Mukilteo on the other side. North, near Anacortes, there is access to the island by means of a bridge but it's a long drive to the south end. Whidbey is the largest island in the Puget Sound and the largest island in Washington State. Some claim it's the largest island in the United States. The community is often referred to as "South Whidbey". One High school, a single elementary school, and single middle school bond this community together.

Often referred to as Puget Sound's Largest Artist's Colony, Whidbey is home to numerous working artists, writers, and performers. This artisan culture has led to an openness to spiritual things, but the community seems to lean towards a New Age worldview and is largely un-churched. The economy of Whidbey Island's south end relies heavily on tourism, small-scale agriculture, and the arts. The largest employer for years has been Nichols Boat Company. Many weekend festivals are held to encourage tourists to visit. In addition to the occasional tourist, many beach homes support weekend living during the summer months. These weekenders can increase the population by 25 percent.

Langley proper was originally built in the late 1800s and is home to a 1930s era movie theatre, a grocery store, and several restaurants. It's quaint and comfortable. In addition to being a haven for artists, the southern end of Whidbey Island also serves as a minor bedroom community for the nearby cities of Everett, where the Paine Field Boeing plant is located, and Seattle. Commuters to and from those areas use the Washington State Ferry system to run between Clinton and Mukilteo. This style of commuting can lead to long days and affect church evening activities.

Population of South Whidbey is approximately 16,000 (2012) with the majority over the age of forty. South Whidbey's 2011 estimated medium household income was \$59,000. The estimated medium home value in 2011 was \$387,000. Almost 93% of the population is white Anglo. The population density is only 241 people per square mile and fits its country or rural label. Though its proximity to Seattle sometimes defies this nomenclature. Only 19 % of the people are 18 years or under yet almost 50% are over 50 years of age. A major area of growth over the last decade is in the 50 plus age group, which earns us the title of a retirement community. The county's population growth was over 14 percent since 2000 but has stalled in the last few years during the current housing crisis. The educational level is high with over 96 percent of the population being high school grads and 41% with college degrees.

Church Ministries

Areas of strength have included Youth ministry, Soup kitchen, music, missions, & strong Bible teaching.

Our current ministries include:

Sunday Service - Our worship style is a mixture of traditional and contemporary, but leans more to the contemporary side. 10:30 am

Youth Ministry

The Middle School youth (5th-6th) meet on Wednesday nights from 5-6:30pm. This group has 20-25 kids.

The Middle School youth (7th-8th) meet on Tuesday nights from 5:30-7:30pm. This group has roughly between 15-20 kids.

The High School youth meet on Wednesday nights at 6:30-8:30pm and has between 40-50 kids.

Children's Ministries

We have a thriving Children's Church ministry on Sunday mornings.

Preschool

We have a morning session on Monday, Wednesday and Friday for 10 students. There is a great reputation in our community for this long established program.

Soup Kitchen

A group of volunteers both from inside and outside the church serve lunch Tuesday and Thursday for both elderly and needy of our community often averaging 150 in attendance and occasionally larger groups. This well known community ministry is enjoyed by many in the South Whidbey Community. It garners support from many other community organizations.

Deacons - This group serves the church and community through mercy and benevolence ministries.

Small groups – The Island Church has about 10 groups meeting during the week in homes for Bible study and fellowship. We also have multiple women's and men's Bible studies.

Short term Missions - We encourage short term missions for both individuals and groups. Our future plans endeavor to partner with other ministries to share the Gospel both on and off the island.

The Island Church Mission, Vision, and Value

(Appendix A)

MISSION

Island Church of Whidbey exists to worship God and guide people into a life of changing relationship with Jesus Christ

VISION

We aspire to be a Christ-centered, spirit-led, disciple-making fellowship that is called to thoughtfully engage, unconditionally love, and humbly serve the diverse community on South Whidbey and the world.

VALUES

The people of Island Church of Whidbey are committed to:

The Gospel—because God has revealed His good news to us, we seek to be continually shaped by the Gospel and then called to share the Gospel, with everyone we encounter, inviting all to put their faith and trust in Jesus Christ. (John 3:16; Mark 16:15; Romans 1:17; 3:23-24; Romans 10:9)

Biblical Knowledge—because God speaks and reveals Himself through Scripture, we value the expositional teaching of the word of God. We seek to study it and live in submission to it as the guide that shapes how we live. (2 Timothy 3:16-17, 4:1-2; Colossians 3:16)

Community and World Focused—because God loves us and prepares us to do good works, we desire to love and bless others by bringing the good news of Christ to our community and world through evangelism, acts of service, and ministries of compassion. (Acts 1:8; Ephesians 2:10)

Being Inclusive—because all people matter to God and are of equal value in His sight, we value acceptance of everyone—people from different ethnic and political backgrounds, those marginalized by society, and any people hurting or needy. We welcome all who seek to find and follow Christ. (Luke 19:10; 2 Corinthians 5:19-20; Galatians 3:26-28; Mark 2:17)

Grace—because God is merciful and pours out His grace upon us, we desire to embrace loving relationships, forgiveness, freedom in Christ, and unconditional love. Biblical conflict resolution is followed as a lifestyle of peacemaking. (1 Peter 4:8-9; Colossians 3:12-15; Matthew 6:14; Heb 12:14)

Worship and Prayer—because of who God is and what He has done, we glorify Him in our worship and praise; giving of our time, money and resources; and praying individually and corporately as a church body. (Matthew 6:9-13; John 4:24; Romans 12:1)

Developing Leaders—because God establishes leaders and desires good leadership, people are mentored, trained, and equipped to be disciples through servant-leadership, modeled after the example of Jesus Christ. (Romans 13:1; 1 Timothy 4:8; 1 Timothy 4:13; Titus 2:7; 1 Thess. 5:12-13)

Transformation—because God loves us and His Spirit resides in us, the transforming power of Jesus Christ in one's daily life is cultivated through prayer, time in the Word, fellowship with others, and personal obedience to Jesus. (Romans 12:2; Galatians 5:16; Colossians 2:6-7)

Life in Community—because God desires for us to be in relationship with Him and in fellowship with others, we value all generations and seek to minister to each by bringing them together in order to love, care for, learn from, encourage, and carry one another's burdens. (Mark 10:14; Galatians 6:2; Ephesians 4:2,15-16)

The Island Church of Whidbey (Appendix B)

This document contains the Bylaws of The Island Church arranged in their context among the Preamble and Articles of the Uniform Constitution of Accredited Alliance Churches as revised in 2009. This forms one convenient document for proper and legal operation of The Island Church.

PREAMBLE

The New Testament teaches that the local church is the visible organized expression of the Body of Christ. The people of God are to live and serve in obedience to the Word of God and under the Lordship of Jesus Christ.

The Christian and Missionary Alliance operates on the presupposition that the congregation finds broader meaning and outreach in fulfilling its biblical responsibilities within the life and witness of the denomination.

This constitution has three objectives:

1. Set out in general an outline of organization and administration for this church.
2. Define the relationship of this church to the district of which it is an integral part.
3. Relate this church to the denominational framework through which the worldwide work of The Christian and Missionary Alliance is carried out.

The Uniform Constitution for Accredited Churches has been framed and adopted by the General Council, the denomination's highest legislative body. The accredited churches of The Christian and Missionary Alliance have participated in this process through their authorized delegates.

This church can, in accordance with this constitution and in a manner that is consistent with the Bylaws of The Christian and Missionary Alliance, formulate its Bylaws so as to carry out its ministry appropriately and efficiently.

This church is an integral part of the district and worldwide fellowship, and is united in governance, fellowship, and service in order to promote unity of faith in the fullness of Jesus Christ as Savior, Sanctifier, Healer, and Coming King, and to facilitate the spread of the gospel at home and abroad under the guidance of the Holy Spirit.

ARTICLE I – NAME

The official name under which this church is incorporated or organized is The Christian and Missionary Alliance Church of Langley, Washington. DBA name is ‘The Island Church of Whidbey’

The Island Church Bylaws

1. The Island Church of Whidbey may be referred to as The Island Church for brevity.

ARTICLE II – RELATIONSHIP

This church is connected with and subordinate to its parent religious organization, The Christian and Missionary Alliance, a Colorado nonprofit corporation. In consideration of the mutual benefits generated and derived from this relationship, and understanding that The Christian and Missionary Alliance is relying hereon in agreeing to initiate or continue such relationship, this church agrees to be subject to and abide by the terms and conditions of Article XV hereof relating to the reversion of property of accredited churches.

The Island Church Bylaws

2. In the years of Alliance General Council, lay delegates may be appointed by the governance authority. The delegate(s) shall be certified by the senior pastor and reported to the Alliance National Office.
3. Lay delegates to the Alliance NW District Conference may be appointed annually by the governance authority. The delegate(s) shall be certified by the senior pastor and reported to Alliance NW.

ARTICLE III – MEMBERSHIP

Section 1. Qualifications.

1. Confession of faith in Jesus Christ and evidence of regeneration.
2. Belief in God the Father, Son, and Holy Spirit; in the verbal inspiration of the Holy Scriptures as originally given; in the vicarious atonement of the Lord Jesus Christ; in the eternal salvation of all who believe in Him and the eternal punishment of all who reject Him.
3. Acceptance of the doctrines of the Lord Jesus Christ as Savior, Sanctifier, Healer, and Coming King.
4. Full sympathy with the mission and core values of The Christian and Missionary Alliance and cooperation by systematic support of its work.
5. Such other qualifications for membership as may be stated in the Bylaws.

Section 2. Removal.

Persons may be removed from membership under one or more of the following circumstances:

1. Submission of a written letter of resignation to the elders of the church.
2. Failure to meet the qualifications of membership as stated above.
3. Disciplinary action taken under the Uniform Policy for Discipline, Restoration and Appeal of The Christian and Missionary Alliance. An appeal of decisions made to remove a person from membership for reasons of qualification or a disciplinary action may be submitted to the district superintendent within 30 days of the action.

The Island Church Bylaws

4. **QUALIFICATION:** Agreement with the stated mission, vision, values, and Statement of Faith of Langley Alliance Church, completion of the Membership process, and a commitment to abide by the Membership Agreement.
5. **RESPONSIBILITY:** The responsibilities of Membership are: To pursue a Christ-like life, to protect the unity of the church; to share in the responsibility of the Church through prayer, service and financial support; and to regularly participate in the life of the church.
6. **APPROVAL:** The elders shall approve all applicants for Membership upon completion of the Membership process. Paid Pastoral Staff who are licensed for ministry in the Alliance and their spouse shall automatically be taken into Membership when hired, provided they meet the requirements and abide by the Membership Agreement.
7. **REMOVAL:** Persons who are no longer active in the life of the church may be removed from the Membership list by action of the elders. The elders may dismiss persons from Membership if their conduct is not in accord with the Membership Agreement.
8. **CONFLICT RESOLUTION:** The Biblical procedure and principles for reconciliation apply in attempting to resolve all relational conflicts within the church. It is the responsibility of the believer to go promptly to another person when he/she has been offended, or when he/she has reason to believe that he/she may have done the offending. A full Biblical procedure for conflict resolution shall be outlined in the Membership Agreement (Matthew 5:23-24; 18:15-19; Ephesians 4:26-27).

ARTICLE IV – ORDINANCES

Baptism and the Lord's Supper are recognized as the two ordinances of the church.

Believer's Baptism by immersion is taught and practiced as the scriptural mode. The pastor or other elders shall oversee baptism. They shall provide the instruction about baptism and shall administer Baptisms themselves or choose other spiritually respected people to do these ministries.

The Lord's Supper is administered regularly. The pastor or other elders shall oversee Communion. They shall provide the instruction about Communion and shall administer the Communion themselves or choose other spiritually respected people to do these ministries.

ARTICLE V – GOVERNMENT

There shall be an annual meeting of the members of this church to be held at a time specified in the Bylaws at which time the members shall receive reports of ministries, including audited reports of the treasurers, and shall elect church officers, elders, and members of the governance authority. Additional ministry positions shall be filled as specified in the local church Bylaws. The governance authority, as specified in the local church Bylaws, shall conduct the affairs of the church between annual meetings and shall be amenable to the membership and the district superintendent as constitutionally defined. Other meetings of the members may be called by proper notice to the membership as specified in the Bylaws. On general church matters in which no legal questions are involved, it is understood that all members in good and regular standing who have reached the age of 16 years are entitled to vote, but in matters involving titles of property or legal procedure, the laws of the state determine the age at which members are eligible to vote.

The Island Church Bylaws

9. The annual meeting of the congregation will be held in the first quarter of the calendar year on a date determined by the governance authority and announced in Sunday services at least two weeks in advance of the date of the meeting.
10. Anyone desiring to introduce a matter of business at the annual meeting shall submit it in writing to the governance authority two weeks prior to the annual meeting.
11. Special congregational meetings may be called by the governance authority by making public announcement in Sunday services at least two weeks in advance of the date of the meeting. No such meetings shall be called without approval by the governance authority.
12. Membership shall approve all church business in the categories below by the following:

a. General Church Business	Simple Majority of Votes Cast
b. Capital Expenditures exceeding \$10,000	Simple Majority of Votes Cast
c. Bylaw Changes	Two-thirds Majority of Votes Cast

ARTICLE VI – LOCAL CHURCH GOVERNANCE AUTHORITY Section 1.

General.

Each local church shall structure its governance authority in accordance with the governing documents of The Christian and Missionary Alliance, the responsibilities of elders as defined in Article X, Section 1, the Bylaws of the district, and the laws of the state in which the church is located. The members of the governance authority shall satisfy the scriptural standards for church leadership and shall be members of this church. The senior pastor shall be chairman or, at his request, the governance authority shall elect an elder as chairman. An elder also shall be elected as vice chairman. Meetings shall be held for prayer and business, and abbreviated minutes shall be reported to the church as the church may decide. Special meetings may be called by the chairman or by written request of one-half of the governance authority membership. All officers, committees, and organizations except the Nominating Committee are amenable to the collective oversight of the elders.

Section 2. Removal.

In consultation with the district superintendent and the senior pastor, any officer or auxiliary official, except licensed pastoral staff, of this church, whether elected at the church annual meeting or appointed by the governance authority, or any individual member of the governance authority, may be removed by a two-thirds majority vote of the governance authority and the approval of the district superintendent if, in the judgment of the governance authority, the best interests of this church will be served thereby.

The Island Church Bylaws

13. The governance authority, consisting of the senior pastor, four male elders, and three others who may be male or female, shall:
 - a. Champion the mission, vision, and direction of Langley Alliance Church. This is expressed in specific annual ministry outcomes,
 - b. Specify the expectations for the senior pastor and the means for the annual evaluation of the senior pastor against specified ministry outcomes,
 - c. Address how it makes decisions and how each member is accountable to the others, and
 - d. Conform to the biblical requirements of an elder (except being male) (Titus 1:5-9; 1 Timothy 3:1-7, 5:17; 1 Peter 5:1-4).
14. The term of service shall be three years beginning on the first day of the month following a vote from the membership plus any time filling an unexpired term before a required sabbatical for one year. Unexpired terms of any elected office shall be filled by appointment by the governance authority.
15. A quorum for the conduct of business shall be three-quarters of the governance authority membership.
16. The governance authority shall convene a quorum and meet no less than ten times per year.
17. The senior pastor and the elders shall be the Committee on Discipline in accordance with the Uniform Policy on Discipline, Restoration, and Appeal of The Christian and Missionary Alliance.

ARTICLE VII – OFFICERS

The officers shall be members of this church and shall satisfy the scriptural standards for church leadership. They shall consist of the following who, with the exception of the senior pastor, shall be elected at the annual meeting of the church: senior pastor, secretary, treasurer, assistant treasurer, and such other officers as may be designated in the church Bylaws or in the state law.

The Island Church Bylaws

18. Officers shall be elected for one-year terms but may serve consecutive terms without limit. Unexpired terms of any elected office shall be filled by appointment by the governance authority.

ARTICLE VIII – PASTORAL STAFF

The governance authority shall not give consideration to any candidate for the pastoral staff without the approval of the district superintendent. Pastoral staff members shall be called by the governance authority and appointed by the district superintendent. The district superintendent shall suggest to the governance authority the names of such workers as in his judgment have proper qualifications for pastoral staff. Upon appointment by the district superintendent, a pastoral staff member and spouse become members of this church. Pastoral staff include all those whose position calls for licensing as an “official worker,” as defined in the General Regulations in the Manual of The Christian and Missionary Alliance.

Any member of the pastoral staff may resign from this church by giving due notice of this intention to the district superintendent and the governance authority. The governance authority may, in conjunction with the district superintendent, ask for the resignation of any member of the pastoral staff. Before such action is taken, the governance authority and that member shall follow the guidelines as prescribed by the district superintendent. The district superintendent, with the approval of the District Executive Committee, shall have the authority to remove or transfer a member of the pastoral staff when the governance authority is in disagreement or whenever circumstances make such removal or transfer advisable.

The Island Church Bylaws

19. The governance authority shall advise and hold the senior pastor responsible for providing leadership toward the fulfillment of the mission and vision of The Island Church. The senior pastor is responsible for leading and giving oversight to the church ministries, will be expected to uphold the biblical requirements of his office as an elder, and will provide oversight and management of the church, staff, and care of its members (Titus 1:5-9; 1Timothy 3:1-7, 5:17; 1Peter 5:1-4).
20. The senior pastor, in consultation with the governance authority, is responsible for the hiring and dismissal of the paid staff (including pastors) of Langley Alliance Church. The senior pastor is responsible to supervise, manage, and evaluate the activities of the paid staff and ministry leaders.

ARTICLE IX – DUTIES OF CHURCH OFFICERS Section 1.

Senior Pastor.

The senior pastor shall have oversight of this church. He shall be chairman of the governance authority except as he may choose to proceed according to the provisions in Article VI. He shall preside at all regular or special meetings of the church membership. He is a member ex officio of all church committees and organizations. When the membership has no pastor, the chairman or vice chairman of the governance authority shall have oversight of the church in conjunction with the district superintendent. The senior pastor shall be the president of this church where such office is required by law.

Section 2. Secretary.

The secretary shall keep the minutes of membership meetings and conduct the correspondence of this church as directed by the governance authority. The secretary shall attend and keep minutes of other meetings as specified in the local church Bylaws.

Section 3. Treasurer.

The treasurer shall receive all monies of this church and shall be responsible for the payment of all bills on the order of the governance authority as specified by the local church Bylaws, keeping proper book records of all transactions, and filing canceled vouchers and receipts for payments made. The governance authority shall determine where funds of this church shall be kept. No offerings shall be solicited from the membership except upon approval of the governance authority.

Section 4. Missionary Treasurer.

When required by local church Bylaws, the missionary treasurer shall account for all missionary monies and oversee the forwarding of the same to the treasurer of The Christian and Missionary Alliance on or before the tenth of the following month.

Section 5. Assistant Treasurer.

The assistant treasurer shall, with another person or persons appointed by the governance authority, be responsible to count all monies and keep a separate record of all receipts. The assistant treasurer may be empowered to issue receipts to the donors.

ARTICLE X – COMMITTEES AND ORGANIZATIONS

Section 1. Elders.

The call of Christ the Chief Shepherd to men to serve as elders is both discerned and confirmed by the church membership. Elders shall therefore be male members of this church and shall be elected as specified in the church Bylaws. The pastor and the other elders are the highest level of servant leadership in the church. As undershepherds, elders shall serve with the senior pastor to oversee both the temporal and spiritual affairs of the local church in order to accomplish Christ's mission. They shall constitute the Committee on Membership.

They shall be the Committee on Discipline in accordance with the Uniform Policy on Discipline, Restoration, and Appeal of The Christian and Missionary Alliance. All officers, committees, and organizations except the Nominating Committee are amenable to the collective oversight of the elders through the governance authority.

Section 2. Deacons.

The deacons shall be members of this church and shall be appointed or elected as specified in the local church Bylaws. The deacons shall have charge of those ministries and charities of the church as specified in the Bylaws, receive offerings for such purposes and dispense the same, and make monthly reports as directed. Where there are no deacons, the governance authority shall assume responsibility for their ministries until such are elected or appointed.

Section 3. Deaconesses.

Deaconesses shall be members of this church and shall be appointed or elected as specified in the local church Bylaws. The deaconesses shall have charge of those ministries as specified in the Bylaws. Where there are no deaconesses, the governance authority shall assume responsibility for their ministries until such are elected or appointed.

Section 4. Trustees.

The trustees shall be members of this church and may be appointed or elected as specified in the local church Bylaws. Trustees shall have charge of those ministries and duties as specified in the Bylaws, or the laws of the state in which the church is located. Where there are no trustees, the governance authority shall assume responsibility for those ministries and duties until such are elected or appointed.

Section 5. Alliance Women Ministries.

Local church Alliance Women Ministries may be established. They shall be organized according to the Alliance Women Ministries policies as contained in the C&MA Policy and Procedure Manual for Districts and Churches.

Section 6. C&MA Men's Ministry.

A C&MA Men's Ministry may be established in the local church. They shall be organized according to the C&MA Men's Ministry policies as contained in the C&MA Policy and Procedure Manual for Districts and Churches.

The Island Church Bylaws

21. Except for the governance authority and elected offices, the senior pastor may determine committees and organizations of The Island Church, how members will be appointed, and what terms they will serve. Team leaders consisting of paid or lay "staff" will report to the senior pastor for the purpose of executing the "means" of ministries.
22. The Deaconess and Deacon team's duties shall include the biblical responsibilities and character qualities in Acts 6:1-4, 1 Tim. 3:8-13 and additional roles defined by the senior pastor. The Trustees team will be entrusted with the care of the physical building and grounds and additional roles defined by the senior pastor.

ARTICLE XI – MISSIONS MOBILIZATION

The church shall participate in the worldwide missions and church planting ministries of The Christian and Missionary Alliance, and the support of the Great Commission Fund. The governance authority shall specify the means by which it purposes to mobilize members' involvement, including prayer, recruitment of men and women for vocational ministry both at home and abroad. A Missions Conference or congregation-wide event for missions mobilization shall be held each year.

ARTICLE XII – DISCIPLEMAKING MINISTRIES

A major ministry of this church shall be making disciples of Jesus Christ. The discipling process includes evangelism, building up believers, equipping workers, and multiplying leaders, among adults, youth, and children. The governance authority shall specify how discipling is to be pursued. The purpose of discipling ministries is to bring people to a saving knowledge of Christ, teach biblical principles emphasizing missions and the centrality of Christ as Savior, Sanctifier, Healer, and Coming King, and equip people for evangelism and Christian service.

ARTICLE XIII – PROPERTY AND RECORDS

Section 1. Property.

This church may acquire, own, dispose of, improve, encumber, and convey property, real and personal, for church purposes, in conformity with the laws of the state where the property is situated. Real property may be purchased, sold, conveyed, exchanged, mortgaged, or encumbered only by order of the membership through the governance authority in consultation with the district superintendent. In states where trustees are required, the order of the membership shall proceed through them.

Section 2. Records.

The official records of all officers of the church and all its departments are the property of the church. In the event of the death or resignation of the incumbent or upon the election of his successor, the current records of the office shall be passed on to the newly elected officer. All records other than current shall be kept in a secure repository selected by the governance authority.

Section 3. Audit.

All financial records shall be examined annually or at more frequent intervals on order of the governance authority. At least three persons, none of whom is a financial officer or a church staff member, shall be appointed by the governance authority to conduct the examination. They shall follow procedures set forth in the current edition of the Manual for Alliance Church Treasurers (and Pastors). The governance authority shall authorize actions to conform with additional audit standards that may be required by the jurisdiction in which the church is located.

ARTICLE XIV – NOMINATING COMMITTEE

A Nominating Committee shall consist of the senior pastor, two members from the church membership, selected by, but not necessarily from the governance authority, and two elected from the church membership in a manner stipulated by the local church Bylaws, at least one month prior to the annual meeting.

The Island Church Bylaws

23. The governance authority may fill vacancies that arise during unexpired terms.
24. The nominating committee members elected by church membership shall be elected at the annual meeting.

ARTICLE XV – ELECTIONS

In consideration of elections, the Nominating Committee shall present at least one name for each office to be filled. Other nominations may be made by the membership as stipulated in the church Bylaws. The officers shall be elected by ballot at the annual meeting. Where only one name is presented, the ballot may be waived by unanimous vote.

The Island Church Bylaws

25. Nominees shall have given their consent to serve before their names are submitted to the congregational meeting. Nominations from the floor will be received if the nominee has given their consent to serve.

ARTICLE XVI – REVERSION OF PROPERTY

Recognizing the purpose of the members of this congregation to support both the doctrines and the mission of The Christian and Missionary Alliance through the contribution of their tithes, offerings, and special gifts, and to ensure that the future use of such assets and real property as this church may from time to time acquire shall not be diverted from this purpose, this church adopts the following property reversion clause.

Section 1. Property Reversion Events.

Any of the following shall constitute a “property reversion event:” (a) the decision or action of this church to disaffiliate or otherwise separate itself from The Christian and Missionary Alliance without the prior written approval of such decision or action by the District Executive Committee (or its equivalent) of the district in which this church is located, (b) the failure for any reason of this church to be subject to or abide by any of the purposes, usages, doctrines, or teachings of The Christian and Missionary Alliance, (c) the failure for any reason of this church to qualify as an “accredited church” of The Christian and Missionary Alliance (as such term is defined in the Bylaws of The Christian and Missionary Alliance), or (d) the termination of this church’s existence for any reason.

Section 2. Determination of a Property Reversion Event.

The determination of whether a property reversion event has occurred shall be considered and decided by the District Executive Committee (or its equivalent) of the district of The Christian and Missionary Alliance in which this church is located in accordance with procedures established from time to time by the Board of Directors of The Christian and Missionary Alliance. The decision of such District Executive Committee (or its equivalent) shall be final and binding on The Christian and Missionary Alliance, the district of The Christian and Missionary Alliance in which this church is located, and this church, and may not be challenged by any party in the absence of fraud, collusion, or arbitrariness.

Section 3. Consequences of a Property Reversion Event.

Upon the occurrence of a property reversion event as determined in accordance with item 2 above, legal title to all real and personal property (tangible and intangible), appurtenances, fixtures, and effects of whatever type then owned, held, or used by this church, without regard to how or from whom acquired, shall, upon the demand of the district of The Christian and Missionary Alliance in which this church is located, revert to and become the property of such district of The Christian and Missionary Alliance. During the period of time between the occurrence of the property reversion event and the complete and final transfer of legal title to the district of The Christian and Missionary Alliance in which this church is located, this church shall hold such property in trust for such district to be used exclusively to further the purposes, usages, doctrines, and teachings of The Christian and Missionary Alliance.

Section 4. Waiver of Certain Property Reversion Events.

In the event of a property reversion event attributable to differences in doctrine between this church and The Christian and Missionary Alliance, the property reversion process set forth above may be waived upon the approval of (a) at least two-thirds of the members in good standing of this church, (b) the District Executive Committee (or its equivalent) of the district of The Christian and Missionary Alliance in which this church is located, and (c) Church Ministries of The Christian and Missionary Alliance.

ARTICLE XVII – BYLAWS

Church Bylaws not in conflict with this Constitution, the provisions of the Bylaws of The Christian and Missionary Alliance, the Bylaws of the district within which the church is located, or the laws of the state are required and will be adopted by a duly called meeting of the church. As a minimum, the church Bylaws will include provisions for the composition and name of its governance authority that is in keeping with Article VI above. A copy of such Bylaws shall be filed with the district superintendent.

ARTICLE XVIII – AMENDMENTS

This Constitution may be amended only by the General Council of The Christian and Missionary Alliance in accordance with the provisions of Section 10.2 of the Amended and Restated Constitution and Bylaws of The Christian and Missionary Alliance as applied to the Uniform Constitution for Accredited Churches.

ARTICLE XIX – CONFORMANCE WITH APPLICABLE LAW

In cases where any provision of this Constitution may not conform to state laws, the district concerned shall be authorized to make such adjustments as necessary in counsel with the vice president for Church Ministries of The Christian and Missionary Alliance so as to conform to such laws.

The Island Church Bylaws

26. The corporation may indemnify and hold harmless to the full extent permitted by applicable law each person who was or is made a party to or is threatened to be made party to or is involved (including, without limitation, as a witness) in any actual or threatened action, suit, or other proceeding, whether civil, criminal, administrative, or investigative, and whether formal or informal (hereinafter a "Proceeding"), by reason of that
 fact that he or she is or was a director, officer, employee, or agent of the corporation or, being or having been such a director, officer, employee, or agent, he or she is or was serving at the request of the corporation as a director, officer, employee, agent, trustee, or in any other capacity of another corporation or of a partnership, joint venture, trust, or other enterprise, including service respect to employee benefit plans, whether the basis of such proceeding is alleged action
27. Such indemnification may continue as to a person who has ceased to be director, officer, employee, or agent of the corporation and shall incur to the benefit of his or her heirs and personal representatives. Indemnification will be provided in cases where a director, officer, employee, or agent successfully defends against a lawsuit arising from their status as a representative of the corporation.
28. The corporation may pay expenses incurred in defending any proceeding in advance of its final disposition (hereafter "Advancement of expenses"); provided, however that any advancement of expenses shall be made to or on behalf of a director, officer, employee, or agent only upon delivery to the corporation of an undertaking, by or on behalf of such director, officer, employee, or agent to repay all amounts so advanced if it shall ultimately be determined by final judicial decision from which there is no further right to appeal that such director, officer, employee, or agent is not entitled to be indemnified under this Article or otherwise, which undertaking may be unsecured and may be accepted without reference to financial ability to make repayment.

29. The corporation may enter into contracts with any person who is or was a director, officer, employee, or agent of the corporation in furtherance of the provisions of this Article and may create a trust fund, grant a security interest in property of the corporation, or use other means (including, without limitation, a letter of credit) to ensure the payment of such amounts as may be necessary to effect indemnification as provided in this Article.
30. If the Washington Nonprofit Corporation Act is amended in the future to expand or increase the power of the corporation to indemnify, to pay expenses in advance of final disposition, to enter into contracts, or to expand or increase any similar or related power, then, without any further requirement of action by the shareholders or directors of this corporation, the powers described in the Article shall be expanded and increased to the fullest extent permitted by the Washington Nonprofit Corporation Act, as so amended.
31. No indemnification shall be provided under this Article to any such person if the corporation is prohibited by the Washington Nonprofit Corporation Act or other applicable law as then in effect from paying such indemnification. For example, no indemnification shall be provided to any person in respect of any proceeding, whether or not involving action in his or her official capacity, in which he or she shall have been finally adjudged to be liable on the basis of intentional misconduct or knowing violation of law by the person or if that the person personally received a benefit in money, property, or services to which the person was not legally entitled.
32. The Island Church shall not carry on any activities not permitted to be carried on by a corporation exempt from federal income tax under Section 501 (c) (3) of the Internal Revenue Code as presently constituted, (or the corresponding provision of any future United States Internal Revenue Law). The senior pastor in consultation with the governance authority shall have ultimate authority over what is prohibited and what is allowable. Prohibited activities shall include but not be limited to endorsement of a specific candidate or party in a political election. Teaching, announcements, and the presentation of information on political issues, such as but not limited to pending legislation shall be allowable subject to the approval of the senior pastor in consultation with the governance authority.

The Island Church of Whidbey Church Membership Agreement
(yet to be determined)

The Island Church Model of Ministry (Appendix C)

STRUCTURAL CHANGES

THE BOUNDARIED MODEL OF GOVERNANCE

THE ISLAND CHURCH OF WHIDBEY

Introduction

Is it possible for a church to function in an organizationally healthy way without creating conflict, or demanding hours of time from volunteers who are already busy with life? Is it possible to see more people released into ministry without burning anybody out? Is it possible for the teaching, shepherding, and ruling functions of the elder board to be given priority and actually carried out regardless of how big the church gets? Is it possible for a pastor to live a normal life and have a normal work load while the congregation is actually cared for as the New Testament instructs? Is it possible to influence a community and do mission without being exhausted in the process? Is it possible for the pastor, staff, and board to be held mutually and adequately accountable for their ministry without disempowering them and driving a wedge between lay and professional leadership?

The answer is yes. The model of ministry the Governance Authority is proposing will do all of that and more. It's flexible, adaptable, and has adequate accountability structures in place for the senior pastor, staff, and board. It allows for the formation of ministry teams that are flexible and able to change with the vision and direction of the church. It promotes and allows the major elder functions of ruling, teaching, and shepherding to take place without endless meetings and frustration regardless of how big a church gets. It allows for mission to take place as part of the congregational life that won't leave people frustrated and fatigued in their service. Furthermore, it allows for the normal and healthy development of leaders, ministries, and mission minus the conflict that often arises when people want to do their own thing apart from the direction of the church.

Before this model is introduced, a few biblical, historical, and denominational details need to be clarified and understood. These simple details will set the stage for what we think is an exciting and workable model for ministry as we head into the next decade of ministry at The Island Church.

First, the idea of a "board" of elders as we understand it now is not a New Testament concept. The early church met in homes where the elders organically rose to leadership. Bishops most likely rose to influence from among the lay leadership of the home churches, connecting them into organized fellowships. Those who wanted to lead and who had the character, skills, natural gifts, and spiritual authority that flowed out of a deep relationship with God became the natural leaders in the churches. They weren't elected because of their tenure or because they came from prominent families or because they gave a lot of money. They weren't elected to represent various age groups, ministry groups, or opinion groups in the local congregation. They were appointed (Titus 1:5) or chosen (Acts 6:3), and perhaps in some cases just naturally rose to leadership (cf. Rom 16:1-2, 10; 2 Corinthians 8:16) because God was doing something in their lives and ministries. The obtaining of the title and position of "elder" or "leader" was more organic and less formal than the way it is today. Being a leader was a privilege. Paul said that it was honorable for one to aspire to be an elder (1 Tim 3:1).

Second, the advent of professional clergy and the construction of church buildings (called Basilica's) in the 4th century, and the missionary efforts of the church led to a variety of different types of governing systems. Fortunately, the New Testament gave the flexibility needed to address the situations created by different cultures and expressions of the body over the centuries.¹ The critical thing for any congregation to consider is to make sure the church governing structure allows a church to adequately carry out the functions of worship, discipleship, fellowship, and mission.

How the officers are described, what they do, and how the functions associated with elders, deacons / deaconesses are executed can vary from place to place. For example, in the early church, money and real property issues were clearly dealt with by the leaders (Apostles) of the church (Acts 4:37). Today those who deal with property issues, and in some cases money, are called Trustees. The office of Trustee is necessitated by our government's concern that fiduciary functions are taken care of in an orderly and honest way. At The Island Church, Trustees care primarily for church property. In other churches they are the legally recognized authority of the church organization. Sometimes they are the elders and at other times they are not. The point is that the carrying out of leadership functions can legitimately vary from church to church.

Third, Alliance NW (our District of C&MA) has adopted a viable and flexible model of ministry that The Island Church Governance Authority has decided to adapt to our situation. For clarity sake, we'll call it the Boundaried Model of church governance. The exact nature of this model will be set forth in the next few pages.

Fourth, the current by-laws of The Island Church are problematic and have contributed to the confusion and struggle of the church for years. Some of the problems include: (1) Lack of clarity between Governance Authority, staff, and volunteers and how they relate to one another; (2) Committees that can determine their own vision and mission apart from the coordinated direction of the church (which can result in ministries at odds with, or separate from, the direction of the church in general); (3) A lack of clarity on accountability structures; (4) Function sufficient for a small church, not the medium-sized church The Island Church is.

With these issues in mind, the Governance Authority proposes a new organizational structure that will mean a measure of change in how the church views its officers. The simple organizational chart pictures what this new structure may look like. The paragraphs to follow will explain it and answer questions. In presenting this short explanation, the Governance Authority is seeking the mind of God and the opinions of the congregation as we move boldly by faith into the future. We cannot answer all the questions or say with absolute certainty that this will make our church grow or thrive. We can say that we have prayerfully considered the options and believe this best fits the direction the church needs to go for effective ministry in the future. We can also honestly say that this will simplify the ministry, provide adequate accountability for all church staff and leaders, as well as create the greater possibility or opportunity for ministry and mission to occur.

Definitions and explanations

1. Ends and Means

The most prominent part of this model has to do with the understanding of two functions of church life—the ends and the means. The “ends” have to do with vision, direction, and mission. They have to do with what the Spirit is saying to the church (Rev 2-3). The “means” have to do with how that vision, direction, and mission is carried out. They have to do with the way leaders and congregants live out the vision and mission that God has given to the church (Titus 1:5-8). Consider the proposed organizational structure:

2. Organization Structure for the Island Church (available upon request)

¹ Part of the practical flexibility can be seen in this example: some Baptist groups use 1 Timothy 3:1-7 to describe their pastor as an overseer. He is the “elder” at the church. The Deacons help him do the ministry (1 Tim 3:8-10). Other groups take the same passage and combine it with Titus 1:5 and use it to promote a plurality of elders. Deacons function differently in that model. This is just one example of how differing groups of bible believing Christians view the same passages in a different way which leads to differing forms of church government.

3. Overall Structure and Definitions

On the top of the structure is the congregation under God. The congregation elects officers of the church. These governing officers are pictured on the right side of the diagram and they are known as the Governance Authority. This Governance Authority is made up of the senior pastor, four male elders (in compliance with the Alliance national constitution), and three other members who are not elders and may be either male or female. On the bottom of the diagram is the staff. By staff we mean paid pastoral staff, and any other volunteer ministry leader, who oversees the ministry of the church. Those who can recruit, train, deploy, monitor, and nurture teams of ministry personnel will be considered “staff.” Paid staff will be chosen in large part on whether or not they can train and equip these ministry teams (Eph 4:11-12). This is clearly biblical, and necessary for the church officer functions (Elder and Deacon) of shepherding, ruling, teaching, and serving to effectively and efficiently take place in the church.

4. Governance Authority

The Governance Authority takes care of the “ends” (the vision, mission, and direction) of congregational life. While they may be involved as staff or on other ministry teams, when they are on the Governance Authority they represent the entire church rather than a special group or function. This limits the potential for lobbying and conflict among those with competing agendas for the direction of the church. The Governance Authority is not to be made up of a bunch of “yes” people for the pastors’ agenda.

The Governance Authority, while listening to the congregants, the Spirit, the staff, and to each other, discover God’s agenda and vision for the church and make it known. One author has said that these people “cradle” the vision of the church. Their job is to make sure that the vision is accomplished. They do not tell the pastor and staff how to fulfill the vision but make sure that they are in fact fulfilling it. The pastor is accountable to the Governance Authority for the execution of the vision, mission, and direction of the church.

On top of discovering vision, the Governance Authority makes policy that allows for the fulfillment of the vision. These policy decisions are stated negatively in order to clearly articulate what the pastor and staff and ministry teams cannot do so that they have freedom to do anything else. Here are a couple examples, “On no occasion will we distort the truth” or “On no occasion will we allow a ministry to operate on its own terms apart from any direction or accountability from the church” or “On no occasion will we maintain an existing ministry program that is failing, that has run its course, or that clearly competes with the vision, mission, or direction of the church.”

Because the Governance Authority’s main job is to take care of “ends” and avoid “means,” the time it takes to lead and govern is dramatically reduced. There will no longer be twenty-minute discussions on whether or not to put in a new water heater or change the battery in the van. That is a “means” discussion and is no longer a part of Governance Authority life. Furthermore, the Governance Authority holds the pastor accountable to carry out the vision of the church through the staff. The staff are accountable to the pastor and to each other depending on where they are in the organizational chart.

5. Pastor and Staff

On the other side of the chart, the pastor and staff take care of the “means” of congregational life. They are to take the vision that is discovered by the Governance Authority and execute it. The Governance Authority does not tell the pastor and staff, and church volunteers for that matter, how to carry out the various ministries that are part of the vision and direction of the church. The Senior Pastor has a limited number of reports under his charge. This keeps him from burn-out while allowing flexibility to address issues that these reports bring to his attention. These reports may include the associate pastor, youth pastor, worship / arts director, administrative support, and treasurer. In a larger church it may also include an executive pastor. In the absence of associate pastors or staff, lay ministry team leaders would be viewed as staff and report directly to the pastor. The Senior Pastor himself may even run some facets of the ministry directly. But he will be accountable for his time to the Governance Authority.

The staff is to make sure the church functions in a way that effectively carries out the “ends” or church vision. How they choose to do that, under the guidance of the Holy Spirit, is up to them. Those individuals who have the responsibility to replace a water heater or van battery can do so without having to attend hours of meetings! Those who have natural gifts of teaching or shepherding will be allowed, encouraged, and trained to do so through small groups, Sunday school classes, or other venues. Pastoral visits are carried out by individuals whose job, or ministry assignment, is to make pastoral visits. Pastoral visits may also be carried out by anybody in the body who wants to encourage someone. This means pastoral ministry can actually become effective as it’s virtually impossible for one pastor, or even a staff of pastors, to do effective pastoral care. There are simply too many people. Harder pastoral duties are taken care of by the staff simply going up the line of authority and working directly with the person to whom they report.

Questions and Summary Thoughts

1. What's the role of the Governance Authority?

They determine and cradle the vision, mission, and direction of the church and hold the pastor accountable for making sure it's carried out. They discover and determine the "ends" and direction of the church.

2. What's the role of the staff?

They carry out the vision, mission and direction of the church any way they deem fit in line with the policy set by the Governance Authority. They determine the "means" to achieve the "ends."

3. Who are the staff?

The staff are paid personnel, and non-paid volunteers, who can recruit, train, deploy, monitor, and nurture others to do the ministry.

4. Who are the spiritual leaders in the church in this model?

Spiritual leadership is a function of spiritual authority and flows from a person's character, gifting, and deep experiences with God. The spiritual leaders of any church are not necessarily the members of the board! However, any board at any church needs to have spiritual people deeply connected to God on it. The spiritual leadership of any church resides in more than the board.

5. Who will represent my concerns to the Governance Authority?

You will. The Governance Authority will represent the concerns of the entire church and not just a select few based on ministry, age, tenure, or preference.

6. How does pastoral care take place?

The pastoral care takes place throughout the entire "means" side of the organizational structure. For example, the senior pastor will spend the bulk of his pastoral care on the leaders and staff. The staff will spend the bulk of their pastoral care on those who work in their ministry teams and on down the line.

7. What about people who need hospital visits?

Ministry teams equipped to encourage and nurture those in the hospital will do hospital visits. On occasion this will include the pastoral staff but it won't be their main responsibility unless that is determined to be necessary by the pastor and staff.

8. Does this mean attendees will never get a visit from "the pastor?"

No, it's possible the Senior Pastor will visit the hospital on occasion but that will not be the norm. It does mean that the pastor will work hard to make sure that there are systems in place for pastoral care to occur at any and every level.

9. What will the Senior Pastor do?

Preach, pray, oversee the staff, cast vision and direction, equip and train people to do the ministry (cf. Acts 6:2-4; Eph 4:11-12).

10. What if we want a pastor to do a lot of the visiting?

That will not happen in a medium-sized church. Most Senior Pastors can't handle more than 150 people. The amount of work is overwhelming. If you want the church to continue to shrink or if you want to attract a pastor who simply wants to preach and be a chaplain, expect the church to drop another 100 people before it levels off. If he works really hard trying to fulfill unrealistic expectations placed on him by those who demand a traditional pastor / chaplain model of ministry, expect him to need marriage counseling or get tired and leave.

11. Will I ever get to talk to the pastor?

Yes. But the pastor's main goal will be to train, equip, and empower people to do the ministry. This ensures that pastoral ministry actually takes place and protects the pastor from burn out.

12. How will the pastor be held accountable?

The Governance Authority and the policies they establish will be used to hold the pastor accountable for the ministry and his conduct. The pastor will be a first among equals on the Governance Authority.

13. Doesn't this governance structure give the pastor way too much control and authority?

No. The pastor is under the authority of the Governance Authority and yet freed to do what the Governance Authority decides any way he and the staff decides to do it. The beauty of the model is that it provides adequate accountability with adequate freedom to do the ministry without unnecessary interference from others. The model actually mitigates against anyone; board, pastor, staff, or individual members in a congregation from exercising too much authority and control.

14. Who holds the Governance Authority accountable?

The congregation will have the right to elect members of the Governance Authority and has access to Alliance NW, our Northwest District of the C&MA, as they have in the past. So ultimately, the church holds the Governance Authority accountable.

15. What's the relationship between the pastor and the Governance Authority?

The pastor will be a member of the Governance Authority. He will be one of the five elders on the board, but since he is probably the most trained and experienced, and spends a good portion of his week doing full time ministry, he will also function as a first among equals among the elders and others on the Governance Authority.

16. Who will represent various interests in the church?

The Governance Authority will represent all the interests in the church. The current by-laws allow for representative church government, which can keep ministry from happening if they deeply involve themselves in the "means" of how ministry is done. This happens when a Governance Authority dictates to pastor, staff, or ministry teams "how" they must do ministry and can lead to frustration on the part of Senior Pastor and staff.

17. Is it possible for an elder to be a staff person or ministry team leader?

Yes. But as a ministry team leader, he'll not function like an elder. Depending on where he is on the organizational chart, he'll report to someone else and not the Governance Authority. For example, if the elder teaches Sunday school and has issues or a concern, he is to go directly to the CE director to resolve those issues. If the issues are not resolved, he simply climbs the organizational ladder to resolve it as anyone else would who operates on the "means" side of the organization. When doing ministry as a ministry team member, the elder is under the authority of the ministry team leader.

18. How do the Deacons, Deaconesses, and Trustees function?

The Deacons and Trustees still function in their respective roles but do so while being part of the ministry teams and not as members of the board. This allows them to take care of their responsibilities without excessive involvement in meetings that they don't need to attend.

19. What if I have a concern, a relational problem or a conflict with someone. To whom do I go to talk to about it?

That may vary. It could be a small group leader, a Sunday school teacher, a close friend, or a ministry team leader. It may be a volunteer staff person whose job is counseling or conflict resolution. It may even be the pastor on occasion. But it is unlikely it will be the senior pastor every time.

20. What will happen if I try to go directly to the Senior Pastor to talk about my problem?

He may ask you what the problem is and redirect you to a more appropriate person to talk to or he may take care of the problem himself. The goal is to release the entire church to do ministry. The pastoral staff is not called simply to be direct caretakers but to equip and train and release others to do that more effectively (Eph 4:11-12).

21. Where do I go for spiritual help?

That varies from person to person. A teenager would probably go to one of the youth leaders or even the youth pastor. A member of the soup kitchen staff may go to one of the Deacons or Deaconesses (depending on how the final church structure is set). One of the staff would go directly to the senior pastor. The senior pastor would go to other members of the Governance Authority. A congregant who has little involvement in the church may go to a small group leader, one of the elders, a Sunday School teacher, maybe even one of the pastors on occasion depending on what the issues are. The key thing to remember is that biblically, the pastor isn't the only person congregants can go to for spiritual help.

22. How will this ensure that my favorite program will remain part of the church's ministry?

It doesn't. Programs will need to line up with the church's vision, mission, and direction and will be evaluated on a regular basis. It's unlikely that programs will ever be indiscriminately cut!

Staff Plan-(Appendix D)

Senior pastor

Full time

Leads, preaches, some pastoral care

Primarily trains and equips board and other key leaders

Oversees church staff

Works with board chairman on structure and carrying out the vision, policy, and direction of the church

Associate pastor - Currently Luis Sanchez

Full time

Works with small groups to carry out pastoral care

Directs Christian Education to carry out Spiritual formation

Preaches on occasion (example 1 time per month)

Trains leaders in each of the areas he oversees

Coaches leaders under him

May do some pastoral care

Youth pastor—Currently Sean York

Full time

Works with youth and their families

Trains and oversees youth leaders

Intersects with the schools and youth related ministry in the community

Limited preaching

Children's Director—Currently Kim Brady

Part time

Handles all children's ministry

Nursery, Children's Church, VBS

Worship and Arts director—Currently Will Bolding

Part time/volunteer

Works with the Senior pastor to direct worship

Trains and oversees worship team, choir, drama, and other worship related events

Office manager—Currently Samara Birkey

Full time

Supports the staff in the execution of programs and activities

Supervises Custodian

Provides first line of intersection with church and community

Utilizes church volunteers

Custodian—Currently Dria Boyer

Three-Quarter Time

Cleans building

Light building maintenance

Set up facility for events

Pre-school Director—Currently Lori Tribou

Part time

Organizes both volunteers and staff

Sets curriculum

Manages budget and expenses