

The Greatest Challenge

Our Greatest challenge in the twenty-first century will be to keep our solid Scriptural-based focus as we live and work in a multi-cultural and increasingly pagan society, We must see to it that our own sense of sin and our need for the Savior is not dulled in this environment, and that we are not tempted and intimidated to substitute the message of sin and grace with psychological messages that seem more politically correct and acceptable to the populace in general, and to find ways of presenting the saving truths of the bible in such a manner and by such methods that people in this rapidly changing and spiritually deteriorating society maybe arrested in their sin and brought into a saved relationship with Christ. Rev. Ernest Bartels, Breckenridge, MN. 1999

Perspective

"Excellence can be attained if you Care more than others think is wise, Risk more than others think is safe, Dream more than others think is practical, and Expect more than others think is possible. "

- Author Unknown

Christian Team Work

- Is sharing – the joy of mutual forgiveness in Christ.
- - II Corinthians 1: ³ Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. *1*
- Is sharing a clear measurable goal.
- Team Work fails when one of the team withdraws (physically – emotionally) because of rejection, hurt, disappointment, disagreement and or frustration. Lack of clear measurable goals leaves the feeling of uncertainty and of just spinning our wheels. No accomplishment, no growth results in such frustration.
- The first team – Adam and Eve: Gen. 2:18
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- Team work presupposes – **UNITY**
- - Agreement in the confession of faith:
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 - I Corinthians 1: ¹⁰ I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought. *2*

*1*The New International Version, (Grand Rapids, MI: Zondervan Publishing House) 1984.

*2*The New International Version, (Grand Rapids, MI: Zondervan Publishing House) 1984.

Building Team Work in the Church/School Staff

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- - Tower of Babel - Genesis 11:6
 - A negative example – however, if people are teamed up for service to Christ, we have what God has gifted us with but His blessing we have much to work with to accomplish our Lord’s goals.
 - Making Gods goals our goals.
 - Hudson Taylor said, “God’s Work done God’s way will never lack God’s Supply”
 - Nothing is impossible – Luke 1:37
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- In Christ we find our unity.
 - Galatians 3: ²⁸There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. ³
- Like a marriage Team Work takes Work
 - Make every effort – working together is a choice we make in response to God’s command.
 - Ephesians 4: ³Make every effort to keep the unity of the Spirit through the bond of peace. ⁴There is one body and one Spirit— just as you were called to one hope when you were called— ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is over all and through all and in all. ⁴
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- Teamwork can not work unless members of the team are **committed to communicate** with one another. No small pockets of work or ministry done unto themselves will be fulfilling or satisfying to the team or the individual. Individualism which ignores accountability or ignores submission to authority breeds competition, which gives birth to jealousy, and when jealous matures leadership must resort to rule by mandate. These further isolates the different ministries in the church, which will result in lack of support, lacks positive prayer from the team and from those whom we serve.
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- Complementary interaction between the ministry efforts of boards, of committees, and of staff members is the ultimate goal. This means being positive, encouraging one another, and taking direction from those in authority. Giving complements where deserved is very important. Communication is the means:

. How would you define *communication*? _____

2. What guidelines for biblical communication do you see in Ephesians 4:15? _____

3. What reason for speaking truthfully is stated in Ephesians 4:25? _____

³The New International Version, (Grand Rapids, MI: Zondervan Publishing House) 1984.

⁴The New International Version, (Grand Rapids, MI: Zondervan Publishing House) 1984.

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4. How do you think the teaching about anger in Ephesians 4:26-27 relates to communication? _____

5. What purposes for communication are described in Ephesians 4:29? _____

6. What result of honest, wholesome communication is described in I Peter 3:10? _____

7. According to Luke 6:45, what major factor determines the quality of speech? _____

8. What do these passages say about the listening aspect of communication? _____

Proverbs 18:13 _____

Proverbs 19:20 _____

James 1:19 _____

Listening involves paying close attention to what is said and accepting it as another person's thoughts or feelings, right or wrong, without condemnation. If you have really listened, you should be able to restate accurately both the content and the feeling of a message. You are not listening if you are thinking about what to say when the other person stops talking.

9. Correct timing and the right choice of words can greatly help our communication. Write in your own words the principles contained in these verses:

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Proverbs 10:32 _____

Proverbs 15:23 _____

Proverbs 15:28 _____

Proverbs 29:20 _____

Colossians 4:6 _____

10. Good communication includes knowing when *not* to talk. List the principles from these verses:

Proverbs 10:19 _____

Proverbs 11:13 _____

Proverbs 13:3 _____

A Team Work Philosophy

- There is no greater incentive than the completion of a job well!
 - Discipline is the key.
 - Timely planning
 - Promptness – being on time
 - Striving for excellence

Team building requires

- Every person to see each other as important
- To full fill ones calling without fear
- To be encouraged to excel in our strengthens
- To avoid undermining each other – support one another – do not go behind each others backs, to boards or other people.
- Even if you hear something that someone said, check it out by going to that person to find out if it was indeed true before simply accepting the report as fact.
- Better still, send all reporters to the person they are reporting about with the admonition not to gossip.

E.G. the Advent celebration last December serves as a good example. A team of people worked together for a common goal. Planning, hard work resulted in reaching the goal of sharing Christ. It was quality, and more quality is being planned for next year. People have given many positive comments, (encouragement). One quality was that everyone heard what was being said. This is an example of quality equipment that gives success.

- There is no greater incentive than a team that works well together and is coordinated in its activities and those who choose to work together for a job well done.
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- All too often the church accepts the mediocre rather than striving for excellence, because the mediocre is easier and less expensive.
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- Participatory Team Work
 - Leadership is a process of teaching, training, and tutoring. (In the Word)
 - Leadership is a process of collecting ideas from the team, then implementing those ideas in a coordinated manner that compliments all the other components of the overall ministry of the church.

E.G. The Board of Evangelism should be coordinating with other boards so that all other boards, committees and auxiliary groups within the church have an eye out for unchurched people, and having an eye out to “Win the Lost and Strengthen the Faithful”.

- Leadership is not one person making all the decisions or being the only one being creative. Leadership at every level needs to listen to those who do the work, listen to those whom the leaders serve. Leadership is not arbitrary, or insensitive. Leadership must be positive, encouraging, and thoughtful.
- Leadership is the proper management of staff, proper use of boards, committees, auxiliary groups, and members of the body of Christ. (Avoid the idea of volunteerism in the church.) For another study.

Scriptural Insight

Psalm 133 – What makes unity so valuable?

Ecclesiastes 4:9-12

I Peter 3:8-12

Servanthood

BIBLICAL FOUNDATIONS FOR SERVANT LEADERSHIP

The concept of servant leadership emerges from the teaching of Scripture concerning the individual as servant of God. The concept of servant has roots in the Old Testament. The Hebrew '*eved*' was originally applied to a slave, but came to mean a trusted servant. This term was often applied to those who did a work for a ruler or God. Kings and prophets were often called servants of the Lord

(2 Samuel 3:18; Isaiah 20:3; Ezekiel 34:23,24).

Isaiah painted vivid pictures of servants who, through serving God, serve others (*42:1–4; 49:1–6; 50:4–9; 52:13 through 53:12*).

Contextually, Isaiah's servants have three levels of identification:

1. The nation of Israel serving God;
2. A godly and faithful remnant who served God in difficult times; and
3. The Messiah who would become the suffering servant.

These examples from Isaiah clearly confirm that the fundamental spirit of the biblical servant first embodies a deep and intense feeling of serving God.

Through mediating the covenant and bringing others into God's will, biblical servants had a consuming desire to flesh out essential service to God through ministry to the world around them (*Isaiah 52:7–11*).

Practically speaking, biblical servants first anchor themselves in service to God and stand ready to serve and lead others, if called.

1. The Servant is called and ordained by God

Isa 42:1, 49:1, 49:5

2. The Servant is anointed by God

Isa 42:1, 49:2

3. The Servant is first and foremost a Servant of God

Isa 49:1, 49:6, 53:10-12

4. The Servant is kept and sustained by God

Isa 42:1, 42:6, 50:7

5. The Servant is obedient

Isa 50:5-6, 53:7

6. The Servant lives to please his master

Isa 42:4,

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7. The Servant is equipped by God for service –

Isa 49:2, Isa 50:4

8. The Servant has an open and attentive ear

Isa 50:4-5

9. The Servant is willing to pay the ultimate price

Isa 53:7-9

SOME NEW TESTAMENT TERMS FOR LEADERS

The terms that New Testament writers used to describe their own ministries give us additional insights into the kind of leadership God wants for His church.

The Servant-Leader Is a Slave

The most common metaphor for spiritual leaders is "slave" or "servant," which translates three Greek words: *doulos*, *huperetes*, and *diakonos*. W.E. Vine writes:

Speaking broadly, doulos views a servant in relation to his master; huperetes, in relation to his superior; diakonos, in relation to his work (*Expository Dictionary of New Testament Words*, p. 72).

1. *Doulos*

Doulos is most commonly translated "bond-servant." Kenneth Wuest comments:

_ Paul calls Timothy and himself servants of Jesus Christ (*Phil. 1:1*). There is no definite article in the Greek. They were servants by nature. The word is doulos, and refers to one bound to another. Paul was bound to Jesus Christ by the bands of a constraining love.

It refers to one born into slavery. Paul was born into slavery to sin by his first birth, and into the position of a loving bond-servant of the Lord Jesus by his new birth. It refers to one who is in a relation to another which only death can break. Paul's relation to Satan was broken by his identification with Christ in His death. He now is in a relation to Jesus Christ, which will last forever, since Christ can never die again, and Paul's life is Christ. It refers to one whose will is

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swallowed up in the will of another. Paul's will was at one time swallowed up in the will of Satan. Now his will is swallowed up in the sweet will of God. It refers to one who serves another even to the disregard of his own interests. Paul served Satan to the detriment of his own interests. Now he serves the Lord Jesus with a reckless abandon, not regarding his own interests (*Wuest's Word Studies From the Greek New Testament*, Vol. II, pp. 26-27). A bond-servant wasn't necessarily without dignity or authority. Jesus Himself became a bond-servant (*Phil. 2:7*), thereby granting supreme dignity to that position. Colin Brown comments:

_ In order to appreciate the nuances of meaning [of doulos] in the [New Testament], we must first see what its attitude is to the position of the slave in society. This can be found out principally from the parables of Jesus. Occasionally, slaves are put in a position of responsibility and command (*Matt. 24:45*). . . . The [New Testament] resists the contemporary verdict on slaves as a contemptible lower class by, in the first place, the use of doulos in the parables of Jesus to describe the relation of all men to God (*The New International Dictionary of New Testament Theology*, Vol. 3, p. 595).

2. *Huperetes*

The Greek word *huperetes* speaks of another characteristic of a servant-leader: his relation to his superior. This term is variously translated "servant," "minister," "attendant," and "helper." It has specific reference to:

John Mark's ministry to Paul and Barnabas:

When [Paul and Barnabas] reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper (huperetes) (*Acts 13:5*).

Paul's call by Jesus: _ Arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister (huperetes) and a witness not only to the things which you have seen, but also to the things in which I will appear to you (*Acts 26:16*).

The apostolic ministry:

_ Let a man regard us in this manner, as servants (huperetes) of Christ, and stewards of the mysteries of God (*1 Cor. 4:1*).

W.E. Vine defines *huperetes* as:

_ An under rower (hupo, under, eretes, a rower), as distinguished from nautes, a seaman . . . hence [the word] came to denote any subordinate acting under another's direction (*An Expository Dictionary of New Testament Words*, p. 72).

Rengstrof, writing in the *Theological Dictionary of the New Testament* (Vol. 8, pp. 533), adds:

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The special feature of huperetes . . . is that he willingly learns his task and goal from another who is over him. . . . though it is true that the huperetes has a superior when he acts as a rower, and has to follow his directions, it is not rowing as such which makes him a huperetes, but only the fact that he rows according to directions. In other words, the usage shows that it is the relationship of service which is basic to the description of a rower as huperetes and not some other factor.

A huperetes doesn't dictate his own course of action but yield's to another's authority for the sake of accomplishing a specific task--as under rowers worked together at the command of a supervisor to move a mighty ship through the water.

To use another metaphor, it's the individual members of the Body of Christ responding to the dictates of Christ, who is their Head. As a huperetes who is granted oversight of others, the servant-leader must faithfully obey Christ's orders and convey those orders to those under his charge. He must obey and teach the whole counsel of God (Acts. 20:26-27).

3. *Diakonos*

The third Greek term for a slave is *diakonos*, from which we get "deacon." Its Greek root is *dioko*, which means "to hasten after or pursue." It's used in the New Testament for:

- Servants of others (*Matt. 20:26; 23:11; Mark 9:35; 10:43*).
- Servants of a master (*Matt. 22:13*).
- Domestic servants or waiters (*John 2:5, 9*).
- Servants of Christ (*John 12:36; Eph. 6:21; Col. 1:7; 4:7*).
- A civil servant (*Rom. 13:4*).
- Servants of the church (*Rom. 16:1; Phil. 1:1*).
- The office of deacon in the church (*1 Tim. 3:8, 12*).

Jesus said,

If anyone serves (*diakonos*) Me, let him follow Me, and where I am, there shall My servant (*diakonos*) also be; if anyone serves (*diakonos*) Me, the Father will honor him (*John 12:26*).

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All Christians serve Christ, but *diakonos*, as applied to spiritual leaders, emphasizes their service to others. Paul, Apollos, Epaphras, and Tychicus are examples:

What then is Apollos? And what is Paul? Servants (*diakonos*) through whom you believed, even as the Lord gave opportunity to each one (**1 Cor. 3:5**).

Epaphras, our beloved fellow bond-servant (*doulos*), who is a faithful servant (*diakonos*) of Christ on our behalf (**Col. 1:7**).

That you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister (*diakonos*) in the Lord, will make everything known to you (**Eph. 6:21**).

As to all my affairs, Tychicus, our beloved brother and faithful servant (*diakonos*) and fellow bond-servant (*doulos*) in the Lord, will bring you information (**Col. 4:7**).

A *diakonos* serves others by ministering the New Covenant (**2 Cor. 3:1-6**), the gospel (**Eph. 3:1-10; Col. 7:21-23**), and God's Word (**Col. 1:15; 1 Tim. 4:6**). Just as a table waiter must get the food from the kitchen to the table without spilling it, so a *diakonos* must dispense God's revelation without adulterating it in any way. That task will dictate how he prioritizes his ministry and budgets his time (**Acts 6:2-4**).

From *doulos*, *huperetes*, and *diakonos* emerge a picture of the spiritual leader as a bond-servant whose highest goal is to fulfill God's will for his life. Toward that end he submits to the Spirit's control, saturates his mind with guidance and instruction from the Word, and actively pursues the ministry of the Word to others.

JESUS AND SERVANTHOOD

Jesus inaugurated His ministry by declaring Isaiah 61:1-2 which is another servant passage detailing the servant's call to minister under the direction and control of the Spirit.

Jesus' mission to desperate and broken people and His own sufferings solidly connected Him with the servant of Isaiah. Although Jews in New Testament times applied Isaiah's servant prophecies to the Messiah, they avoided attributing the sufferings to Him. Jesus created a new way of thinking about ministry and spiritual leadership when He clearly associated himself with the restorative ministry of the Suffering Servant, who served through great sacrifice and ignoble death (**Isaiah 53:1-9**).

What Jesus understood about His own mission He clearly articulated as an attitude for leadership in the Church He promised to build. Following an argument among His disciples about greatness in the Kingdom, Jesus turned common assumptions and values of leadership upside down through a revolutionary teaching. After arriving at Capernaum, He questioned them: "**What were you arguing about on the road?**" He then sat down and called the Twelve to Him. He spoke with intentionality: "**If anyone wants to be first, he must be the very last and the servant of all**" (**Mark 9:33-35**).

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The Jesus-style of leadership is a servant style. There are two words in the Greek language, which are sometimes translated "servant." One is "diakonos" which means a table servant. The other is "dulos" which means a slave. When the mother of James and John requested places of prominence for her sons in the kingdom, Jesus turned their whole idea about important upside down. He said, "whoever wants to be first must be your slave."

Jesus' use of the term *servant (diakonos)* clearly communicated with His disciples. They knew the word emphasized the service given on behalf of others. The term also carried the idea of deep devotion. Influenced by the conventions of the day, the disciples were probably puzzled by this crucial lecture on how to climb the leadership ladder. Others serve leaders, they reasoned, but Jesus literally turned this thinking upside down. True leaders are devoted to service that focuses on the needs, personal growth, and happiness of others. In time, the disciples would recognize that Kingdom leadership was not about climbing the ladder, but serving at the bottom.

The New Testament clearly indicates that Jesus' servant teaching caught fire with His disciples. The Book of Acts reveals a caring church in which leaders and followers expressed a mutual and active servanthood toward one another Acts **2:42-47; 4:32-3**.

The leadership in the Early Church chose to follow Jesus' example. Deep humility, a sense of sacrificial service to others, and a willingness to suffer hardship marked these leaders as they emulated Christ's self-imposed humiliation and servanthood

Philippians 2:4-16; 1 Peter 2:21-25

The attitudes and behaviors of New Testament leaders allowed them to lead by example and principle (***1 Peter 5:1-4***). As servants, leaders understood the importance of training others to serve the body of Christ through their personal gifts and ministries ***Ephesians 4:11-13; 1 Peter 4:8-11***.

Practical Principles

Servant leadership has three characteristics:

1. **Identity** - the servant leader knows that he is first and foremost a Servant of God
2. **Vision** – He delights to do the will of God and is therefore able to lead others in following God
3. **Community** - he leads his church community to become a visionary community following Jesus.

Servant leadership is thus empowering people with vision, authority and resources to get the job done. Leighton Ford said, "Servant leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders end with the greatest power of all, the power of seeing themselves reproduced in others."

John 13:1-15 reveals seven more practical principles of servant leadership, again as modeled by Jesus.

1. Servant leadership reveals the full extent of your love.

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On the eve of His crucifixion, Jesus showed His followers "the full extent of His love" (verse 1). What level of love is evident in our serving of people?

2. Servant leadership reaches out without discrimination.

The devil had already prompted Judas Iscariot to betray Jesus (verse 2), yet Jesus washed his feet along with the feet of the other disciples. Do we serve people equally, or only those we like or feel deserve it?

3. Servant leadership is motivated by our relationship with God.

Jesus knew "that the Father had put all things under His power and that He had come from God and was returning to God" (verse 3). It is only as we are secure in our identity as servants of God that we can serve people as Jesus did.

4. Servant leadership reveals a caring person.

Jesus washed His followers' feet (verses 4-6), a task performed by household slaves. John Maxwell puts it well: "People don't care how much you know until they know how much you care."

5. Servant leadership requires that we let Jesus serve us.

When Peter raised objections, Jesus answered; "*Unless I wash you, you have no part of Me*" (verses 8-12). Unless we receive what God has for us, we cannot serve others. We need Him to cleanse us, redesign us, rebuke us and nurture us so that we are able to do to others what He has done for us.

6. Servant leadership does not require you to lose your position or status.

Jesus said, "*You call Me 'Teacher' and 'Lord,' and rightly so, for that is what I am*" (verse 13). When you as a dad serve your child, you remain dad. The same is true for a mother, a pastor or a prime minister.

7. Servant leadership reveals the person of Christ.

Jesus stated, "*Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you*" (verses 14-15).

PRINCIPLES OF SERVANT-LEADERSHIP

Some General Principles

1. Christ is the highest example of servant-leadership (*Matt. 20:28; John 13:12-17; Phil. 2:5-11*).
2. Servant-leaders are gifts of Christ to His church (*Eph. 4:11-12*)
3. Humble servitude is Christ's measure of true greatness (*Matt. 20:26*).
4. Faithfulness is Christ's measure of true success (*1 Cor. 4:1-2*).
5. Servitude flows from a pure heart set on the pursuit of Christlikeness (*Phil. 3:8-11*).
6. Servant-leadership is a lowly position, yet with true dignity and authority.
7. The servant-leader is a servant by nature.
8. The servant-leader is appointed by the Holy Spirit (*Acts 20:28*).
9. The servant-leader is a steward, not an owner (*Acts 20:28*).

Some Key Attitudes

1. The servant-leader is a willing learner (*1 Tim. 4:15-16*).
2. The servant-leader is humble, not proud (*Matt. 18:4*).
3. The servant-leader is self-sacrificing, not selfish (*Luke 22:26-27*).
4. The servant-leader recognizes and maintains biblical priorities (*Acts 6:2-4*).
5. The servant-leader is trustworthy (faithful) (*1 Cor. 4:2*).
6. The servant-leader serves fearfully and reverently (*Heb. 7:17*).
7. The servant-leader serves for Christ's glory rather than his own (*1 Pet. 5:2*).
8. The servant-leader serves from a willing heart, not from compulsion (*1 Pet. 5:2*).

His Relationship to God

1. The servant-leader is born into slavery (*new birth, John 3:3*).
2. The servant-leader is bound to Christ (*Phil. 1:1*).
3. The Servant-leader follows Christ's example (*1 Cor. 11:1*).
4. The servant-leader seeks only to please God (*Gal. 1:10*).
5. The servant-leader is obedient to God's Word (*1 Tim. 4:16*).
6. The servant-leader is a steward of the mysteries of God (*1 Cor. 4:1*).
7. The servant-leader is honored by the Father (*John 12:26*) and the Son (*1 Pet. 5:4*).
8. The servant-leader is accountable to God (*Heb. 13:17*).

His Relationship to the Flock

1. The servant-leader is entrusted with the flock of God (*Acts 20:28*).
2. The servant-leader is part of a team (*Eph. 4:11-16; 1 Cor. 3:1-9*).
3. The servant-leader actively and pursues his ministry (*2 Tim. 4:5*).
4. The servant-leader dispenses the whole counsel of God (*Acts 20:27*).
5. The servant-leader feeds the flock (*John 21:15-17*).
6. The servant-leader warns the flock (*Acts 20:28; 2 Tim. 4:2, 4*).
7. The servant-leader matures the flock (*Eph. 4:11-16*).
8. The servant-leader guides and sets an example for the flock (*1 Pet. 5:3; 1 Cor. 11:1*

Accountability

Accountability is defined as "the obligation to give a reckoning or explanation for one's actions and responsibilities." Scripture instructs, "Teach us to number our days right", (Psalm 90:12 NIV) and Ephesians 5:21 reads, "...be subject to one another". In the case of the Pastor and his staff it also means clearly defining work, or ministry responsibility, and then insuring each staff member consistently follows through.

Delivery of good work focuses on three key factors. The quality of work, the quantity of work is easily determined and standards established. Dependability is the other key factor, attendance, punctuality and follow through on assignments.

Pastors often fail to confront poor performance because of fear or church reaction. This perspective, that ministry must be "nice" to all employees, often masks a personal unwillingness to tackle issues. This attitude is not worthy of the call of God on our lives.

Scripture instructs us to, **"...walk in a manor worthy of the calling with which you have been called."** (Ephesians 4:1 NAS) Each Christian worker is called (vocation) by God to work in the area of his or her calling. An inner city pastor was cited as a failure for only obtaining one new family for the church in a year. However, over 20 youths became new Christians under his leadership. Fortunately, he and the church came to realize he was not called to be a senior pastor, but was instead a dynamite inner city youth pastor. He took a youth pastor position with a large inner city church and his ministry blossomed. Had the original situation never been confronted, the church would have continued to struggle, and the inner city church would have been denied the youth pastor God called.

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While some workers are misplaced, others are simply not working up to their capacity. Just because someone is busy does not necessarily mean they are effective. Few would argue the point that Church workers are called to be diligent, but we need to be careful we do not confuse hours worked and mere activity with diligence.

Diligence is more than hours and activity, it is work focus. Paul gave us a great example, "**I run in such a way, as not without aim; I box in such a way, as not beating air.**" (I Corinthians 9:26 NAS)

As a way to begin accountability, sit down with each staff member, and outline in writing the ministry standards and results you and the church expect. Be willing to give and take during the discussion, but do not retreat from the minimum requirements. Confirm their understanding in writing, and outline the importance of each task in meeting the needs of the church. Help them understand the issue is not what you want, but what the church needs to fulfill God's mission.

Follow through is critical to the mission of 'Winning the Lost and strengthening the faithful'.