PREPARING AND TRANSITIONING A MULTI-SITE

CAMPUS TO A LOCAL CHURCH AT THE VILLAGE

CHURCH IN DENTON, TEXAS

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A Project

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Educational Ministry

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by

William Beau Hughes

May 2016

APPROVAL SHEET

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William Beau Hughes

Read and Approved by:

_____
Michael S. Wilder (Faculty Supervisor)

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Danny R. Bowen

Date _____

I dedicate this project to the faithful members of Grace Temple Baptist Church

who persevered and became The Village Church in Denton.

May the latter glory of this house be even greater than the former.

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PREFACE

As I conclude this project, my heart is overwhelmed at God's grace in my life. I have been confronted again and again throughout this process of how astounding it is that the Triune God rescued me. My life is living proof that God still delights to save sinners and conform them into useful servants in His kingdom.

Outside of salvation, my wife, Kimberly, remains the greatest gift of grace in my life. The kindness and patience she exhibited toward me throughout the course of this project reminded me of the wonderful truth that "He who finds a wife finds a good thing and obtains favor from the Lord" (Prov 18:22). God's favor in my life shines brightest in her.

Our four children, Haddon, C. J., Elliot, and Isaiah are the delight of my heart. They are a constant reminder of what it most important in my life. Being away from them and their mom for extended periods has been the most difficult part of this doctoral journey. My deepest desire is for them, and any other children God may entrust to us, to love the Lord Jesus and His people.

I am indebted to God for my parents, Gary and Karen Hughes, and my in-laws, Gary and Peggy Galanos. My commitment to this project and the doctoral program was made possible, in large part, because of their eagerness to serve our family during this unique season of life. They cared for Kimberly and the children so that I could make numerous trips to the seminary and pull away to write. The older I get, the more staggering my parents' enduring love becomes to me.

The central elders of The Village Church have been extremely generous in their affirmation and support of me to continue my education and undertake this project

about. The elders and deacons who comprise the staff encouraged me throughout the project and shouldered the burdens created by my seasons of absence along the way.

John Warren has been a beloved friend and co-laborer for as long as I have been a Christian. His faithful leadership during an already busy season allowed me the space I needed to pull away and finish the project. Janet Chandler, my assistant, has served me tirelessly and anchored the ministry in Denton from day one. Roy Onyebetor has been a trusted companion as well. He has guarded my heart and lifted my burdens every step of the way.

Finally, it is a privilege to be a member and pastor of The Village Church Denton. I cannot imagine living the Christian life or serving in the Christian ministry among any other body of believers. I pray God would continue to make us a city within our city, a reflection of His immeasurable love to our neighbors and among the nations.

I hope and pray this project will be useful to multi-site churches and their pastoral leaders. I realize many will not choose the same trajectory for their campuses as we have. For those who do, I pray the same grace and peace of God's Spirit will be upon them as was on us as we made this journey.

<div style="text-align: right">Beau Hughes</div>

Denton, Texas

May 2016

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to create a transition model to serve the elders
of The Village Church, particularly its campus pastors, as they prepared and led their
multi-site campuses to become local churches.

Goals

The specific goals of this project were (1) to create a transition model for how
a campus pastor can strategically prepare and lead a multi-site campus to become a local
church, including a theological and biblical foundation for such directional leadership and
an account of how I prepared myself, the leaders, and the members of the Denton campus
to become a local church, and (2) to record the narrative of leading the Denton campus
from its affirmative vote on the campus transition vision to her formal establishment as a
new local church, The Village Church, Denton.[1]

An affirmation of this transition model by elders of The Village Church,
particularly the campus pastors, indicated the attainment of the first goal. Every campus
and campus pastor is unique. The goal was not for the transition model to be imitated or
replicated in detail. Rather, the goal was to present a helpful example and general starting
place for a campus pastor to consider how, from the outset of a campus, he could prepare
and lead himself and his campus toward transitioning into a healthy church. I reached this

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[1]This transition vision is detailed in Josh Patterson's doctoral project. My project is best
understood in conjunction with Patterson's project. In order to grasp the unique and comprehensive history
and context of my project, readers should consider Patterson's project before mine. Joshua Rice Patterson,
"Leveraging the Multi-Site Church Approach as a Long-Term Church Planting Strategy at The Village
Church in Dallas-Fort Worth" (D.Min. project, The Southern Baptist Theological Seminary, 2014).

goal and served the church when the central elders of The Village Church, including its campus pastors, unanimously affirmed this document as a helpful and foundational model for how to prepare and transition a campus into a local church.

The transition model includes a detailed ministry vision, including a biblical and theological foundation, for how a campus pastor can guide himself, the leaders, and the members of a campus toward the maturity and health necessary to multiply into a local church.[2] In essence, the model aims to provide a ministry grid for what a campus pastor can do, from the birth of the campus to its rebirth into a local church, to lead the man, the leadership, and the membership of the campus toward this vision.

The indicator of the attainment of the second goal was to set a date for the Denton campus to be planted as a new local church, to faithfully prepare and lead the congregation to that birthday, and to record the narrative of that process.

Following the affirmative vote by the members of a campus to transition into a new church, the campus had to make many steps to prepare for its birth. One of the primary hopes of this project was to capture and convey these necessary steps, as well as the lessons learned from walking through them. As the Denton campus was the first campus of The Village Church to transition into a local church, the intention was to record as many insights as possible throughout the transition process in order that the other campuses and their pastors might benefit and learn from the knowledge gained along the way.

Ministry Context

Historical Roots of the Denton Campus

Understanding the rich and unique history of The Village Church in Denton is important for understanding the context and goals of this project. The Denton campus of The Village Church was planted in June 2007, and formed by the "marination" of two

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[2]For an overview of the health and maturity necessary, see chap. 3 of Patterson's work. Patterson, "Leveraging the Multi-Site Church Approach," 36–67.

distinct churches into one.[3] Grace Temple Baptist Church merged with The Village Church to become the first multi-site campus of The Village Church.[4]

Grace Temple Baptist Church

Grace Temple Baptist Church was born on March 6, 1949. That Sunday, 144 members were affirmed at the church's organization service at the North Ward School Building in Denton, Texas. Forty-seven others joined the church during the first month. Thus, Grace Temple Baptist Church began as a congregation of 191 charter members.

Although the church officially launched in March, the genesis of this new congregation came months earlier. On December 16, 1948, a group of 23 men and women gathered for a prayer meeting to discuss and seek direction about planting a new church in Denton. Sadly, the desire for a new congregation was rooted in the group's discontent with their current church, First Baptist Church of Denton. The impetus of their dissatisfaction was the preaching, personality, and leadership style of the pastor.[5] The group concluded that Denton needed another Baptist church and that they were called to plant it.

The disillusioned and motivated group met for prayer four more times after the initial meeting, gaining numbers and momentum with each gathering. The group seized the momentum and quickly organized weekly preaching services. These services began in

[3]"Marination" was coined in the spring of 2007, by the lead pastor of Grace Temple Baptist Church, Landrum Leavell III, to describe his vision for merging the two churches. The word has become the common one used to describe the process of The Village and Grace Temple becoming the Denton Campus of The Village Church. Leavell remains a pastor at The Village Church in Denton.

[4]I am making a distinction here and throughout the paper between the original campus and the first multi-site campus. The original campus was the Highland Village campus, now the Flower Mound campus; however, the Highland Village campus was not considered a campus until the Denton campus was born. It was simply a church. Therefore, I refer to the Denton campus as the first campus but not the original campus.

[5]E. Dale Odom, *The First Fifty Years of Grace Temple Baptist Church* (Denton, TX: Grace Temple Baptist Church, 1999), 1. I depend completely on Odom for the historical narrative of Grace Temple.

February 1949, and paved the way for the church to be planted just a month later.

In many ways, the young church flourished immediately. In the first year, they called their first pastor, purchased their first sanctuary across the street from the University of North Texas, acquired a parsonage, and made plans to build an education building. God answered the prayers uttered at those initial prayer meetings.

Four years in, by the end of 1952, the church grew to 522 members. Grace Temple continued to purchase property and create more space for the growing congregation to host worship services and educational classes. By all appearances, the church thrived. However, as the young church continued to move forward, it became increasingly obvious that the spirit of division and grumbling that helped fuel those initial prayer meetings remained within the body.

Although Grace Temple's membership continued to grow numerically—up to 851 members by 1961—certain trends among the body signaled that not all was well. Five different pastors transitioned in and out of the pulpit in the first twelve years. This constant state of transition among the pastoral leadership was a key indicator of the actual health of the body. Not all the pastors left for negative reasons or on bad terms with the church, but some did. Some were driven out because certain core members, just as they had at First Baptist Church, became discontent with their pastors' preaching and leadership. For one reason or another, Grace Temple Baptist Church struggled to find and maintain a pastor to lead the congregation.

Despite the pastoral volatility, the church continued to move forward together, persevering through the various joys and sorrows every local church faces. In the mid-1980s, under the leadership of the ninth pastor, the membership of Grace Temple peaked numerically. Having a congregation of 1,423 members,[6] the church again seemed to

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[6]Although the historical number for the membership rolls during this time seem unreliable, it remains clear that the church's peak was in the mid-1980s. Therefore, although the number may not be correct, the fact of the matter remains, these years were the numeric high point for Grace Temple.

flourish. However, just two years after reaching this milestone, some influential members of the church once again became unhappy about the preaching style and directional leadership of their pastor. He then left in 1990, and a committee began the search for another new pastor.

Two years later, Grace Temple appointed their tenth senior pastor in forty-three years. The membership dropped considerably during the two years the church looked for this man, but once appointed, the new pastor made the wait seem worth it. He became the longest tenured pastor in Grace Temple's history. Under his leadership, the church, though smaller, was reinvigorated. They began to grow numerically again and became known among the community as a church that loved their neighbors.

By its fiftieth birthday, in November of 1999, Grace Temple became the second largest Baptist church in Denton. As the church headed into the new millennium, the leadership was as stable and the future as bright as it had ever been. Grace Temple seemed to have found its footing and a renewed sense of its mission.

Two years later, during a Sunday service in January 2002, the pastor of Grace Temple stood in front of the congregation and, without explanation, resigned. What the congregation did not know then, but would later come to learn, is that the pastor was having an affair with a deacon's wife. It was a traumatic and devastating experience for the church. Grace Temple, once again without a pastor, was thrown into the chaos and tragedy of a leadership crisis of the worst sort.

Devastated and reeling, the church rallied together and sought to persevere. It took them almost two years to find a new pastor. Even worse, the pastor they finally appointed was the wrong man. The church struggled to embrace and affirm him from the outset, and he stayed less than two years. Grace Temple seemed like sheep destined to be without a shepherd.

In 2005, on the heels of their most recent pastoral vacancy, the church appointed a member of their own congregation, Landrum P. Leavell III, to be their pastor

in residence until the church could discern what they needed to do next. Leavell had previous pastoral experience and was entrusted with the unenviable task of stabilizing a church in critical condition. Six months later, the church affirmed Leavell's pastoral leadership by appointing him as the twelfth lead pastor of Grace Temple Baptist Church.

Leavell served and led Grace Temple faithfully, but too much damage had been inflicted upon the congregation. Most members left the church between 2002 and 2005. By the end of 2006, only a remnant of Grace Temple remained. The faithful few who persevered were tired, discouraged, and increasingly aware of the likelihood their church was dying. Leavell led the church to begin prayerfully seeking God's heart and preparing for a seemingly inevitable transition.

In spring 2007, Grace Temple found itself exactly where it started fifty-eight years earlier. A small group of men and women gathered for a series of prayer meetings to seek God's will together. This time, however, the prayers and discussions were not about the birth of a new church. The people were pleading with God to keep their church from dying.

The Village Church

At the same time Grace Temple withered in Denton, a recently re-planted church just southward, in Highland Village, was blooming. Patterson summarizes the spiritual renewal of the congregation:

> In November 2002, Highland Village First Baptist Church called Matt Chandler, a young and gifted communicator, as their fourth lead pastor. Prior to Chandler's arrival, the church vacillated in both attendance and ministry philosophy. One of Chandler's key stipulations in coming was the declared expectation of theological change. Since any healthy theological change requires both philosophical and practical changes, Chandler assumed leadership and pursued this direction.
>
> The church navigated a theological overhaul while simultaneously enjoying an invigorated membership and rapid growth. As the theological and philosophical framework was modified, the church saw a rush of new attendees.[7]

The church went from 168 people in the worship gatherings to over 1,000 in a

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[7]Patterson, "Leveraging the Multi-Site Church Approach," 2–3.

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year. The church continued to grow in subsequent years, as well. Between December 2002 and December 2007, the church grew from 168 people to over 4,350. Despite the excitement surrounding the church's growth, The Village faced multiple challenges and complexities because of it. Specifically, they were out of seats and consistently turning people away from their weekend services because of space constraints. In over five years, the church transitioned from two worship services to six services each weekend. They also enlarged their existing sanctuary from 444 seats to 725. Despite these efforts, the church was turning people away from all six services each week by the end of 2006. The leaders of the church were faced with a beautiful problem; they had to decide what to do about space.

Seeking clarity, the elders of The Village called the church to six weeks of prayer and fasting called "Venture." At the same time Grace Temple hosted their own series of prayer meetings, The Village gathered on Wednesday nights to seek God's direction for how to steward the growth of their congregation and respond to the space issues they faced.

Mirroring the weekend services, people were turned away from Venture's first prayer meeting. Filled with angst, the church declared and confessed to God during that first Wednesday gathering that their primary desire was not an answer to their space constraints but to experience and know Him more. This posture became the rallying cry for the entire season of prayer. During the second prayer meeting, the church prayed specifically about the space constraints and asked God to provide a solution for which only He could take credit. By the time the church gathered to pray again the following Wednesday, He had done just that.

Between the second and third prayer meetings of Venture, Leavell and Chandler met for lunch. During their time together, Leavell, aware of The Village's prayer meetings and space constraints, portrayed the desperate situation of Grace Temple to Chandler. He shared his sense that the answer to Grace Temple's and The Village's prayers might be

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wrapped up together. He proposed to Chandler the concept of Grace Temple Baptist Church and The Village Church joining together to become a new congregation, The Village Church in Denton. Leavell and Chandler left the lunch agreeing that a marination of the two congregations might just be God's answer for both churches.

After subsequent meetings, both pastors shared the opportunity and their sense of direction with their churches' leadership. They also brought it before their congregations for prayer. Though a myriad of details were left to consider, both churches remained energized and hopeful that this was God's surprising and remarkable answer to their prayers.

Venture extended an extra week, adding a prayer meeting in Denton in addition to the one in Highland Village so that members from The Village and Grace Temple could pray side by side about the possibility of becoming one body. Chandler led the pivotal meeting in Denton as both congregations finished their seasons of prayer together. The Village also sent a team of musicians, including a staff associate music minister, to sustain and help the remnant of Grace Temple persevere until final decisions between the two churches were made.

On June 6, 2007, the remaining members of Grace Temple Baptist Church cast their vote about whether they believed God was leading their church to become The Village Church in Denton, and it was a resounding yes. Only one person dissented. Their corporate prayers, along with those of The Village Church, had once again led into a new congregation being established in Denton, the first campus of The Village Church.

The Village Church Denton Campus

Ironically, the first decision that came before the elders of The Village Church was appointing a pastor for this new congregation in Denton. They chose The Village's college pastor, myself, when I was twenty-five years old to be the campus pastor. The elders offered me the role and affirmed my calling to it the week of my wedding. After speaking with my bride-to-be, I gladly accepted, becoming the thirteenth pastor in Grace

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Temple's history and the first campus pastor of The Village Church. Leavell joined me as an associate pastor, and together we began leading the new congregation into uncharted territory.

The Village had previously considered becoming a multi-site church and decided against it. Chandler was uneasy about the concept of teaching a group of the church that was meeting in a location and ministry context where he was not physically present.[8] He also felt like it would further center the church on his personality and preaching, and he did not want that. God's response to the prayers of Venture, however, forced the leadership of The Village to reconsider. Despite their reservations, God ushered them into being a multi-site church.

The first meeting between the core leaders of Grace Temple and The Village took place on June 22, 2007. The meeting fell in the midst of my honeymoon, so I sandwiched the event between two trips I had planned with my new bride. I used the meeting to introduce myself to the core of the new campus, including Leavell, and spent time answering questions about the transition. After dinner and introductions, the group enjoyed a time of prayer together, offering ourselves and the campus to God's service.

A core group of members from The Village who already lived in Denton committed to make the transition from Highland Village to be a part of the new campus. This group spent the summer getting to know the members of Grace Temple, leading them through The Village Church's membership class. The hope was for the congregations to spend time getting to know one another and have the opportunity to become a new, unified body before the campus launched their Sunday services in the fall. Walking

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[8]The heart of this concern is articulated well by pastor and author Zack Eswine: "Twitter, Facebook, virtual conferencing—these allow us the illusion of being somewhere other than where we are. Positively we have a voice in places otherwise absent to us. But we type on our keyboards while sitting in a chair where we are—the local knowledge and work of the day in our place awaiting our presence. The danger here is that it allows us to give our gifts without giving ourselves . . . no matter how far technology allows our gifts to travel, we ourselves, the persons that we actually are, remain rooted to one place at a time. Coming clean with our locality makes pretending a lot harder and forces our hearers to resist celebritizing us." Zack Eswine, *Sensing Jesus: Life and Ministry as a Human Being* (Wheaton, IL: Crossway, 2013), 65.

through The Village's membership class also gave the members of Grace Temple an opportunity to learn more about The Village and to discern whether God was calling them to stay and join her membership—most did.

The Denton campus held its first public worship services on September 16, 2007. Providentially, Chandler was not able to preach that Sunday. Unplanned and on one day's notice, I prepared and preached the first sermon at the new campus. The message was titled, "A City within a City." In that message, I articulated the hope and conviction that God had sovereignly brought the two congregations together as a new community, a city of God's people within the city of Denton, in order for us to seek the welfare of the city by bearing witness to the gospel of Jesus Christ. That sermon and its vision became the heartbeat of the campus, helping shape its unique identity and setting the trajectory for its mission.

The vision of being a city within a city quickly became a reality for the young campus. As the staff navigated through the complexities and unknowns of being the first multi-site campus of The Village, the campus grew weekly. Energized, the young staff and congregation walked together in great harmony, serving the neighborhood and witnessing God draw people to Himself from all walks of life through the ministry of their body.

God graced the campus with a palpable unity and a unique culture that reflected the diverse membership of the body. As the campus matured, it became increasingly obvious to the elders and other leaders of The Village that God's purpose for the Denton campus was far more than relieving space issues in Highland Village or providing more seats for people to hear Chandler's preaching. God was using the campus to reach the city of Denton.

The vibrancy of the Denton campus led Chandler to begin considering a similar question to the one that provoked Venture: How do we steward the gospel growth of the Denton campus? Though the Denton campus was neither turning anyone away

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from its services yet nor seeing the explosive numeric growth of the Highland Village campus, the health and fruit of the campus, along with its unique identity and strong leadership, motivated Chandler to ask me whether I would ever be interested in leading the campus to become an autonomous church. At the time, I was not interested. Yet, that conversation in 2008 was the first of many that would eventually lead to the vision and conviction to transition the Denton campus into a local church.[9]

By its fifth anniversary in the fall of 2012, the Denton Campus was flourishing by every objective measure. Further emboldened by the growth and health of the campus, Chandler, along with Josh Patterson, continued pressing the conversation with me about the Denton campus transitioning into a local church. The campus seemed ready to multiply.

In the spring of 2012, the external conversations with Chandler, Patterson, and others providentially collided with the growing internal convictions and blossoming sense of calling in my heart. I told Chandler and Patterson that I was ready to lead a campus transition if the elders and the members at the campus believed this was the right move.

As the Denton campus continued to experience the same type of growth and health enjoyed in previous years, formal conversations about the campus transitioning began in the summer of 2012. The elders spent the next year prayerfully considering the transition, forging unity and clarity about the vision and refining what a campus transition might look like. By the fall of 2013, the elders were unified in their conviction to use multi-site as a strategy to plant healthy churches. It seemed good and right to them and the Holy Spirit to transition the Denton campus into a local church.

In October 2013, on behalf of the elders, Chandler, Patterson, and Brian Miller shared with the Denton campus staff and deacons the vision and conviction the elders had

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[9]This conversation between Chandler and me, along with subsequent conversations, including the more formal and organized ones among the leadership of The Village Church that led to the conviction to transition the Denton Campus into a local church, are recorded in great detail in chapter 4 of Patterson's doctoral project. For the reader who would like to know more about the evolution of this conversation in more detail, see Patterson, "Leveraging the Multi-Site Church Approach," 66–88.

to transition the Denton campus into a local church.[10] They invited the group into a month of prayer and conversation about the vision. The vision was received warmly and with excitement by most. Over the next month, the staff and deacons prayed and discussed the vision and were compelled by the Holy Spirit to affirm it. With the elders, they made the decision to share the vision with the Home Group leaders and then to the rest of the campus.

Chandler, Patterson, and I shared the vision with the Denton campus Home Group leaders on Sunday afternoon, December 15, 2013. The response was generally positive with a few concerned leaders. Overall, the responses paralleled the previous meetings and continued to fuel the momentum to share the vision with the rest of the campus.[11]

On Sunday, January 5, Chandler came to Denton cast the vision to the entire Denton campus during the Sunday worship services. Mirroring the positivity of the staff, deacons, and Home Group leaders, most members received the vision enthusiastically. Chandler then invited the campus into a four-month period of prayer, fasting, teaching, and discussion around the proposed transition. Once again, the congregation at Oak and Fulton Street in Denton, Texas, committed themselves to a season of prayer, seeking God's heart for their body.

On May 4, 2014, the members in Denton voted on the proposed vision for their campus to transition into a local church. Of the members who participated in the vote, 96 percent voted to transition the campus into a local, autonomous church. It was an unquestionable affirmation of the vision and conviction of the elders. God clearly and profoundly led the members to unity about His call on their campus.

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[10]For a more detailed account of this process from beginning to end, see Patterson, "Leveraging the Multi-Site Church Approach," 84-88.

[11]Ibid., 83-84.

Important Contextual Notes

Given the scope of this project, it is helpful to understand a few other contextual notes that provided opportunities and challenges. Several factors, summarized next, make the ministry context of the Denton campus unique among the other campuses of The Village.

First, Denton is a college town. The Denton campus property is directly across the street from the fourth largest university in Texas, The University of North Texas, which boasts an enrollment of approximately 30,000 undergraduate students. Texas Women's University, a school with approximately 15,000 students, is less than two miles away from the Denton campus property, as well. The Denton campus is uniquely positioned to minister to this college student population. Since its inception, God has been gracious to bring many college students into the weekend services and the membership of the Denton campus. The campus has been the beneficiary of the faith, service, zeal, and creativity of these students. They are an integral part of the DNA and mission of the Denton campus.

With that said, college students remain a transient group. There is a revolving door of students coming and going in any college town. Churches or campuses with a large number of college students will undoubtedly feel the effects of this reality within their congregations. College students, at least undergraduates, are also typically young. The transience and youthfulness of our city and our campus is a unique contextual reality in Denton.

Second, the Denton campus was the first campus of The Village Church. When the campus launched, The Village ventured into multi-site through the experience. The campus was not the result of a short or long-term multi-site philosophy. Rather, the multi-site philosophy of The Village was a result of the campus. In essence, the Denton campus and its staff were forced to figure multi-site out along the way.

The organizational complexities of multi-site encountered by the Denton campus staff in the early days, although fatiguing at times, informed and shaped the framework for multi-site The Village would come to embrace. However, this multi-site philosophy

would neither be crystallized nor formalized until The Village added another campus in 2009. The Denton campus endured two years of multi-site fuzziness, something unique among the campuses.

Lastly, the Denton campus faced unique challenges related to its staff in the early stages. As the first of its kind, there was little clarity about what staffing should look like for a new campus. In hindsight, we initially hired too many in the face of this uncertainty. Additionally, most of the staff members hired for the campus were either young in age or ministry experience, or both. I was also afforded the opportunity to select only one of the staff members for the campus. The Village's executive team chose the rest. I actually met some staff members for the first time during a Sunday service.

Through all these unique challenges and complexities, God was abundantly gracious to the Denton campus and staff. The transience of the campus challenged us to cast clearer vision for the students. Doing so, I frequently encouraged the students to leverage their short time in Denton to join the church in serving the city and invited them to consider putting down roots in Denton in order to be a part of the church after their graduation. The impending transition of those destined to leave after their studies has kept before the staff and other members of the campus the urgency of their calling: to equip disciples and send them to the nations. It has helped create a culture of focused discipleship and perpetual sending among the body.

Rather than creating a hindrance for the campus, the complexities created by a lack of multi-site philosophy and an un-experienced staff actually unified the staff and increased our sense of dependence on God and one another. It bound the young staff and, by implication, the young campus together in deep ways. Being thrown into the deep end buoyed the unity and ownership of the staff and campus, compelled the staff to mature more quickly, and created the very culture and campus identity that prepared the campus to be a local church.

Rationale

A recent survey highlights a trend among evangelical churches in North America:

> The multisite movement is booming across the continent... Multisite churches touch 5 million people weekly through congregations of all sizes. Their number includes many of North America's largest, most visible, and most influential churches: 89% of multisite churches are over 500 in current attendance, 72% are over 1,000, 20% are over 5,000, and 8% are over 10,000.[12]

The multi-site church movement seems to be a philosophy of ministry here to stay.

Amid the flurry, questions linger about the long-term trajectory of the multi-site movement.[13] Like all churches, multi-site congregations will, in due time, be compelled to consider the long-term vision, strategy, and sustainability of their multi-site model. Since the multi-site church movement is still a recent phenomenon, few multi-site churches have been pushed to consider or answer these questions.[14] Even fewer have been forced to implement answers to such questions. This is particularly true of multi-site churches whose ministry is heavily unified around the teaching ministry of a uniquely gifted pastor. Many of the uniquely gifted pastors who lead multi-site churches are still young men in the prime of their ministry. Therefore, few multi-site churches have been compelled to consider succession plans for their pastor or their multi-site model.[15] We

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[12]Warren Bird, "Leadership Network/Generis Multisite Church Scorecard Faster Growth, More New Believers and Greater Lay Participation," 2, accessed July 14, 2015, http://leadnet.org/wp-content/uploads/2014/03/2014_LN_Generis_Multisite_Church_Scorecard_Report_v2.pdf. For further information about the growth of the multisite church movement, also see Warren Bird and Kristin Walters, "Multisite Is Multiplying: Survey Identifies Leading Practices and Confirms New Developments in the Movement's Expansion," accessed July 14, 2015, http://www.willmancini.com/wp-content/uploads/2011/01/LN_multi-site_report.pdf.

[13]For an introductory article on the subject that outlines the general conversation around multi-site and its trajectory, see Bob Smietana, "Flip This Church," *Christianity Today* 59, no. 5 (2015): 42.

[14]Bird reports, "The typical multisite church is just four years into the process. The 'oldest' church in our survey had been multisite for 23 years, but an impressive 60% of the survey participants have been multisite less than five years. Average (median) for all survey participants is four years as a multisite church. This affirms the newness and youth of the movement." Bird, "Leadership Network., 7.

[15]A notable exception to this statement occurred during the writing of this project. Mark Driscoll, the pastor of Mars Hill Church in Seattle, resigned on October 14, 2015. His resignation highlighted the need for a conversation about succession and multisite. For an introduction to this

have not yet seen the first generation of succession in multi-site churches, but every day draws us closer. As more and more multi-site churches continue to be established, the need for a vision and plan to lead and prepare these churches into the next generation becomes more pressing and crucial.

There will undoubtedly be various options for multi-site churches to pursue once they are provoked to make decisions about pastoral succession and the long-term direction of their church. This project, and the transition model it provides, serves The Village Church and other multi-site churches by providing clarity about how to lead toward the particular long-term vision that The Village has chosen for multi-site: transitioning campuses into local churches. This project models one strategy that multi-site churches can pursue as they seek to make succession and other long-term plans for their church.

This project also helps The Village Church, and any other multi-site churches that decide to leverage multi-site campuses to plant churches, to know how to develop their campus pastors into lead pastors. Without a doubt, the campus pastor role is significant at any multi-site church regardless of the job description or long-term plan for their campus. However, for multi-site churches that desire to eventually transition their campuses into local churches, the role of the campus pastor and the importance of his pastoral and leadership development become one of the most important and crucial areas of focus for the church. This project serves churches by helping outline and give shape to the unique ways that campus pastors can be equipped and prepared along the way to be lead pastors.

Even more, this project serves the campus pastors at The Village Church and other churches by giving them a model for how they can intentionally prepare and develop the leaders and members at their campuses to transition into a local, autonomous church.

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conversation and how Driscoll's resignation fits into the larger conversation about multisite churches and their long-term trajectory, see Smietana, "Flip This Church," 42.

Once a multi-site church, particularly its campus pastors, has clarity about the future vision for their campuses to become local churches, it will need a grid or a model to help develop pastoral leaders and lead members at their campus toward that vision. A model will help equip them with particular methods and practices for developing and leading others toward readiness to transition into a local church. This project helps campus pastors learn from the successes and failures of another that has gone before them.

As more and more multi-site churches continue to be established, each heading inevitably toward pastoral succession, the need for a vision and plan to lead and prepare these churches into the next generation becomes more pressing and crucial. This project is meant to help serve multi-site churches, particularly The Village Church, toward this end.

Definitions

The following definitions and key terms are used in this ministry project.

Multi-site church. *The Multi-Site Church Revolution* defines the term multi-site church as "one church meeting in multiple locations—different rooms on the same campus, different locations in the same region, or in some instances, different cities, states, or nations. A multi-site church shares a common vision, budget, leadership and board."[16] While there are churches that consider themselves multi-site and define other campuses as internet campuses or other worship venues in the same building, for the purpose of this project, the focus is primarily on churches that have multiple locations.[17]

Campus pastor. Depending on the multi-site structure and philosophy of ministry, different multi-site churches define a campus pastor differently. Chris Kouba

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[16]Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2009), 18.

[17]Christopher Barton Kouba, "Role of the Campus Pastor: Responsibilities and Practices in Multisite Churches" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 18–19.

defines a campus pastor as "the person giving oversight, leadership, and responsibility for the ministry, pastoral care, and staff of a multisite campus."[18]

Church planting. *Introduction to Global Missions* provides a helpful definition of *church planting*: "Evangelism leading to new congregations among unreached people groups, population segments, and communities."[19]

Lead pastor. A lead pastor[20] is a particular elder from the elder body[21] of a local church set aside, supported, and entrusted by the elders with the primary teaching responsibility in the church.[22] For the purpose of this project, a distinction between a lead pastor and a campus pastor further clarifies the difference between an autonomous church and a campus. Though there is some overlap in the two roles, this definition assumes the two are different. A campus will not and cannot transition into a local church without the development and appointment of the campus pastor into the role of a lead pastor.

Local church. The Charleston Association gives the following definition for a local church:

> A particular gospel church consists of a company of saints incorporated by a special covenant into one distinct body, and meeting together in one place, for the enjoyment of fellowship with each other and with Christ their head, in all his institutions, to their mutual edification and the glory of God through the Spirit.[23]

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[18]Kouba, "Role of the Campus Pastor," 18.

[19]Zane Pratt, M. David Sills, and Jeff Walters, *Introduction to Global Missions* (Nashville: B & H, 2014), 215.

[20]Lead pastor is a relatively new term used to describe this particular role and function within a local church. Baptists have historically used the title senior pastor. The Village Church uses lead pastor, so I use this title for alignment and consistency with our church's titles.

[21]This definition assumes a plurality of elders exists within the local church.

[22]Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B & H, 2012), 59.

[23]Charleston Association, *A Summary of Church Discipline* (Charleston, SC: David Bruce, 1774), § 1.1, quoted in Mark Dever, *Polity: Biblical Arguments on How to Conduct Church Life* (Washington, DC: Center for Church Reform, 2001), 118.

For this project, a local church is highlighted as something fundamentally different than a campus of a multi-site church. Although it contains some of the key elements of a local church, a campus of a multi-site church is not itself a church. In contrast to an autonomous[24] church, a campus is a particular group within—not distinct from—a local church that shares a vision, budget, leadership, and board with the other campuses of that church.

Multi-site campus. For this project, campus refers to a specific and identifiable group of members within a multi-site church who gather and live out their faith together in a particular physical location and ministry context. In a secondary way, campus can also refer to the actual building or ministry context where the identified group meets and lives out their mission.

Limitations and Delimitations

A significant limitation to this project was that much of the transition model presented was retrospective in nature. Most of the ministry vision outlined in this project was created and executed many years ago.

Additionally, this transition model is now being outlined and articulated in light of the newly affirmed vision of The Village Church and its elders to leverage multi-site campuses as a way to plant healthy churches and the recent Denton campus vote affirming the vision to transition the campus into a local, autonomous church. As The Village Church and the Denton Campus functioned for seven years without this vision, the transition model portrayed in this project was initiated not only in the past but also without this vision in mind. However, the providence of God is evident, looking back. In hindsight, it is clear how the Holy Spirit was leading The Village Church in this direction all along, equipping the Denton campus and me, as the campus pastor, for what was

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[24]Autonomous, as I use it here and throughout this project, is not meant to convey self-sufficiency, but rather the freedom to act independently and to self-govern.

ahead and leading me to create and execute a ministry model fit for preparing and transitioning the campus to a local church without me even knowing it.

The delimitation of the project was the pastoral leadership and membership of The Village Church, particularly at the Denton campus. A number of sources and resources have shaped and influenced the transition model, but the model is rooted in the unique and particular work that the Holy Spirit has done among The Village Church and how He has compelled our pastoral leaders and congregation toward the vision to leverage multi-site campuses as a way to plant healthy churches.

Research Methodology

The research process for this project revolved around the elders of The Village Church and the pastoral leaders and members of the Denton campus. The goals of the project were evaluated in light of these three groups.

A number of influences coalesced to shape this transition model. The transformation of a campus into a local church does not happen overnight or through the leadership of one person. It has been years in the making, with God working a myriad of circumstances, discussions, and relationships toward this end. The research gathered during this transition process was primarily internal. Fundamentally, the model presented was derived from reflections on almost a decade of leading and overseeing the spiritual formation of the Denton campus. The knowledge originated from the lessons learned, trials experienced, and fruit borne along the way. Additionally, the conversations and discussions encountered throughout the campus transition on every level—among elders and deacons, between members, and even with those outside of our church—produced a trove of insight.

For this project, I gathered and organized this knowledge in a format that I hope will serve The Village Church for many years to come. The first level questions of *why* and *what* regarding this transition have already been affirmed by our campus leaders and members. The Denton members have overwhelmingly affirmed the vision to

transition our campus into a local, autonomous church. This project sought to answer the next level question, *how,* of transitioning a campus to a local church. The hope was that the model provided in this project provides an initial answer to this question, a starting point that is of great insight and service to the other campuses of The Village Church and their campus pastors in the days and years ahead.

CHAPTER 2

THE MAN: PREPARING THE CAMPUS PASTOR

The transition of a campus into a local church hinges on three critical components: the man, the leadership, and the membership.[1] For a campus to be ready for the transition, these components must be vibrant, starting with the leader of the campus, the campus pastor. Humanly speaking, the campus pastor affects the health and trajectory of a campus more than any other single factor.[2] Without a competent man filled with the conviction to lead, a campus will never be ready to transition into a local church. Beginning with a theological survey of Timothy's pastoral development, this chapter focuses on the pastoral competencies a campus pastor must develop to become a lead pastor and to lead the campus into a transition.

Timothy: A Theology of Pastoral Ministry

One of the most comprehensive pictures of pastoral development in the New Testament is found in the life and ministry of Timothy. In the book of Acts and the letters Paul wrote to him, Timothy blossomed from a young disciple of Jesus to one of the apostle Paul's successors in ministry. The glimpses of his faith and ministry provide a helpful foundation for how a man can develop into a lead pastor.

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[1]Joshua Rice Patterson, "Leveraging the Multi-Site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 36.

[2]See Warren Bird, "Campus Pastor as the Key to Multisite Success," accessed October 5, 2015, http://leadnet.org/campus-pastor-as-key-to-multisite-success/.

Timothy's Calling to Ministry

Although not much is known about Timothy's early life and faith, the correspondence between the apostle Paul and him informs that he was trained in the fear of God from an early age by his Jewish mother, Eunice, and grandmother, Lois (2 Tim 1:5). From Timothy's childhood, these faithful women acquainted him with sacred Scripture and modeled the faith for him (2 Tim 3:14–15).

The apostle Paul met Timothy in the city of Lystra during his second missionary journey (Acts 16:1). By the time Paul discovered him, Timothy had developed a good reputation among his church (Acts 16:2). Paul noticed something in Timothy that compelled him to bring the young man along with him on the mission (Acts 16:3). Timothy's pastoral calling and development began on this trip.[3]

Timothy was immersed in the work of ministry as he followed and assisted Paul and Silas. Though the book of Acts provides a summary of the things Timothy saw, we are only left to imagine the lessons he learned and the commentary the young man received from Paul and Silas along the way. Undoubtedly, being plunged into such experiences caused Timothy to grow and develop quickly in his ministerial calling.

Early into the journey, Paul left Timothy with Silas, providing him the first of many opportunities to step up and take on more responsibility (Acts 17:14). Paul also gave Timothy special assignments along the way (Acts 19:22) and entrusted to him more and more leadership as time passed. He poured into Timothy and worked tirelessly to raise him up in the ministry. As the years unfolded, Timothy grew into one of Paul's most trusted and faithful co-workers.

Seeing Timothy as more than a fellow worker (Rom 16:21; 1 Thess 3:2) and brother in Christ (2 Cor 1:1; Col 1:1; 1 Thess 3:2), Paul considered Timothy his beloved

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[3]I recognize there is debate about the particular nature of Timothy's ministry. Was he more akin to a local pastor or an apostolic lieutenant? Engaging this debate is beyond the scope of this project. I use the term pastoral here as an adjective in order to relate his ministry to those who currently serve as pastors without strictly identifying Timothy as a pastor.

and faithful child in the Lord (1 Cor 4:17; 1 Tim 1:18; 2 Tim 1:2). In his personal letters to Timothy, Paul offers a glimpse at Timothy's pastoral development and his own hopeful expectations for how Timothy would continue to grow and flourish in his ministry long after the apostle was gone.

The Letter of 1 Timothy

Paul's first letter to Timothy focuses on instructing Timothy to lead and oversee the church in Ephesus. As one of his special assignments, Paul left Timothy in Ephesus to confront false teachers who were undoing the church as a viable Christian alternative for that city.[4] It was an unenviable task. Although Timothy was in his early thirties[5] and still relatively young by the world's standards, Paul believed he was up to the pastoral challenge. He wrote the letter to affirm Timothy as his representative in Ephesus and to encourage him in the work.[6] The letter brims with insight for young men hoping to develop the pastoral backbone and skill necessary to lead a local church.

One of the overarching themes emerging from the letter is that a pastor's convictions, calling, character, and competency are foundational in order to "wage the good warfare" (1:18) and "fight the good fight" (6:12) of the Christian life and ministry. Although most of the letter is filled with instructions about how to order the church in Ephesus in a way that promotes godly living among the congregation,[7] three passages directly address the nature of pastoral ministry and how a man can grow in leading a local church.

[4]Gordon D. Fee, *1 and 2 Timothy, Titus*, The New International Biblical Commentary (Peabody, MA: Hendrickson, 1988), 2.

[5]John Stott, *Guard the Truth: The Message of 1 Timothy & Titus*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1996), 37.

[6]Hayne P. Griffin and Thomas D. Lea, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 43.

[7]Fee, *1 and 2 Timothy, Titus*, 10.

Conviction and calling. Paul begins the letter with a personal address and charge to Timothy, exhorting him to remember the ultimate aim in his pastoral work: "Love that issues from a pure heart and a good conscience and a sincere faith" (1:5). Reminding Timothy of his foundation for accomplishing this charge, Paul urges him to remember "the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith" (1:18–19). This is how Paul opens the letter. Before he gives directions about what Timothy is to do in his ministry, he begins with what is more urgent. He reminds Timothy of his calling to ministry and urges him to hold tightly to the convictions of his faith. Paul believes that Timothy's sound doctrine and calling to the work, a call validated by the gift of the Spirit and through the prophecies made about him,[8] will empower Timothy for the grueling job in front of him. Without steadfastness in his doctrinal convictions and confidence in his calling, Paul understands that Timothy's faith and ministry will be shipwrecked. This is how he opens this personal correspondence to his son in the faith.

Paul ends the letter in a similar way. Alluding to how Timothy's convictions and calling should shape and characterize his lifestyle, Paul admonishes Timothy to flee the temptations and enticements of his flesh: "Fight the good fight of faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses" (6:12–14). A few sentences later, Paul ends the letter by pleading, "O Timothy, guard the deposit entrusted to you" (6:20). It is noteworthy that Paul ends the letter the same way he begins it, impressing upon Timothy that his conviction, made visible in his good confession, is paramount to his pastoral duties in Ephesus.[9]

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[8]Fee, *1 and 2 Timothy, Titus*, 58.

[9]Platt, Akin, and Merida assert, "Paul returns to the exhortation he began with, and the theme he had touched on throughout the letter—hold fast to the truth of the gospel." David Platt, Daniel L. Akin,

The two bookends of Paul's letter provide significant insight into the pillars of pastoral ministry and a pastor's doctrinal convictions and spiritual calling to the work. As he expresses to Timothy how he should faithfully carry out his pastoral ministry in Ephesus, Paul insists that remembering, keeping, and guarding the confession of his faith and assurance of his calling are of first importance. His angst for Timothy to internalize this is clear by the way he begins and concludes his letter. Yet, Paul also makes plain to Timothy that he will need more than a constant remembrance of his convictions and calling to fulfill his ministry. Timothy will need to build on this foundation, starting with his character and competency.

Character and competency. In one of the most memorable passages on the work of pastoral ministry in all scripture, Paul sheds additional light on the nature of pastoral development:

> If you put these things (the previous instructions) before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. Have nothing to do with irreverent, silly myths. Rather, train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. This saying is trustworthy and deserving of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

> Command and teach these things. Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers. (1 Tim 4:6–16)

In these verses, Paul reiterates the necessity for Timothy to train himself in the "words of faith and of the good doctrine" that he has followed (4:6). Paul also echoes his earlier warning to "not neglect the gift" (4:14) that God has given to Timothy. This is

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and Tony Merida, *Exalting Jesus in 1 & 2 Timothy and Titus*, Christ-Centered Exposition Commentary (Nashville: B & H, 2013), 129.

another reference to Timothy's clear and objective calling into the work of ministry. In the passage, like the other two, one sees clearly that Paul expects Timothy's convictions and calling to be the bedrock of his pastoral ministry.

However, there is more in this passage. The thrust of the passage is an admonishment for Timothy's conviction and calling to shape his two primary ministries: his lifestyle and his teaching. Theologian Gordon Fee explains that this passage "makes it plain that Paul thereby wants Timothy to function as a model (vv. 12, 15), both for godly living (v. 12) and for ministry (vv. 13–14)—all for the sake of his hearers."[10] Anchored by his convictions and calling, Timothy was to be a man of impeccable character and notable competence in teaching and modeling the Christian life to those within and outside the church. The mixture of Timothy's lifestyle (vv. 7, 8, 12, 15–16) and his teaching (vv. 6, 11, 13, 15–16), fueled and informed by his convictions and calling, are the actual work of pastoral ministry to which Timothy was to devote himself.

In summary, Paul's first letter to Timothy shows that the fountainhead of pastoral ministry and development is an individual's convictions and calling. What a pastor believes and what God has gifted and called him to do are the pillars of his ministry and leadership. The letter also displays that a man who has truly become a Christian and been genuinely set apart and equipped by God for the work of pastoral ministry will inevitably have a character of life and competency of teaching that reflects these realities. Conviction and calling lead to ongoing, persistent growth, godly character, and competence in heralding and modeling the Christian faith.

The Letter of 2 Timothy

Paul's second letter to Timothy is more personal than his first. Although Paul remains concerned about many of the same problems among the church in Ephesus, this letter takes on a completely different tone than the initial one. Much of this is explained

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[10]Fee, *1 and 2 Timothy, Titus*, 102.

by the fact that Paul's personal situation has changed drastically since he last wrote. By the time Paul pens his second letter to Timothy, he is in prison awaiting his execution. His imminent death overshadows and shades his last correspondence with him. Fee expounds,

> In a sense it is a kind of last will and testament, a "passing of the mantle." In contrast to 1 Timothy, 2 Timothy is intensely personal, recalling their earliest days together (3:10–11; cf. 1:3–5) and, above all, appealing to Timothy's abiding loyalty—to the gospel, to Paul himself, to his own calling (1:6–14; 2:1–13; 3:10–4:5).[11]

Paul exposes his heart in this letter. Thomas Lea and Hayne P. Griffin explain, "Paul focused his interest on Timothy. This is a personal word to a beloved follower."[12] His words provide a picture of his dying hopes for his son in the faith. The letter is a vulnerable summary of how Paul hopes Timothy will persevere in the work of ministry and commend his faith to the next generation.

Conviction and calling. Although different in tone, Paul's words of exhortation in this second letter are strikingly similar to what has been summarized from the first. Paul repeats what he previously wrote by reminding Timothy that his convictions and calling are the basis for his perseverance in ministry: "I am reminded of your sincere faith. . . . For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control" (1:5, 6–7).

Timothy's "sincere faith" (1:5) and "the gift of God" (1:6) were the starting point for his ministry. Timothy was to hold to the sincere convictions of his faith and "fan into flame" the gifts of his calling. Paul looks to himself as the model for what it looks like for Timothy to do this. He exhorts, "Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit,

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[11]Fee, *1 and 2 Timothy, Titus*, 13.

[12]Griffin and Lea, *1, 2 Timothy, Titus*, 44.

guard the good deposit entrusted to you" (1:13–14).

Paul hopes and expects for Timothy to learn the most important thing about pastoral ministry from his own example: sound doctrine leads to sound faith and love. This is the pattern he wants Timothy to follow. Just as he did in his first letter, Paul follows these foundational words by reminding and warning Timothy of what happens to those who neglect to build their lives and ministry around their convictions and calling: They abandon the faith and turn away from their co-workers (1:15). Paul does not want this for Timothy.

Later on in the letter, Paul reiterates his hope that Timothy will follow after his example and build his ministry upon his convictions and calling:

> You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me . . . continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. (3:10–11, 14–15)

With his death near, Paul's primary angst for Timothy is the same: that he perseveres in his faith and ministry by holding fast to his convictions and remembering his calling. It seems that Paul cannot repeat these fundamentals enough to his protégé.

Character and competency. Yet, as with the first letter, Paul makes clear his desire for Timothy to do more than simply hold to his belief and remember his calling. Timothy has been called and gifted in order to teach and model his convictions to others. In other words, Paul says, "What you have heard from me in the presence of many witnesses, entrust to faithful men who will be able to teach others also" (2:2). It is here that one begins to see Paul's strategy for maturing the church.[13] Jack Barensten explains,

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[13]Fee suggests that part of Paul's desire for Timothy to entrust the message to others was so that Timothy could more quickly leave Ephesus to come to Paul's side. If this is the case, what Paul is encouraging here is more than a simple ministry model. It is also the way the church is brought to maturity more quickly. Fee, *1 and 2 Timothy, Titus*, 13.

Leaders were to become the champions of the foundational beliefs and values of the communities, implying that their function centered on the communication of these beliefs and the modeling of these values, which makes them key proponents of the group's ideology.[14]

Paul has poured his life into Timothy. He now expects Timothy to make the same deposit into others. The work of ministry is about imbedding convictions and character into the lives of others so that they might turn and do the same. This work of multiplication is what Timothy was called to do. As he neared death, Paul hoped that his own ministry would advance through Timothy's faithful and intentional deposits into others.

And, as in the first letter, Paul conveys that Timothy is to do this work primarily by both modeling godly character and competently teaching the Word of truth. Two passages in the letter make this clear. The first is found in 2 Timothy 2:

> Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. . . . So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. (2:14–17, 22–26)

Timothy is to model (2:15–16, 22–25) and teach (2:14–15, 24–25) the Christian life to those in (2:14) and outside of the church (2:25).[15] In order for Timothy to do this, he must be growing in godly character and developing competency in proclamation. The hope is that God, through Timothy's lifestyle and teaching, would grant and lead people, especially those opposing his life and message, to repentance (2:25–26).

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[14]Jack Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus* (Eugene, OR: Pickwick, 2011), 310.

[15]As Fee notes, "Paul wants Timothy to model a kind of teaching that will not simply refute error and save his hearers but that will also be used by God to rescue those who have already been entangled in the false teaching." Fee, *1 and 2 Timothy, Titus*, 266.

The last charge from Paul to Timothy conveys the same hope. It is found at the end of the letter. Paul writes,

> I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. (4:1–6)

Again, one see Paul's vision for Timothy to fulfill the work of ministry through a mixture of his patient, sober-minded, and steadfast character and his steady, diligent, competent preaching and teaching. Lea and Griffin explain, "Timothy was to 'discharge all the duties' of his ministry by filling his work to the brim with those tasks on which Paul had urged him to focus."[16] John MacArthur states, "That which he [Timothy] was to carefully guard he also was to carefully teach."[17] Again and again, the task Paul had given him was to model and teach the life of faith in the hope that others might be saved.

Conclusion

Timothy's life and ministry provides invaluable insights into the nature of pastoral ministry and development. One learns from Paul's letters to Timothy that the foundation for pastoral ministry is a man's conviction and faith that the gospel of Jesus Christ is true and his Spirit-empowered calling to do the work of ministry. Inevitably, a genuine faith in the gospel and calling to ministry transform a man's character and provide him the foundational competence necessary to lead and teach others. Pastoral development happens through guarding convictions, remembering calling, growing in character, and strengthening competency. Beyond personal faithfulness and perseverance, the hope of such pastoral development is a competent ministry of modeling and teaching

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[16]Lea and Griffin, *1, 2 Timothy, Titus*, 246.

[17]John MacArthur, *2 Timothy*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1994), 41.

that increases the man's credibility among those inside and outside the church in such a way that it leads them to saving faith. Disciples are made when this work of ministry is fulfilled and perpetuated into the next generation.

A Philosophy of Pastoral Development

Paul's letters to Timothy provide pastors a clear template for the work of ministry. Although the assignment and context of pastors today is different than Timothy's, Paul's instructions remain fundamental to the nature and function of pastoral leadership. A campus pastor preparing for the role of a lead pastor is served well by these instructions to Timothy, ordering his life and ministry in light of them. A campus pastor's convictions, calling,[18] character, and competency[19] are the key indicators he must "keep a close watch on" and "persist in" (1 Tim 4:16) as he prepares to be a lead pastor. The rest of this chapter provides a model for developing one of these indicators, the campus pastor's competency.[20]

Developing Pastoral Competence

Competency is the pastoral skill that helps equip one to lead a local church. Pastor and theologian Tim Keller explains the significance of competency for a pastor

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[18]Patterson's D.Min. project combines conviction and calling into one indicator, *calling*. In his explanation, he distinguishes between the general call to faith in the gospel experienced by all Christians, what I have listed as conviction, and the specific call to pastoral ministry that some Christians experience. Due to the way that Paul clearly distinguishes between Timothy's conviction and faith in the gospel and his calling to ministry, I have added conviction to my list of indicators and kept it separate from calling, diverging from Patterson.

[19]Patterson's D.Min. project also lists capacity and chemistry as key indicators of a campus pastor's readiness to lead a campus transition. Although I affirm with Patterson that capacity and chemistry are wise and helpful factors to consider with a campus pastor, Paul does not explicitly mention either of these in his letters to Timothy. Therefore, I have decided to not include these factors. For more on the indicators of capacity and chemistry, see Patterson, "Leveraging the Multi-Site Church Approach," 49–53.

[20]For the rest of the project, I assume that the campus pastor has the biblical convictions, calling, and character that qualify him to lead a local church. I also assume, following Patterson's outline, that the campus pastor has the capacity to be a lead pastor and fits the chemistry of the church. For a more robust explanation of the importance and evidence of these other indicators, see his explanation: Patterson, "Leveraging the Multi-Site Church Approach," 37–43.

and his congregation:

> Paul spoke of the pastoral nurture of a congregation as a form of gardening. He told the Corinthian Christians they were "God's field" in which some ministers planted, some watered, and some reaped (1 Cor 3:9). The gardening metaphor shows that both success and faithfulness by themselves are insufficient criteria for evaluating ministry. Gardeners must be faithful in their work, but they must also be skillful, or the garden will fail.[21]

If a campus pastor is to become a lead pastor, he must develop pastoral skill. In particular, a campus pastor must focus on developing three areas of pastoral competence: theological competence, communication competence, and leadership competence.[22] Developing skill in these areas will help prepare the campus pastor to be a lead pastor.

Theological Competence

The foundation of competence is knowledge. Pope Gregory I asserts, "No one presumes to teach an art that he has not first mastered through study."[23] The pastoral skill necessary to be a lead pastor starts with theological competence, and the foundation of theological competence is a robust knowledge and understanding of God and His gospel as revealed in Scripture.

Theological Knowledge

Knowing God begins with a man's convictions about the gospel of Jesus Christ (John 8:32; 14:1–21; 18:33–40). However, as Paul told Timothy, the pastoral leader is called not merely to understand and believe the essential doctrines of faith.[24] He is

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[21]Timothy Keller, *Center Church* (Grand Rapids: Zondervan, 2012), 13.

[22]I follow Patterson's general categories here; see Patterson, "Leveraging the Multi-Site Church Approach," 47–49.

[23]Gregory the Great, *The Book of Pastoral Care*, trans. George Demacopoulos (Yonkers, NY: St. Vladimir's Seminary Press, 2007), 29.

[24]Again, I am assuming here and throughout that campus pastors have personal conviction about the essential doctrines of the Christian faith. The purpose of this section is not to delve into the various doctrines of the faith a campus pastor must believe and grow in. Rather, this section is committed to outlining a plan for how he can nurture the type of growth in theological knowledge that leads to one

entrusted and charged with "rightly handling the word of truth" (2 Tim 2:15).[25] Handling and teaching the Word with such proficiency requires more than conviction; it demands a growing knowledge of the Word and the God of the Word.

Personal devotion. Theological knowledge starts in one's personal life of devotion. Although basic, the "quiet time" of personal Scripture study and prayer is something often neglected by pastors. Unless they are deflected, the urgent tasks and responsibilities of ministry can easily crowd out the most basic and important responsibilities of the pastorate. Thus, campus pastors must vigilantly guard against this temptation.

Also, because a campus pastor does not serve as the primary teacher or preacher at his campus,[26] the lack of responsibility in these areas can lead to the neglect of diligent Scripture study. A benefit of laboring in the ministry of preaching and teaching (1 Tim 5:17) is that it naturally compels pastors to immerse themselves in the study of Scripture and other theological resources.[27] Campus pastors often do not have the benefit of this built-in accountability. Thus, they must be all the more diligent to create and guard

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being able to model and teach the Christian faith with increasing skill and authority.

[25]See also 1 Tim 3:2 and Titus 1:9.

[26]This statement is written with the assumption that preparing for and delivering sermons is not the primary responsibility of a campus pastor. The primary responsibility of campus pastors at The Village Church is not preaching and teaching. I recognize that there are many variations in how often campus pastors preach based on their unique ministry setting and job description. However, Kouba's research indicates that out of all their responsibilities, campus pastors give the least amount of their time to preparing for sermons. Christopher Barton Kouba, "Role of the Campus Pastor: Responsibilities and Practices in Multisite Churches" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 42–43, 46–49. In fact, Kouba states that although 53 percent of campus pastors he surveyed believe preaching and teaching is a spiritual gift of theirs; "only 12% of campus pastors preach every weekend while the majority, 63 percent, never preach or preach less than once a month." Ibid., 43.

[27]On this point, Charles Bridges writes, "While secular occupations have a natural tendency to divert us from God, this holy employ naturally draws us to him. In calling us to the search of the rich mines of Scripture, to heavenly contemplation, and spiritual devotedness, it furnishes the appointed means of salvation for our own souls; so that 'he who watereth is watered also himself.'" Charles Bridges, *The Christian Ministry*, 6th ed. (Public Domain), 21, accessed June 25 2014, https://archive.org/stream/ christianminist03bridgoog#page/n0/mode/2up.

times to devote themselves to personal study of God's Word and prayer (Acts 6:4).

The guarding and growing of a campus pastor's life and doctrine (1 Tim 4:16) begins with the discipline of scheduling and protecting times of study and prayer. A campus pastor's schedule must reflect this priority. It is the starting point for developing theological competence. Yet, more than competence is at stake. According to Paul, a pastor's very faith is at stake (1 Tim 4:16). A lack of personal devotion and study weakens and deteriorates the very foundation that upholds the pastor's ministry.

Theological training. Another avenue for growing in theological knowledge is seminary or some other method of ongoing theological formation. Although pastors have historically completed a season of rigorous and diligent theological study before entering the ministry, many pastors these days, if not most, are bypassing theological training on their way to the pastorate.[28] Though not a biblical pre-requisite for leading a church, some form of ongoing, formalized training remains beneficial for those desiring to model and teach the Christian life.

A good starting place for a campus pastor would be to audit a seminary course and let the path of his continued studies evolve from there. A campus pastor will most likely not have the time and energy to be a full-time student and, in most cases, should not even try. He should, however, chart a course to make sure that he prioritizes ongoing theological formation as he prepares to be a lead pastor.

Formalized theological training forces study in theological subjects that one might naturally neglect. This process rounds out theological understanding and keeps a pastor from settling into a limited wardrobe of themes in thinking, leading, and teaching. Formal training also fosters and induces discipline. There are due dates and tests, papers

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[28]In a national survey, 11,077 congregations from over 120 denominations responded to a series of questions. The survey found that only 45 percent of the "principal leaders" of the congregations who reported have received a master's degree (including M.Div.). Only 18 percent of the principal leaders have received a doctoral degree (including Ph.D. and D.Min.). Faith Communities Today, "Overall Findings 2010," accessed June 25 2014, http://faithcommunitiestoday.org/overall-findings-2010.

and assigned readings designed to further drill down what a pastor is learning that he will not typically impose upon himself. It is impossible, especially in the midst of fulfilling the other responsibilities a campus pastor holds, to complete and do well with such assignments without discipline.

Furthermore, unlike many seminary students, a campus pastor possesses a great opportunity to put into practice and teach to others what he is learning in his studies. Such application of knowledge helps a campus pastor to further internalize the lessons he is learning and keeps his knowledge from puffing up or becoming detached from the real world of pastoral ministry. In this way, formal training may actually be more beneficial and strategic for the campus pastor now that he is leading a campus and preparing to transition it into a local church.

Campus pastors should be diligent to deepen their theological knowledge through ongoing training. Yet, they should remain mindful that the point of their continued education is not about receiving another degree or pursuing a particular title. The purpose is to continue growing in theological knowledge and to foster the discipline, intentionality, and wisdom necessary to rightly study and teach God's Word.

Ecclesiology. As he pursues theological growth through personal devotion and formal training, a campus pastor should make ecclesiology a major focus of his theological study. Without a clear and robust understanding of the nature and mission of the church, especially the local church, it is difficult to lead and serve a church faithfully or strategically. A campus pastor must first develop an understanding of God's design for the local church if he is to understand and fulfill his role as a lead pastor.[29]

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[29]I recognize that a good doctrine of God precedes and shapes a good doctrine of the church. I am not suggesting here that ecclesiology is the most important doctrine a campus pastor can study. However, for the purpose of this project, I have chosen to focus on the necessity of developing a healthy doctrine of the church because I believe pastors and the churches they lead often neglect it more than other doctrines. This is the reason I attempt to demonstrate the importance of a doctrine of the church in preparing for a campus transition throughout this project.

Sadly, even many seminaries spend little time equipping young men called to ministry with a robust theological understanding of the church. The ecclesiology requirement of many schools consists of a mere lecture within a systematic theology course. Classes devoted fully to ecclesiology are often electives and not required for students to graduate. Therefore, even pastors with formal education have not been provoked to think much about the church. Thus, many pastors unknowingly carry a misshapen and sagging vision of the church into their ministry that is informed more by pragmatism and organizational theory than Scripture. Though seemingly inconsequential, this can be disastrous. In *The Church and the Surprising Offense of God's Love*, Jonathan Leeman aptly explains the damaging implications of a wasteland of ecclesiological thought among pastors:

> The pragmatism that has reigned in American churches at least since the twentieth century, especially since the advent of (Donald McGavran-like) church-growth thinking in the middle of the last century, has left our understanding of the church itself fairly doctrine-less, principle-less, and structure-less. It almost as if the wind currents of pragmatism and the barometric pressure of postmodernism came together with the temperature drop of evangelical "essentialism" (the evangelical knack for discarding any doctrine not regarded as essential for salvation) in order to produce the "perfect storm," a storm that left a decimated ability to think seriously and freshly about the local church in its trail.[30]

Thankfully, there has been a resurgence of study and discussion about the local church on various fronts. God is raising up theologians like Leeman and others to help a new generation of pastors think carefully and theologically about the church. As a campus pastor prepares to lead a local church, he must make the most of these resources and develop a healthy understanding of God's vision for the local church and how it shapes his role and calling as a lead pastor.

Find a mentor. A final way a campus pastor can grow in theological knowledge is to pursue and submit himself to a particular teacher who can oversee and

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[30]Jonathan Leeman, *The Church and the Surprising Offense of God's Love: Reintroducing the Doctrines of Church Membership and Discipline* (Wheaton, IL: Crossway, 2010), 31.

guide his life and doctrine. Just as Timothy followed Paul's teaching *and* conduct (2 Tim 3:10), the campus pastor will benefit greatly from pursuing theological instruction and modeling from a godly sage who can share his experience, wisdom, and knowledge.

Pursuing and submitting to a theological teacher means more than reading every book and blog written by a particular pastor or author. It goes beyond following theological heroes or gurus on Twitter or taking one of their classes in seminary. These approaches may all prove helpful, but to be guided theologically denotes personal relationship. It means identifying a particular man, establishing relationship with him, and submitting theological development—in thought and life— to his guidance, counsel, and care over a prolonged period of time.

From day one, a campus pastor should pray for and seek out a man or two who can serve in this role in his life.[31] Preferably, this person would be someone who not only has a deeper theological knowledge than the campus pastor, but who also serves or has served as a campus pastor or lead pastor. Pastoral experience helps ensure that the teacher is able to add to the campus pastor's theological knowledge but also connect that knowledge with the daily work and life of a pastor.

As with theological study, the relationship with the teacher can work itself out formally or informally. However, the more intentional and accountable the relationship is in terms of its aims and structure, the more likely a campus pastor will glean from it. Once the campus pastor has identified a teacher, he should sit down with him and forge clarity about the intent and hope of the relationship. The campus pastor should make explicit that he is looking for a mentor who can develop his pastoral competency while also nurturing the convictions, character, and calling that undergird it.

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[31]A campus pastor should not feel restricted to only having one theological teacher. By God's grace, some may find one person that can provide all of these functions, as Paul did for Timothy. Others, if not most, will need to find these functions through the instruction and mentorship of numerous men.

Pastoral skill begins with theological knowledge. To develop the theological competence needed to be a lead pastor, a campus pastor must devote himself to ongoing theological formation. Although not yet commissioned to preach and teach weekly, he must commit himself to prioritizing an ongoing study—informal and formal—of God's Word and other theological resources. He should also seek out a theological mentor to oversee and be a model for development. A campus pastor's preparation to become a lead pastor must be characterized by a hunger and thirst for knowing God and His Word more deeply.

Contextual Knowledge

In addition to theological knowledge, a campus pastor striving to develop his theological competency must acquire knowledge of the context in which he ministers. Although not as foundational to the work of ministry as theological knowledge, contextual knowledge is critical in order for a lead pastor to skillfully minister to the people he has been set apart by God to equip and reach.

As Tim Keller explains, developing knowledge of context means

> to understand, and, as much as possible, identify with your listeners, the people you are seeking to reach. This begins with a diligent (and never-ending) effort to become as fluent in their social, linguistic, and cultural reality as possible. It involves learning to express people's hopes, objections, fears, and beliefs so well that they feel as though they could not express them better themselves.[32]

Developing contextual knowledge means seeking to know and understand the people he ministers to. Fundamentally, this knowledge consists of pursuing a deep understanding of the people who make up the church God entrusted the campus pastor to oversee. Yet, it also includes knowing and understanding those he hopes to reach with the gospel outside the church.

Move into the neighborhood. An ideal way for a campus pastor to develop contextual understanding is to move into the neighborhood where his congregation

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[32]Keller, *Center Church*, 120.

meets.[33] This process will submerge the campus pastor in his ministry context, which will serve to foster, if only intuitively, a constant awareness and growing understanding of his neighbors. It will also give the campus pastor a unique permission to speak to his context. It helps the congregation see his commitment to the church and her mission and provides a unique witness to non-Christians in the neighborhood. As time passes, a campus pastor's address will become a stamp of contextual authenticity and authority to those in the church and community.

Build relationships. Once a campus pastor moves into the neighborhood,[34] he will then need to intentionally study his context. Although living in the neighborhood provides the most fertile soil for understanding those whom the pastor shepherds and hopes to reach, contextualization does not happen by osmosis. Like theological knowledge, contextual knowledge takes place through diligent and disciplined study. It is learned. Without a doubt, the most important source for a campus pastor's contextual knowledge will be the hours spent in close relationships with people, listening to them carefully.[35]

The church serves as an obvious starting point for building relationships. Establishing relationships with members of the congregation is not only a pastoral charge; it is also a simple and helpful way to understand ministry context. In the first year of a campus, a campus pastor should load his calendar with meetings with members of the church. In addition to getting to know the testimonies and prayer requests of the members of the campus so that he and the other leaders can faithfully oversee and care for them, he should also use the meetings to gain knowledge about his context. In the natural course of

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[33]Moving into the neighborhood may not always be possible for an assortment of good reasons. This sentence and paragraph are not meant to suggest that genuine faithfulness in gaining contextual knowledge is impossible without living in the context. It is simply meant to convey that contextual knowledge is more naturally and easily gained by living in the immediate context where one ministers.

[34]Again, the following steps can be taken regardless of where one lives. However, living in the ministry context is a significant and ever present aid to such study.

[35]Keller, *Center Church*, 121.

serving the church through pastoral oversight and care, the church will act as a primary source for contextual insight. The members of the church will help the pastor gain a fluency and intuition in knowing how to lead the church and engage his neighbors.

Another natural group in which the campus pastor can build relationships is his neighbors, including his physical neighbors as well as those who do not live next door but work, eat, entertain, and live in the area. A campus pastor should use his dinner table as a tool to build relationships with various kinds of lost people in his ministry setting, involving himself in their hopes, concerns, and deepest values. Besides his dinner table, the campus pastor should also find a hub of local culture where he can spend inordinate hours in the early days of the campus meeting and studying the diverse groups of people that constitute his ministry field. Being among the people will further help him find the pulse of his neighbors and gain insight into the various subcultures and people groups who need to be engaged with the gospel.

Alongside his church and neighbors, a final group that a campus pastor ought to seek out in order to expand his contextual knowledge is the leadership of his context. This group includes local politicians, heroes, business owners, administrators, educators, non-profit directors, pastors, and subculture figureheads.[36] A campus pastor should schedule one or two time slots in his weekly calendar to meet with these leaders in order to deepen his understanding of the history, values, fears and hopes of the people in his context.

Engage news and events. Keeping up with the local news will also deepen a campus pastor's contextual knowledge. A campus pastor should read the local newspaper. If he lives near a college campus, it will help him to keep up with the headlines from the campus paper, as well. The local news helps a pastor know the current politics, frustrations,

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[36]For a great introduction and helpful insight to why prioritizing these meetings is helpful and how to go about it strategically, see Ray Bakke, *The Urban Christian: Effective Ministry in Today's Urban World* (Downers Grove, IL: InterVarsity, 1987).

and celebrations in their context. It can provide insight into particular people that would be beneficial to meet with or send an encouraging email or letter to. Staying on top of the headlines also keeps the campus pastor in touch with the long-term needs of his context so that he can lead the church to pray about these needs and seek to meet them.

Last, a campus pastor seeking to gain contextual knowledge should involve himself in as many contextual events, celebrations, and activities that he can. For instance, when possible, he should be present at the city or neighborhood's Fourth of July parade. He should attend the Christmas tree lighting and local concerts and sporting events. Even more, a campus pastor should initiate ways to steward such events to create additional opportunities to build relationships with his neighbors. For example, if there is a neighborhood Memorial Day cookout, he can offer to host the celebration at his house. Beyond providing glimpses into the deepest held values of the campus pastor's neighbors, these events also offer more common ground to build relationships with people coming from different worldviews and to serve as an evangelistic example to the church.

Although necessary at all stages of a campus, a campus pastor's knowledge of his context becomes even more crucial when the campus pastor transitions into the role of a lead pastor. Contextualization helps drive a healthy vision to transition a campus into a church. Thus, a campus pastor's ability to contextualize is paramount to a healthy transition. To communicate to the church and non-Christian neighbors effectively and winsomely, a campus pastor must understand how the biblical text that he is preaching on affirms, confronts, and transforms various beliefs and values of the context he lives in.

A pastor's long-term presence[37] and loving interaction with people in the community also builds trust and rapport among those in his ministry context. Perhaps most importantly, it models for the church how to lovingly interact with neighbors in the

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[37]For an introduction to the significance of a pastor and the church he leads being a faithful presence in the community, see James Davidson Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010).

hope that God will, as Paul told Timothy, grant them repentance leading to a knowledge of the truth (2 Tim 2:24–26). The contextual knowledge a campus pastor gains through intentional relationships and study will equip him to better equip the saints to understand, challenge, and confront the dominant worldviews and belief systems of their neighbors as clearly and winsomely as possible with the gospel message.

As the campus grows, a campus pastor will be able to spend less time building relationships in the community and developing contextual knowledge.[38] However, a campus pastor should make the most of the time he has as a campus pastor, particularly in the early days of a campus, when he does not hold the responsibility to spend the majority of his hours preparing to preach. Contextual knowledge is a significant aspect of a campus pastor preparing to become a lead pastor.

To summarize, theological competence is developed through theological knowledge and contextual knowledge. Both allow the campus pastor to gain discernment and fluency in these areas, which provide him with the understanding and insight necessary to minister skillfully. Most importantly, the combination of theological and contextual knowledge equips the campus pastor with the theological competency he needs to preach and live in a way, as John Stott once wrote, that builds a bridge between the "two worlds" of Scripture and contemporary society.[39]

Communication Competence

Theological competency is not an end in itself. The campus pastor pursues theological competency because it is foundational in developing the other aptitudes he needs to lead a local church. One of the most essential skills is communication. Albert R. Mohler writes,

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[38]See Kouba, "Role of the Campus Pastor," 50–53.

[39]John R. W. Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids: Eerdmans, 1982).

So what do leaders actually *do*? The answer to that question is an ever-expanding list of tasks and responsibilities, but one central duty stands out above all others—the leader communicates. Actually, the truth is even more dramatic. Leadership doesn't happen until communication happens.[40]

The deepening of a campus pastor's theological and contextual knowledge equips him for what will become the primary work of his ministry: communicating the gospel through his lifestyle and teaching.

A campus pastor, in preparing to become a lead pastor, must focus on growing in his ability to communicate. He must learn to converse with a broad diversity of people, across a wide spectrum of contexts, and in a variety of forms. He must be able to connect with the old and with the young, with the educated and uneducated. He must be able to teach large and small groups, as well as counsel and evangelize individuals. He must grow proficient in communicating verbally and non-verbally, in speech and in written form. Although a thorough examination of communication competency in all these areas goes beyond this project, this section focuses on the most important form of communication a campus pastor must develop in order to be a lead pastor: his preaching.

Preaching

The core of the transition from a campus pastor to a lead pastor is preaching. When a campus pastor becomes a lead pastor, he will shoulder the on-going responsibility of preaching for the first time. To be ready for this profound calling, the campus pastor needs to make the most of his years leading up to a campus transition by developing and honing his preaching. The campus pastor must embrace the distinctive challenge of growing as a preacher while he is not the preacher.

Find a voice. A fundamental yet often overlooked step of growing into a skillful preacher is the importance of finding a unique preaching voice. This is especially crucial for campus pastors who serve at a multi-site church with a dynamic and

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[40]R. Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Bloomington, MN: Bethany House, 2012), 91.

gregarious preaching pastor. There is an underlying temptation for all pastors, but perhaps especially campus pastors who serve alongside such gifted communicators, to mimic.[41] Yet, few things have as much potential to devastate a campus pastor's development of his own preaching voice. Charles Bridges warns,

> Many young Ministers have crippled their effectiveness, by a vain attempt to exercise the higher qualifications of their more favoured brethren instead of improving the more humble, but perhaps equally useful capabilities, which had been distributed to them.[42]

Campus pastors must be aware of and guard against such vain attempts to be someone they are not. During their years as campus pastors, they have a unique opportunity to discover the way God has uniquely gifted and shaped them to communicate, and they must work hard to discover and develop their own voice. Finding it will be one of the indicators that they are ready to be a lead pastor.

Prepare the sermon. Another foundational step a campus pastor can take to develop his preaching is to establish and refine a method of sermon preparation. A number of good resources[43] cover this topic. Choosing and sharpening a method of sermon preparation will leave the campus pastor with one less thing to create or institute when he becomes a lead pastor.

In addition to the "hard skills" of preparing a sermon exegetically, a campus pastor should spend his days growing in his "soft skills" as a preacher. Particularly, he

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[41]Mimicking can include vocabulary, tone, volume, style, sermon organization, and various other aspects of preaching. It needs to be noted that mimicking is not altogether bad. In fact, it is natural and necessary in order to learn a skill. Yet, eventually the campus pastor needs to grow past mimicking and step into the unique voice God has given him as a preacher.

[42]Bridges, *The Christian Ministry*, 195.

[43]For instance, for three very different types of introductions, see Gary Millar and Phil Campbell, *Saving Eutychus: How To Preach God's Word and Keep People Awake* (Sydney, Australia: Matthias, 2013); Ramesh Richard, *Preparing Expository Sermons* (Grand Rapids: Baker, 2001); Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015); and David Helm, *Expositional Preaching* (Wheaton, IL: Crossway, 2014).

should focus on learning not just how to prepare a sermon but also how to prepare and deliver his sermon in a way that communicates to hearts of his listeners. A pastor can have a solid method for preparing an exegetically faithful sermon without being skilled in letting his contextual knowledge shape his preparation and delivery, a unique skill that must be developed and instituted within sermon preparation. For an introduction on how to preach to the heart, campus pastors should listen to Tim Keller's sermon series "Preaching to the Heart."[44]

Another way a campus pastor can grow in preaching to people's hearts is through receiving biblical counsel. The best way to learn to counsel is to receive counsel, and if a pastor does not understand the inclinations of his own heart, it will certainly be difficult for him to perceive how to speak into others. There are few better avenues for personal sanctification and learning to preach to the heart than receiving gracious, incisive biblical counsel.

In sermon preparation, campus pastors should also regularly invite others to review his outline or manuscript before he preaches.[45] This process helps refine a pastor's method of preparation. It also sharpens the sermon itself and the clarity of communication. Even more, input from trusted co-laborers deepens the pastor's sense of particular applications that can or should be made for the good of the congregation.

I have historically sent my sermon manuscript to our deacons and elders, as well as other young men that I am discipling. If possible, I aim to share the premise of the sermon in the weekly staff meeting. If nothing else, sending out the sermon before preaching gives the opportunity for others to grow in their understanding of how to

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[44]Timothy Keller, "Preaching the Heart," Gordon Conwell Theological Seminary, accessed June 25 2014, http://www.gordonconwellstore.org/servlet/the-14/Preaching-to-the-Heart/Detail. During the writing of this project, Keller published a book about preaching that includes the primary insights from the lectures about preaching to the heart. Keller, *Preaching*, 157-87.

[45]I am assuming that a campus pastor uses some form of a manuscript or outline to prepare his sermon.

prepare a sermon and helps the campus pastor determine if he hit the mark of what he was intending to communicate.

Preach the sermon. After sermon preparations are prayerfully made, the campus pastor preaches the sermon. In the actual preaching of the sermon, he has the opportunity to discern and focus on who he is as a preacher. Much of this will be subjective, wrought in the feelings and inclinations a pastor will sense as he preaches. With that said, it is important that the campus pastor pays attention and takes mental notes of his internal feelings and thoughts while delivering the sermon. What most energizes him? What drains him? What comes naturally? What feels unnatural? These questions, along with a host of others, help the preacher grow even as he preaches. After the sermon, the campus pastor can join his own, more subjective feedback with that of the others in the hopes of refining and developing his voice.

Seek feedback. Perhaps the greatest tool for fostering growth in the skill of preaching is godly feedback. Gary Millar explains,

> There is probably nothing more important for anyone who teaches the Bible than loving, godly, perceptive criticism. . . . We need to develop relationships with a few people whom we can trust—people who not only share our theological vision and our basic commitments about preaching, but who are also skilled at highlighting where we are prone to going wrong, and who are not afraid to say so in a loving, godly way. I suspect that a minority of preachers have these kinds of relationships.[46]

A campus pastor must have these relationships. It is essential that he seek out constructive feedback and criticism from co-laborers he trusts. Nothing will serve his development as a preacher more.

The leaders of the campus provide a starting point for this type of feedback. The elders and deacons of the campus, or at least those elders and deacons who serve on staff, are a natural source for godly critique. During the weekly staff meeting following the sermon, the campus pastor should set aside time to receive feedback and criticism

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[46]Millar and Campbell, *Saving Eutychus*, 112–13.

from the elders and deacons on staff. It will take time to develop a culture where the staff feel confident and comfortable giving candid feedback to their leader. Yet, the campus pastor should patiently and diligently work to cultivate such an environment, even though it goes against the grain of the flesh. He should work to draw constructive criticism out of leadership. Though painful and humbling at times, this process will develop greater self-awareness for the campus pastor and help him grow immensely as a preacher.

Moreover, creating an environment of critical feedback serves more than just the campus pastor. It provides a culture that develops the preaching and teaching of others, too. If the group critiques the campus pastor's sermons corporately and he receives their feedback humbly, when others preach, they will walk through the same process, developing their preaching, as well. It will also minister to those who may never preach.

The responsibility to critique the sermon also keeps the staff more attuned to the sermon. They are prone to stay more engaged and listen more thoughtfully when they know they will be pressed for feedback. Intuitively, their engagement will also develop their own understanding of what makes for a good sermon. By listening with an ear and mind toward critical feedback, they will simultaneously develop their own communication competency.

A campus pastor can also receive feedback after a sermon by asking a simple follow-up question of those who approach him after the service to offer words of encouragement. Comments such as "That was a great sermon, pastor," or "Thank you so much for this morning's sermon" abound after a sermon. Pastors typically nod and express their gratitude for the sentiment; however, campus pastors seeking to develop their communication competency should seize the opportunity by taking an additional step. After receiving the encouragement offered and conveying gratitude to God, a campus pastor should ask, "Was there something particular about the sermon that was helpful for you?" or "What part of the sermon was particularly encouraging to you?" Most people are initially caught off guard by the question, but their eventual responses provide a

glimpse into what actually connected with the listeners. Some of most insightful feedback I have received about my preaching emerged from stewarding simple interactions with people after a service.

Lastly, campus pastors should pursue feedback from their mentors or other pastors outside the church whose preaching they respect. The feedback of this group is unique in that it comes from those who, unlike the elders and deacons of the campus, are perceived to have a greater or equal skill in communication as the campus pastor. Although the feedback is limited by the fact that those outside of the church do not have the pulse of the congregation or context like the elders and deacons, these communicators will be able to offer a different type of feedback, that of a practitioner who is more developed in the skill of proclaiming the gospel to people's hearts.

After initiating and internalizing the feedback of these various groups, a campus pastor should seek to apply the insights he has gained the next time he prepares and preaches a sermon. If he does not respond to the feedback by honing his communication, the feedback proves meaningless. To actually develop, he must implement changes in his preaching based on the comments and suggestions provided. After his next sermon, he should repeat the process of garnering feedback, asking if anyone noticed the changes he sought to implement based on the previous feedback. This process should be repeated again and again.

Redeem the opportunities. A primary tension for a campus pastor striving to develop the skill of preaching and teaching is the limited number of opportunities he is given. Although being a campus pastor provides the time and space to develop knowledge of preaching, it does not always afford the actual opportunities necessary to grow into a skillful preacher. Kouba highlights this tension by noting that although 53 percent of campus pastors believe that preaching and teaching is a spiritual gift of theirs, "only 12% of campus pastors preach every weekend while the majority, 63 percent, never

preach or preach less than once a month."[47] If a campus pastor is to develop into a lead pastor, the tension must be addressed. For a campus transition to take place, the leaders of a multi-site church must allow as much practice as possible for campus pastors to hone their communication skills and develop competence in the area of preaching. When provided the opportunities, the campus pastor must make the most of every opportunity.

Undoubtedly, assuming the responsibility to preach and teach weekly will be the most important aspect of a campus pastor's transition into the role of a lead pastor. Bolstered by his theological and contextual knowledge, he stewards his days as a campus pastor by striving to discover and develop his preaching voice and sharpening his skill in communicating God's Word to the hearts of his congregation and neighbors.

Leadership Competence

Along with theological and communication competence, a campus pastor must develop leadership competence. To be a lead pastor, a campus pastor must be able to lead others skillfully. As his theological and communication abilities translate into credibility, he will gather followers. He must be able to strategically equip and direct these followers to fulfill the mission of the church. Although a comprehensive study of leadership is beyond the scope of this project,[48] there are two aspects of leadership a campus pastor must develop: organizational leadership and strategic leadership.[49]

Organizational Leadership

Once a campus pastor develops the type of credibility that has given birth to a group of men and women following him, it is critical that he be able to organize and direct those he is leading toward the purposes of the church as set forth in God's Word.

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[47]Kouba, "Role of the Campus Pastor," 43.

[48]For a concise yet comprehensive introduction on the topic of leadership, see Mohler, *The Conviction to Lead.*

[49]Again, I follow Patterson's outline here.

He must, as Paul speaks about in his first letter to Timothy, be an elder who is able to rule or manage well (1 Tim 5:17). This is the skill of organizational leadership.

Patterson defines the various responsibilities of organizational leadership for campus pastor:

> Organizational leadership involves planning, executing, staff development, culture creation, and reinforcement, personnel issues, navigating change, facilities and space management, financial oversight and other related issues pertinent to the health of the organization.[50]

This chapter is limited in scope and therefore constrained in its ability to address all of these elements. However, there are a few general principles of organizational leadership a campus pastor must focus on that affect each of these responsibilities.

Gain self-awareness. Key to a campus pastor's organizational leadership is a recognition of and familiarity with his organizational strengths and weaknesses. Again, feedback from others is crucial in this area. A campus pastor must initiate an assessment of his organizational leadership early and often. As with preaching, the staff at the campus is the group that sees a campus pastor's organizational leadership most frequently. That group is the most natural starting point for feedback. However, a campus pastor should solicit feedback from all angles and levels of the church. He should collect insight from those above him, those he leads alongside, and those led by him. It will also serve the campus pastor well to seek feedback from the church body and other pastors who have opportunities to observe his leadership. Just like receiving criticism about his preaching, this feedback is a humbling yet pivotal means of leadership development.

In the best-case scenario, comprehensive feedback produces a richer self-awareness and clearly highlights a campus pastor's strengths and weaknesses. Instead of avoiding those areas of his leadership where he is weak, a campus pastor should move toward them. He should seek to understand those areas as much as possible. One way to

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[50]Patterson, "Leveraging the Multi-Site Church Approach," 45.

pursue growth is by seeking out subject matter experts or others on staff that excel in those areas to ask clarifying questions. Another way is to consult books and articles that speak to the areas or topics where growth is needed.

Strengths and weaknesses. As he becomes increasingly aware of these areas where he has room to grow and presses into them, a campus pastor should be careful not to obsess about his weaknesses to the neglect of his strengths. He will feel this tension, but most of his time should be spent playing to his strengths and continuing to leverage them for the good of the church body.[51] However, in the years before becoming a lead pastor, a campus pastor has an invaluable window to be made aware of his leadership weaknesses and grow as skillful in those areas as he possibly can. This growth will only take place through an intentional and rigorous process of assessing his leadership and responding to what is clearly revealed along the way through the insight of others.

A campus pastor should also know his weaknesses so that he can surround himself with other leaders who make up for them. The campus pastor must develop this a crucial skill. A campus pastor should become an expert at identifying others who excel in the organizational leadership skills he lacks. A wise campus pastor understands that he does not need to excel at everything in order to lead well. He does, however, need to be able to lead out in making sure everything the Bible commands and the organization requires is getting done. If a campus pastor is not able to see his weaknesses clearly so that he can identify and surround himself with other leaders who can make up for these deficiencies, he and the campus will be stunted in their development.

Strategic Leadership

On top of growing as an organizational leader, the campus pastor must also

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[51]For more insight into the importance and wisdom of leaders remaining focused on their strengths, see Tom Rath, *StrengthsFinder 2.0* (New York: Gallup, 2007); and Tom Rath and Barry Conchie, *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow* (New York: Gallup, 2009).

develop his skills as a strategic leader. The next two chapters provide a comprehensive model for how a campus pastor can strategically lead toward a healthy campus transition. Yet, a campus pastor should keep a few general guidelines in mind as he seeks to grow in strategic leadership. A campus pastor's leadership should be strategic in that it is increasingly characterized by deliberateness, far-sightedness, and equipping.

Deliberate. First, a campus pastor's leadership should be deliberate. His leadership should be thoughtful, considered, and intentional. It is not hurried or reactionary; it is premeditated. As already mentioned, ministry is filled with pressing circumstances and urgent needs that require attention. It is also filled with biblical priorities that must not be neglected. Through practice and discipline, a campus pastor must grow adept at managing the urgent without neglecting the strategic. Leading strategically begins with a campus pastor being clear about the biblical priorities of his role.[52] He must set aside and guard time on his calendar to give himself to these priorities. Disciplined prioritization is part of what it means for him to lead strategically.

Far-sighted. In addition to being deliberate, strategic leadership is far-sighted. A strategic leader is a visionary in the sense that he knows where he is headed. Because he has set aside the time to consider and give himself to his priorities, the strategic leader has a clear picture of where he is leading others. In the case of a campus pastor, he is leading his campus toward spiritual health, a type of health that will compel its transition to a local church. To lead strategically toward this end, the campus pastor must keep this vision in front of him and develop the marathon mindset it takes to work toward that direction.

Such a mindset is far from natural, especially in a culture of immediacy like that of the United States. Pastor and theologian Eugene Peterson observed,

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[52]The campus pastor's priorities are shaped first by Scripture and then his unique ministry context. Again, the significance of and need for a thoughtful ecclesiology is evident here.

> I think the besetting sin of pastors, maybe especially evangelical pastors, is impatience. We have a goal. We have a mission. We're going to evangelize everybody, and we're going to do all this good stuff and fill our churches. This is wonderful. All the goals are right. But this is a slow, slow work... and we get impatient.[53]

Many pastors run the race of ministry as if it were a sprint. Yet, having a marathon mindset is something that the campus pastor must learn and develop through Spirit-empowered effort. In addition to identifying and addressing any underlying heart issues that would cause him to minister out of a frenetic mindset, enslaved to immediate results, a campus pastor can develop a marathon mindset by finding and learning from other pastors who model it well. More is often caught than taught in ministry. Campus pastors should find faithful men who have pastored their churches for long tenures and seek to learn from their examples. Being around ministers who have patiently led their churches at a slow and steady pace is humbling and encouraging.

Equipping. Lastly, strategic leadership is primarily about equipping others in the church to do the work of ministry. Equipped with a deliberate, long-term mindset and therefore unrushed by his own lack of organization or the push and pull of the urgent, a strategic campus pastor understands that the single most intentional way he can fulfill his ministry and prepare his campus to transition to a local church is to spend his time entrusting his faith to other men and equipping them to teach others also (2 Tim 2:2; Eph 4:11). A campus pastor leading well will make this, next to his study of God's Word and prayer, his most strategic priority.

Regardless of the method or model, the campus pastor must steward his days as a campus pastor to strategically give himself to developing a pipeline of discipleship and pastoral leadership development within the congregation. Again, the daily urgencies of ministry will make drifting from this priority easy. Yet, a campus pastor cannot afford to neglect this strategic focus. The next chapter provides a model for how a campus

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[53]Eugene Peterson, "Spirituality for All the Wrong Reasons," *Christianity Today* 49 (March 2009), accessed October 5, 2015, http://www.christianitytoday.com/CT/2005/march/26.42.html?start+y.

pastor can develop pastoral leaders. Another good starting place for developing an equipping mindset would be to read *The Trellis and The Vine* by Colin Marshall and Tony Payne.[54] The book provides a theological, philosophical, and practical framework for leading a church by equipping others for the work of ministry.

To prepare to be a lead pastor, the campus pastor must focus on the development of his leadership competencies. By the time a campus pastor becomes a lead pastor and assumes the responsibility of teaching and preaching, he should have spent his days growing in his competency to lead organizationally and strategically. This growth includes gaining a thorough knowledge of his strengths and weaknesses in organizational leadership, working diligently to develop his weaknesses as much as possible, and surrounding himself with other leaders who make up for his limitations, make sure the right things are done, and free him up to give himself to his strengths. A campus pastor should also seek to grow in strategic leadership in his preparation to lead a local church. He should seek to develop clarity about his strategic priorities and give himself to those priorities, particularly the priority of making disciples who can make disciples, at a healthy pace and with a long-term vision.

Conclusion

Paul's first letter to Timothy summarizes what should characterize the campus pastor's development. Seeking to encourage Timothy in his development and perseverance, Paul writes,

> Let no one despise you because of your youth, but set the believers an example in speech, in conduct, in love, in faith, and in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by the prophecy when the council of elders laid their hands on you. Practice these things, devote yourself to them, so that all may see your progress. (1 Tim 4:12–15)

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[54]Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, Australia: Matthias, 2009).

As a man devotes his days as a campus pastor to developing and honing his theological, communication, and leadership competencies, his hope and prayer should be that his growth in these areas would be seen and affirmed by all. Such affirmation will be a significant marker that the man, the campus pastor, is prepared to be a lead pastor and to lead a campus to become a new local church.

CHAPTER 3

THE LEADERSHIP: PREPARING
PASTORAL LEADERS

It takes more than one man to lead a campus transition. In addition to preparing himself, a campus pastor needs to prioritize his energy and time toward preparing other pastoral leaders to help him care for the campus. The ongoing development of godly leaders cultivates health at the campus and provides a core to lead it through a transition. Yet, the development of a plurality in leadership does not occur overnight, nor does it happen without persistent intentionality. Rooted in the ministry pattern established by the apostle Paul and handed off to Titus, this chapter focuses on the priority that leadership development must take in the ministry of a campus pastor in order for a campus to be healthy and ready to transition. It provides a model for campus pastors who want to structure their ministry for the sake of ongoing development of pastoral leaders.[1]

Titus: The Priority of Pastoral
Leadership Development

One of the more helpful glimpses of pastoral leadership development in the New Testament comes in Paul's letter to Titus. Paul's journeys and letters illustrate the importance of developing pastoral leaders to care for a local church. His instructions in

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[1]The priority of pastoral development is not unique to campus pastors. Obvious overlap exists in the responsibility of a pastor at a non-multi-site church and what is outlined in this chapter. However, there is a distinction to the priority and urgency of pastoral development for the campus pastor hoping to lead a campus to an eventual transition; pastoral development is integral to this form of multiplication. Seemingly, less room exists for a campus pastor to neglect or minimize this priority as he seeks to establish and lead his campus. Also, a campus pastor in a multi-site model like The Village Church does not bear the weekly responsibility of preaching. He has a unique opportunity and responsibility to devote more time in his weekly schedule to focused pastoral development.

Titus mark one such example.[2] Paul's words plainly summarize his vision for developing and appointing local leadership, conveying the priority placed on developing pastoral leaders, and encapsulating a model worthy of imitation for pastors today.

**Paul: A Model for Pastoral
Leadership Development**

Alongside Jesus' spiritual and pastoral development of His disciples,[3] the apostle Paul's missionary journeys provide a foundational picture of the priority and significance of developing pastoral leaders to care for the church. Paul's standard practice was to evangelize a city and then immediately identify and train future leaders from among the new disciples who put their faith in the gospel. Luke describes this process in the book of Acts:

> But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:19–23)

Paul was intent on identifying, training, and appointing disciples to lead the church as he planted and established churches; this was his pattern from the outset of his ministry. He understood that the development and establishment of local, godly leadership was crucial for a local church to flourish, especially once he was no longer

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[2]Multiple examples in the ministry of Paul demonstrate this priority. Additional instances include Paul's passionate commissioning of the Ephesian elders in Acts 20:17-38 and his instructions to Timothy in 1 Tim 4:6-16, 2 Tim 2:1-2, 14-17, 22-26, and 2 Tim 4:1-6. I have limited this chapter to focus on Paul's instructions to Titus due to the space constraints and for the sake of presenting one clear example that illustrates his common practice.

[3]For a thorough introduction to Jesus' model for discipleship, see Alexander Balmain Bruce, *The Training of the Twelve* (Grand Rapids: Kregel, 1971); or Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1963).

with the church.[4] When Paul wrote his letter to the church in Philippi, a potential Pauline

ideal emerged in the churches he helped plant: a church with two offices of pastoral

leadership, elders and deacons (Phil 1:1).[5] Paul not only engaged in developing and

establishing pastoral leadership on his own journeys, but he also passed along this model

to his disciples and co-laborers to imitate. Titus was one person whom Paul developed

pastorally and then instructed to imitate his pattern.

Titus' Pastoral Leadership Development

Titus, like Timothy, was a young protégé whom Paul raised up to assist him in

his apostolic ministry.[6] There is less information in Scripture about Titus than Timothy.

The Bible bears witness that he was "a Greek" (Gal 3:2) who became a Christian. Due to

the fact that Paul calls Titus his "true child" (Titus 1:4), many believe Titus was converted

through the Apostle's ministry during one of his missionary journeys. Whatever the

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[4]Paul eventually left all of the local churches that he helped establish in order to plant new churches. Whatever the timing, it seems only logical that Paul's awareness of his impending departure from the local churches he planted would heighten his sense of urgency for identifying and appointing godly leaders to lead and serve once he left. Naturally, the church would also possess a keen awareness of Paul's inevitable departure. Undoubtedly, this reality of Paul's ministry philosophy spotlighted the crucial work of developing pastoral leaders to care for the church. Business leaders today affirm and emulate the wisdom of Paul's biblical model. RHR International, a leadership consulting firm, explains, "The number one responsibility of any board of directors is to ensure that their organization has the ability to sustain excellence in CEO leadership over time, with seamless transitions from one leader to the next." RHR International, "CEO Succession: A View from the Boardroom," 1, accessed November 12, 2014, http://rhrinternational.com/thought-leadership/research-studies/ceo-succession-view-boardroom. Another firm, Russell Reynolds Associates, agrees and states, "It is the responsibility of the board to make succession planning a priority, even in the face of more immediate and tangible issues." Russell Reynolds Associates, "A Practical Guide to CEO Succession Planning," accessed November 12, 2014, http://www.russellreynolds.com/content/practical-guide-ceo-succession-planning.

[5]I first heard the church of Philippi explained as a Pauline ideal for the organization and offices of church leadership from Sinclair Ferguson in an "Intro to Ecclesiology" class lecture taught by him in fall 2008 at Redeemer Theological Seminary in Dallas. Whether one takes Philippians 1:1 or others like it as prescriptive or merely descriptive is not the priority or within the scope of this chapter. The point is that Paul, as he planted and established churches, was intent on local leaders being identified, trained, and appointed to lead them.

[6]As with Timothy, it is unclear what Titus' formal office or role among the early church was. Therefore, I use the word "pastoral" to speak of the nature of his ministry as opposed to identifying him as a pastor or with any other particular title.

details of his conversion, Titus, like Timothy, became one of Paul's most trusted co-workers in gospel ministry. Paul considered Titus as not only a son but also his "partner and fellow worker" (2 Cor 8:23) in the work of ministry and a beloved brother (2 Cor 2:13). Titus, Paul affirmed, carried in his heart the same "earnest care" (2 Cor 8:13) for the churches that he carried. On a more personal note, Paul affirms that Titus' ministry and companionship were a constant source of "comfort" (2 Cor 7:6-7) to him. The young man was consistently on Paul's mind and heart throughout his journeys and imprisonments (see, for example, 2 Cor 2:13; 2 Tim 4:10).

Paul poured considerable energy into developing Titus as a pastoral leader. As part of that development, he delegated significant aspects of his own ministry to Titus, including the delivery of a letter that contained severe correction and rebuke for the church in Corinth (2 Cor 7:2-9). It takes a great amount of leadership strength, including the mixture of conviction and gentleness, to be the bearer of such a message. Paul's estimation of Titus becomes manifest in that he assigned him a sensitive and critical responsibility of this nature.[7]

Paul also assigned another significant mission to Titus, namely the work of cultivating health among the new church plants on the island of Crete. The letter Paul wrote to Titus outlines this assignment. Although the timeline is uncertain, many believe Paul wrote this letter to Titus after his first imprisonment in Rome.[8] Sometime after he was released from prison, Paul, along with Timothy and Titus, took a missionary journey to Crete and evangelized the island. As the cohort shared the gospel among the different communities on the island, their efforts proved fruitful. Cretans heard the good news

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[7]This statement is somewhat speculative. There is no hard evidence to support this claim. However, the fact that Paul entrusted this sobering responsibility to Titus combined with the other statements Paul makes about Titus' character and ministry led me to this conclusion.

[8]For a historical reconstruction of the situation of Paul during this period, see Gordon D. Fee, *1 and 2 Timothy, Titus*, The New International Biblical Commentary (Peabody, MA: Hendrickson, 1988), 3–5, and Hayne P. Griffin and Thomas D. Lea, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 40–41.

about Jesus, repented of their sins, and trusted in Him as their God and Savior. After the initial evangelization of the island, Paul, along with Timothy, departed. Titus, however, stayed behind in Crete to establish the new churches planted.

Paul's Letter to Titus

After his departure from the island, Paul wrote a letter to Titus to encourage him in the work that he was left in Crete to accomplish. The greeting and introduction of Paul's letter clearly identifies Titus' assignment:

> Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior; To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you. (Titus 1:1–5)

Titus's assignment was to put what remained—the new church plants from the evangelistic efforts—into order. The priority of Paul's instruction for Titus was to follow what he modeled[9] along the way: to identify, develop, and appoint godly leaders to care for the young churches.[10]

Conclusion

Paul's ministry practice magnifies the importance of developing pastoral leadership in the local church. The very structure of his missionary strategy, the strategy

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[9]Again, Paul's command to follow what he has modeled and to model it for others is also seen in his instructions to Timothy (see 2 Tim 1:13-14, 3:10-15). In fact, F. A. Sullivan notes of Paul's letters to Timothy, "One can hardly understand 2 Timothy except in the supposition that Paul intended that after his own death his younger collaborators would carry on as his successors." F. A. Sullivan, "Apostolic Succession," in *New Catholic Encyclopedia,* ed. Catholic University of America (New York: McGraw-Hill), 695. Likewise, Thomas D. Lea and Hayne P. Griffin explain, "The term 'example' signifies a pattern or a model. Paul desired that people in Ephesus develop godliness by modeling Timothy." Lea and Griffin, *1, 2 Timothy, Titus*, 137.

[10]Fee notes, "Titus has been left behind to set in order what had not yet been accomplished, namely, the *appointing* of elders in the various churches over the whole island (1:5)." Fee, *1 and 2 Timothy, Titus*, 11.

of eventually leaving the churches he planted to go plant more churches, highlighted the necessity of developing godly leaders to care for the church once he was gone. The Village Church hopes to infuse a similar value of pastoral leadership development into its campuses based on the structure and strategy of its multi-site model. Paul's letter to Titus holds forth the apostle's ministry of identifying, training, and appointing pastoral leaders as a model that those after him, including campus pastors today, can replicate as they establish a campus and develop leadership that is prepared to transition a campus.[11]

A Pastoral Leadership Pipeline

Next to guarding his life and doctrine, the campus pastor's most strategic priority is developing godly leaders to help him pastor the congregation.[12] Patterson notes, "Short-sighted leadership terminates on itself. Leadership with generational impact and influence requires a steady pipeline for identification, development, and empowerment."[13] Like Paul and Titus, the campus pastor must tirelessly teach and model the work of pastoral ministry to others; constant leadership development must be a hallmark of his ministry. The rest of this chapter focuses on how a campus pastor can develop a

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[11]For a more in-depth study of the theological significance of Paul's modeling strategy and its implications for developing pastoral leaders, the reader should consult the various works that seek to explain Paul's language of "imitation." See, for instance, W. Michaelis, "μιμέομαι," in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich (Grand Rapids: Eerdmans, 1971), 4:659-74; Benjamin Fiore, "Paul, Exemplification, and Imitation," in *Paul in the Greco-Roman World: A Handbook*, ed. J. Paul Sampley (Harrisburg, PA: Trinity Press International, 2003); James R. Harrison, "The Imitation of the 'Great Man' in Antiquity: Paul's Inversion of a Cultural Icon," in *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament*, ed. Stanley E. Porter and Andrew W. Pitts (Leiden, The Netherlands: Brill, 2012); Andrew D. Clarke, *A Pauline Theology of Church Leadership* (London: T & T Clark, 2008); and Richard M. Gula, *Ethics in Pastoral Ministry* (Mahwah, NJ: Paulist, 1996).

[12]Marshall and Payne suggest, "By far the best way to build a congregation full of disciple-making disciples is to assemble and train a band of co-workers to labour alongside you." Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, Australia: Matthias, 2009), 116.

[13]Joshua Rice Patterson, "Leveraging the Multi-Site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 55-56.

leadership pipeline at his campus.[14] The first section outlines a leadership pipeline

structure, providing a framework for whom the campus pastor will develop and the

context for doing so. The second section considers the content of a pastoral leadership

pipeline. It summarizes the substance of what a campus pastor teaches and models to

those he seeks to develop. The hope is that a leadership pipeline with a solid structure and

rich content would be used by God to help develop godly co-laborers who can help lead

the campus.

The Structure of a Leadership Pipeline

A healthy leadership pipeline requires a thoughtful structure. A campus pastor

must create intentional meetings to teach and model pastoral ministry to emerging leaders

he is developing. The structural bones of a leadership pipeline are the set times that a

campus pastor must prioritize to train and equip staff and non-staff members to join him

in leading the campus.

Staff. The most natural starting point for developing an active leadership

pipeline is the pastoral development of the paid staff.[15] More than simply managing the

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[14]Patterson's project uses the following categories to express what needs to happen for the leadership of a campus to be prepared for a campus transition: local leadership, leadership pipeline, and vision ownership. In this chapter, I assume that local leadership is already present at the campus. I also conflate the categories of leadership pipeline and vision ownership into one category: leadership pipeline. The "Structure of a Leadership Pipeline" section in this chapter parallels and details Patterson's section on leadership pipeline. The "Content of a Leadership Pipeline" section in this chapter parallels Patterson's section on vision ownership. For more insight, see Patterson, "Leveraging the Multi-Site Church Approach," 54–59.

[15]Kouba's research concludes that leading the staff is the most significant priority of campus pastors at campuses like The Village Church that are primarily video preaching: "According to the results of the survey, the functional job description of a campus pastor in a video preaching venue is to serve as the leader of the campus staff, which includes their development and growth, as well as shepherding the campus." Christopher Barton Kouba, "Role of the Campus Pastor: Responsibilities and Practices in Multisite Churches" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 46. This reality is only magnified the larger the campus grows. Kouba explains, "When campuses grow in their average attendance above 750 people, the campus past or changes, as well. The primary role moves from focusing on the campus membership to focusing on the campus staff that work with the campus membership more directly. While his primary gift is still leadership, the campus pastor at this size of a church moves to becoming more a manager of his team." Ibid., 51. I rely heavily on Kouba's research throughout this

staff to assure they execute their various responsibilities, the campus pastor must make it a priority to develop the pastoral heart, knowledge, and skill of his co-laborers. Especially in the early days of a campus, the campus pastor must assess the pastoral sensibilities and competencies of each staff member he oversees and work toward developing them into faithful and skillful co-laborers who can help bear the load of leading and caring for the congregation.[16] Long term, there is not a more faithful or strategic priority for a campus pastor to devote his time and energy toward.

Before a campus pastor can develop the staff at his campus, he must first build a personal relationship with them; this is a rudimentary step in developing a group of co-laborers. Chris Kouba highlights this process and its importance for the campus pastor's ministry to the campus:

> When a campus pastor is newly hired, he will need to first hire his staff team. If he already has a staff at the campus, he will need to work hard to make immediate connections with the members of the staff. He should likely have initial meetings with individuals or small groups where he spends time getting to know them on a personal level. He should know the background and story of his staff team and know about their family, so he can pray specific prayers on their behalf. The campus pastor should make a personal connection to show that he cares about them as a part of his flock that he has been asked to shepherd in addition to leading them as a staff member.[17]

Although the nature and frequency of a campus pastor's personal connection points with fellow staff members may change over time as the campus and the staff evolve, the campus pastor must give himself, especially early in the life of the campus, to building personal relationships with the staff he serves alongside. Doing so establishes love among the staff and fosters a relational culture throughout the leadership of the

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chapter due to the fact that his project is one of the few resources that offers scholarly insight into the role and responsibilities of campus pastors.

[16]The staff at the Denton campus is comprised of the elders and deacons of the church who are paid for their service to the congregation. The fact that all staff members serve in one of these two biblical offices magnifies the priority of developing them to shoulder the work of ministry at the campus.

[17]Kouba, "Role of the Campus Pastor," 88–89.

campus. It also provides the relational trust foundational to the candid and sometimes vulnerable conversations and interactions that compel pastoral development.

As the roots of relationship are established and trust begins to blossom among the staff, the campus pastor can give more of his attention and time to the pastoral development of the staff members he leads. Such development occurs through untold hours of modeling and informal teaching; oftentimes, more is learned through observing leadership. While the campus pastor must remain cognizant of this, he must also create a structured approach to developing the staff so that he can pour into them more formally, as well. Intentional meetings work as the primary context for this systematic development. The campus pastor needs to create and leverage both one-on-one and collective meetings with his staff to shape and nurture their leadership.

Although each campus is different, a campus pastor should devote a significant amount of time to one-on-one meetings with staff members in the early days of a campus. Although the number of meetings and the routine itself will prove tiring at times, the fruit of these one-on-one meetings is immeasurable in the long term. A campus pastor should steward a one-on-one meeting with staff to touch base personally, give and receive updates about their ministry responsibilities, develop their pastoral leadership, and pray for them. In a one-on-one meeting, the campus pastor shepherds the staff member while simultaneously developing that individual as a shepherd. Although the frequency and content of these one-on-one meetings will change as the campus grows and staff develops, the benefit a ministry structure with one-on-one meetings remains invaluable. In fact, long after staff members flourish in their ministry leadership, it is wise for the campus pastor to retain consistent personal contact with those he oversees.

In addition to one-on-one meetings with staff members, a campus pastor must meet with the staff collectively for the purpose of unifying, developing, and directing them in their pastoral development and ministry. A weekly staff meeting is not a unique or groundbreaking concept. Most organizations, including campuses of multi-site

churches, have some sort of weekly staff meeting in their organizational structure.[18] Yet, the campus pastor has the privilege and responsibility of taking this common and necessary meeting and transforming it into a crucial part of his staff's leadership development. A weekly staff meeting, led and facilitated with the intentional and underlying aim of pastoral development, serves as one of the most foundational aspects of the structure of a campus leadership pipeline.

The transformation of the staff meeting is significantly shaped by the way a campus pastor organizes the meeting. The amount of time a meeting gives to its different elements reveals its priorities, and these priorities inevitably play a role in shaping the culture of the staff's ministry.[19] Undoubtedly, a weekly staff meeting must include ample time to discuss organizational innovation, communication, and execution.[20] A good weekly meeting never includes less than these common and invaluable elements. However, for it to best serve the pastoral development of the staff, it must include more. It must also include time devoted to prayer, periodic studies, and discussions centered on pastoral ministry and ministry to one another.

Prayer serves as the most practical thing a staff can do to serve the spiritual formation of the church, as well as their own pastoral development. The act of prayer is foundational to any Christian meeting, but it is especially foundational for a pastoral staff gathered to lead and care for God's people. The weekly staff meeting should be marked, if anything, by prayer. This includes but goes far beyond the introductory prayer that

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[18]Kouba notes, "All campus pastors who were interviewed have a weekly staff meeting with their campus staff team." Kouba, "Role of the Campus Pastor," 70.

[19]It is helpful to have those outside of the staff—staff members from other churches or campuses, members of the church, or other trusted guests—observe the staff meeting and provide candid feedback afterward. Those with "outside eyes" will be able to provide objective feedback for what dominates the time and culture of the meeting.

[20]Speaking of weekly staff meetings with the campus staff, Kouba adds, "The purpose of these is at a minimum dealing with the functional needs of the campus and are a way to discuss the practical aspects of weekly services and upcoming events." Kouba, "Role of the Campus Pastor," 70.

denotes the start of each meeting. Ideally, a portion of each meeting should be set aside for the staff to pray for the church, such as prayers for individual members of the church and the corporate church body.[21] Prayer reminds those shepherding the church of their reliance upon the work of the Holy Spirit to make disciples and fulfill the ministry they are meeting to discuss. It helps keep the pastoral staff in a posture of humility and dependence upon God. Few elements prove more spiritually formative in the life of a staff and the congregation it serves than devoted and persistent prayer together.

Another developmental element that should be included in the weekly staff meeting, if only intermittently, is ongoing study and discussion about pastoral ministry. Informed by his understanding of the staff and areas where personal and collective development is needed, a campus pastor should prayerfully consider how he can equip the staff through focused study and pointed discussion in the weekly meeting. Certain subjects of study are foundational to any staff growing into pastoral leaders.[22] There will also be unique subjects to discuss driven by the subjective reality of each staff member's developmental needs and the church and community it serves. Whatever the subject, a campus pastor can utilize the staff meeting for pastoral development by facilitating the study and discussion of various topics he sees are most pertinent to the staff's pastoral development.

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[21]Such prayer is accomplished in a variety of forms at our staff meetings. To aid us in praying for the church, we have created a membership directory that includes the pictures and names of every Covenant Member at our campus. The staff spends a portion of each meeting praying through the membership book, praying by name for individual covenant members. The staff also ends each staff meeting by splitting up into smaller groups to pray through the prayer requests submitted to the elders and deacons by the congregation and guests who attended the Sunday services that week. In addition to these times of prayers, the staff will also pause throughout the meeting to pray for Sunday services and various other concerns, circumstances, and ministry opportunities that we are aware of among the church body. Sometimes we have missionaries or other ministers come into our meetings for whom we pray. We also pray for one another as the need arises and time permits. The hope is that all of these different forms of prayer will combine to create a meeting marked by prayerfulness.

[22]These subjects are outlined in the section, "The Content of the Leadership Pipeline."

A final element that should mark the staff meeting is the opportunity for staff to minister to one another. The campus pastor must determine how to use the staff meeting to create an atmosphere where members of the staff feel invited and encouraged to share the highs and lows of their pastoral journey. The staff need more than a casual invitation to establish a culture where this is the norm; they need leadership and prompting. The campus pastor should be mindful of how he can lead into and facilitate opportunities for the staff to share with one another along the way. A campus pastor can foster this culture primarily by leading out and modeling vulnerability, asking his co-laborers for prayer at the staff meeting. Jeffrey Cohn and Jeffrey S. Sanders explain,

> Acknowledging one's shortcomings and weaknesses is the ultimate expression of humility and humanity, and helps strengthen the interpersonal connections, sometimes in the most unexpected ways. In turbulent times, colleagues will crave connection and support. A self-aware, authentic leader can provide this comfort.[23]

Beyond providing a weekly reminder that they need the gospel as much as those they minister to, there is something unifying and sanctifying about the staff sharing in each other's joys and discouragements along the way.

A campus pastor's mindset and intentional approach to the weekly staff meeting converts an organizational necessity into a key aspect of his leadership pipeline structure. A weekly meeting aiming for pastoral development carries a culture and structure that can be described as a mixture of the common grace elements evident in any healthy boardroom, as well as the distinctively Christian elements visible among a healthy home group in the church. The campus pastor must structure the meeting so that it strikes this delicate balance.

The campus staff and its meetings are foundational to the structure of a pastoral leadership pipeline. The campus pastor must approach one-on-one staff meetings and collective staff meetings with a constant awareness that each encounter brims with

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[23]Jeffrey Cohn and Jeffrey S. Sanders, "Leadership Qualities that Matter the Most," Heidrick & Struggles, accessed November 10, 2014, http://www.heidrick.com/Knoweledge-Center/Publication/Leadership-Qualities-that-Matter-the-Most.

significant opportunities to develop leaders who will help him care for the flock. He holds the responsibility for setting a culture and tone of pastoral development among the staff, which is best set through these meetings that form the basic structure of the staff's life and service together.

Non-Staff. In addition to nurturing the elders and deacons who serve on the staff, the campus pastor must give an inordinate amount of his time, attention, and energy to identifying, pouring into, and raising up other faithful men[24] in the congregation. Campus pastors should be on the constant lookout for faithful men within the church who do not serve on staff but demonstrate a deep love for God and commitment to His church. Campus pastors must become experts at identifying and developing such men into faithful co-laborers. Tony Marshall and Collin Payne assert,

> If the current generation of pastors and ministers is responsible for calling, choosing, and setting apart the next generation, we need to be constantly on the lookout for the sort of people with the gifts and integrity to preach the word and pastor God's people. And there is some incredible ministry talent in our churches—people with extraordinary gifts in leadership, communication, and management; people with vision, energy, intelligence and entrepreneurial spirit; people who are good with people, and who can understand and articulate ideas persuasively. If these people are also godly servants of Christ who long for his kingdom, them why not headhunt them for a life of "recognized gospel ministry"?[25]

Throughout the course of his daily and weekly ministry, a campus pastor must keep his eyes open to the men in the church who have the potential to build up the congregation through their love, gifts, and service in a pastoral leadership role.[26] As with

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[24]A campus pastor should be aware of faithful women within the congregation, as well. I chose to focus on the campus pastor's awareness and development of men here with an eye toward the formation and strengthening of an elder body. This follows Paul's habit and model of establishing elders in every church and his instructions for Titus to do the same. This paper assumes that biblical conviction that there should be a plurality of elders and that the role of elder in the church is designed and reserved for men.

[25]Marshall and Payne, *The Trellis and the Vine,* 139-40.

[26]My primary starting place for discovering faithful men in the congregation is at our monthly prayer meetings and bi-monthly member meetings. I take note of the men who consistently attend those meetings, demonstrate focused attention to the various elements of the meetings, and engage relationally with others. Once I notice such a man, I seek to gain more information about him. To do so, I typically approach others on staff or among the church that know him well and ask for insight about his life and

staff development, it must become second nature for the campus pastor to identify and invest in godly men within the congregation who are potential co-laborers. [27]

I have historically structured the development of faithful men in the congregation by categorizing them into two different groups. The first group is made up of men who aspire to and profess a sense of calling to vocational ministry. [28] This group often includes seminary students and men who desire to plant or revitalize churches. The men in this group are not planning to be a part of the congregation long-term. The time I spend with them provides an opportunity to invest in them during the short window they are a part of our body.

The second group is made up of men within the congregation who do not sense a vocational calling to pastoral ministry.[29] They do, however, demonstrate a pastoral heart and vibrant love for God and His people. These men are often more mature in their faith than the first group. They also tend to be men who are already leaders, not men

character. If the information I receive during those inquiries is as encouraging as my observations at the meetings, I will then schedule a meeting with the man to begin the process of getting to know him personally.

[27]For a more detailed and practical framework for how to identify godly men in the congregation, see Thabiti M. Anyabwile, *Finding Faithful Elders and Deacons* (Wheaton, IL: Crossway, 2012). For a more brief treatment on the same subject, see Marshall and Payne, *The Trellis and the Vine,* 118-20, 140-42.

[28]This group typically consists of 6-8 men. I invite them into an eight-month commitment to the group. The group meetings begin in October and conclude in May. In many ways, the schedule of the group mirrors the semester schedule of the colleges nearby. This parallel allows me to align the group schedule with the same rhythm that we use in calendaring the other events in the life of the church. Starting in October allows me more space to work through the busyness of September, when most fall events and initiatives in the church begin. Ending in May provides the summer as a significant period to rest after the pace of a busy fall and spring.

[29]This group is characteristically made up of 6-10 men. My aim is to have the group consist mainly of younger men between the ages 25-35. Although I also strive to include an older man or two in each group to make it multi-generational, which typically provides a richer experience and dynamic for all, the primary goal of this group is to develop younger men who can help me lead the church well into the future. This group runs along the same general schedule as the other, with meetings that start in October and end in May. When possible, I align the content of the groups as well. The shared rhythm in the calendar and regular overlap in content makes preparing for the group meetings less time consuming for me and also provides a true period for me to rest and restore during the summer.

aspiring to be future leaders. For this group, I purposely choose men who have a vision and desire to be a part of the congregation long-term. They become the primary pipeline for future home group leaders, deacons, and elders.[30]

Once a campus pastor has identified a group of faithful men within the congregation, he must then create a structure to get to know the men more deeply and to equip them for pastoral ministry. Like the staff, the essential structure will include consistent times of gathering to teach and model pastoral leadership. Unlike the staff, the meetings with these brothers need not include an organizational element because the men are not on staff; therefore, the meetings can be given more wholly to relationship building, Scripture reading,[31] and pointed pastoral development. There is also an observational element to this group, which is discussed more fully below.

The meetings consist of mostly dialogue and personal interaction between the group members. The discussion is typically centered on particular reading assignments each member of the group has finished and reflection papers they have written based on the reading.[32] The reflection papers include questions the men have about the content

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[30]For the remainder of this chapter, I focus on and outline the development of this group. At the time of the Denton campus vote to transition the campus to a local church on May 4, 2014, I had led five such groups with forty total participants. At that time, 50 percent of the Denton elders participated in one of the groups and 40 percent of the deacons had as well.

[31]Scripture study happens at the beginning of each meeting. At the beginning of each group cycle, I choose one of Paul's Pastoral Epistles to walk the men through over the nine-month meeting period. Each meeting, we take a small pericope in the chosen letter and spend time making observations and applications from the text. More specifically, I press the men to read the text through the lens of a pastoral leader, "What does this teach me about pastoral leadership?" I typically have an observation or two from each section of the text that I attempt to transfer to the men as well.

[32]The model for this group is based on the model that Mark Dever, Senior Pastor of Capitol Hill Baptist Church, created for his church's pastoral internship program. I first witnessed Dever facilitate and lead his group during a visit to Capitol Hill in the spring of 2010 and was deeply impacted. It was the first time I had seen a model that I felt I could transfer to my own ministry. Following my visit, I returned home and sought to institute something similar to what I had seen there. Dever and Capitol Hill were gracious enough to share various resources from their group, which helped establish the backbone of what I describe here.

they have studied.[33] I facilitate the meetings and make the most of various opportunities during each conversation to teach and highlight certain truths from the Scripture study and book assignments that I want to ensure get transferred to the men. I also make subversive efforts to draw out personal application for different men throughout the course of the meeting.[34] Typically, the conversation flows effortlessly from Scripture observations to personal reflections to theological reflections to opportunities for the men to encourage one another.

Throughout the time of our meetings, I strive to keep my mind set on the big picture goals of the group: to build relationship with the men for the sake of mutual encouragement and to move them forward in their faith and pastoral leadership among our congregation.[35] I typically have a next step of leadership in mind for each man in the group before the group ever meets. Sometimes my vision for particular men changes throughout the course of our meetings. Whatever the case, the season of meeting together is never an end in itself. There is always a next step to which I am guiding them. For

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[33]As part of their reflection papers, I instruct each man to write down 2-3 questions from each reading assignment that they believe will benefit the group to work through together. The questions serve to help me see how the men are processing the reading, what topics and subjects they are drawn to, what they may be struggling with in the material, and what areas I need to focus the discussion on. It also helps me understand what questions other members in the congregation may have about various topics. Oftentimes, multiple men will submit similar questions, which further shapes where I lead the discussion.

[34]These moments guided mostly by my intuitive sense of where each man is based on my personal interactions with them inside and away from the group, the papers they write, and the ways they interact with others in the group meetings. It is also shaped by the next step of growth and development that I am leading each particular man toward.

[35]During the first meeting of the group, I spend the entire time outlining this overall vision. I am careful to share that my primary hope for the group is that they would further develop into the pastoral leaders I believe they have the potential to be. I clearly express my desire for them to join the ranks of co-laborers who help me care for the church. I also spend time at the initial meeting clarifying what they should not expect to get out of the group. I inform them not to expect the group to provide their primary source of accountability and friendship. I explain that accountability and friendship are potential byproducts of the group, but these realities are not its primary goal. The expectation is that they are already walking in accountability and friendship with men in their home group or in other relationships in the church. Setting clear hopes and expectations at the very beginning of the group and reinforcing them throughout is important in keeping the primary vision for the season of development clear and always before them.

some men, the next step is leading a home group. Other men are already leading a home group and their next step may be becoming a deacon or entering into an elder candidacy process. My consistent challenge for all the men throughout our time, regardless of their particular next step, is to start their own discipleship group modeled after what I have just taken them through. This type of multiplication has borne much fruit in our church. Also, the organic effect that comes from having more faithful men in the congregation who love the church, aspire to care for her, and are deeply connected to each other relationally is incalculable. All this to say, the campus pastor must stay mindful, throughout the process of meeting with the group, of how he can cast vision for each group member to move forward in their pastoral leadership among the campus.[36]

The addition of another group besides the staff to pour into and develop will add more meetings to the campus pastor's schedule. These additional meetings will most likely fall outside of his normal office hours since the men he is meeting with have jobs and other responsibilities during the workday.[37] The campus pastor may feel a tension when adding additional meetings to his calendar. In the face of his busy life, he may be tempted to forsake such a structured approach to build into men at his campus, yet he must not relent from this priority. He must recognize and remind himself as often as necessary of the strategic importance of creating and giving himself over to such a leadership pipeline. It must be a focal point in his ministry. As Paul taught and modeled, teaching and equipping faithful men in the church to do the work of ministry is foundational to the spiritual growth of the campus.

Establishing a pastoral leadership pipeline requires a thoughtful structure. The campus pastor must create a framework to determine whom he will focus on developing

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[36]I have found casting vision for them best occurs through a series of ongoing personal conversations with each man throughout the season of meeting.

[37]For example, I have historically met with my groups three times during the month. I meet the second and fourth Thursday morning of the month from 6–8 a.m. and the first Sunday of the month from 2:30–4 p.m. All of these meetings fall outside typical work hours.

and when he will spend time developing them. He must architect and prioritize meetings with staff and non-staff for the purpose of teaching and modeling pastoral leadership. Once he identifies those he will equip and establishes a rhythm in his calendar for when he will do so, he must turn his attention to the content of his teaching and modeling.

**The Content of a Pastoral
Leadership Pipeline**

Creating a structure to develop godly leaders is a key step in establishing a pastoral leadership pipeline.[38] However, once a campus pastor has developed a clear framework for who he is going to pour into and creates allotted times for when he will pour into them, he must establish what it is he will pour into them. John Kotter, the Konosuke Matsushita Professor of Leadership Emeritus at the Harvard Business School, highlights the importance of this task: "Armed with a clear sense of who has considerable leadership potential and what skills they need to develop, executives in these companies [successful companies] spend time planning for that development."[39] Unfortunately, the apostle Paul did not provide a detailed syllabus or playbook for developing pastoral leaders in his letter to Titus.[40] Thus, a campus pastor must spend time developing a clear plan for the content that will fill his leadership pipeline structure.

Theological Vision

The content of a pastoral leadership pipeline starts with the theological vision[41]

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[38]Again, Patterson uses the category of "vision ownership" in his project to describe what I refer to here as "The Content of a Leadership Pipeline." Patterson, "Leveraging the Multi-Site Church Approach," 58–59.

[39]John Kotter, "What Leaders Really Do," *Harvard Business Review* (December 2001): 96.

[40]This statement is not intended to argue that pastors today cannot gain anything from Paul's letter in establishing content for pastoral leadership development. I am only suggesting that Paul does not leave a step-by-step process or a detailed reading list for such development. Paul does, however, focus on and provide clarity for the character and giftedness sought after in pastoral leaders (Titus 1:6–9).

[41]Richard Lints, professor of theology of Gordon-Conwell Theological Seminary, coined this phrase. Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids:

the campus pastor wants the other pastoral leaders to own and embody alongside him. A theological vision is the specific doctrine, as well as the specific ministry philosophy and practice compelled by that doctrine, the campus pastor wants to impart to those he develops.[42] Whether conscious of it or not, every campus pastor is inspired and informed by a particular theological vision. A campus pastor must understand his theological vision so that he can intentionally transfer it to the pastoral leaders he develops. More specifically, a campus pastor must teach and model a theological vision of the local church to those in his pipeline so that they can join him in leading and caring for the campus.

Teaching a theological vision of the church. The primary content of a pastoral leadership pipeline is a theological vision of the church.[43] To pastor and lead a church faithfully, one must understand the nature and purpose of the church. Without comprehension of what God says about the essence and intention of His church, it will prove difficult, however gifted the leader, to lead and care for the church in the way and toward the ends God desires. Thus, before rushing headlong into teaching principles and

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Eerdmans, 1993), 9.

[42]Tim Keller defines theological vision as "a vision for what you are going to do with your doctrine in a particular time and place. . . . Our theological vision, growing out of our doctrinal foundation but including implicit or explicit readings of culture, is the most immediate cause of our decisions and choices regarding ministry expression. So what is theological vision? It is a faithful restatement of the gospel with rich implications for life, ministry, and mission in a type of culture at a moment in history." Timothy Keller, *Center Church* (Grand Rapids: Zondervan, 2012), 18–19. *Center Church* is a comprehensive description of Keller's own theological vision in book form.

[43]This statement is not meant to imply that the doctrine of the church encompasses the totality of a campus pastor's theological vision. Nor is it meant to suggest this doctrine is the most foundational to one's theological vision or of first importance over and above other doctrines fundamental to orthodox faith. A comprehensive theological vision, starting from the most crucial doctrines and building from there, is beyond the scope of this project. This statement assumes that the pastoral leaders that the campus pastor develops already share the same doctrinal convictions about basic Christian beliefs such as the nature of the gospel, the doctrine of God, the doctrine of Scripture, and so forth. Assuming these convictions are shared, I have chosen this particular doctrine of one's theological vision to focus on because it will best serve the campus pastor in developing pastoral leaders at the campus.

best practices of leadership, a campus pastor must first help his future co-laborers understand that which they are being set apart to lead, the church.

Teaching a theological vision of the church begins with teaching pastoral leaders what the church is. Today, many theological visions of the church bypass this important foundation and begin, instead, with what the church does.[44] However, as theologian Simon Chan points out, the church's "basic identity is to be found not in what it *does* but what it *is*."[45] A campus pastor must be patient and diligent, laying a proper foundation for the theological vision he develops.[46] Again, this is not simply a matter of principle; it will profoundly shape the hearts and minds of the pastoral leaders he is developing. The type of leadership that emerges from the pipeline rests on this foundation.

After rooting the emerging pastoral leaders in a biblical revelation of what the church is, a campus pastor can then add to their theological vision of the church by moving into a study of what the church does. This includes teaching and discussions about the church's practice of the ordinances, church membership, church discipline, governance and mission.[47] It will also include those particular expressions of ministry that the campus

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[44]Theologian Millard Erickson laments that today's worldview "with its widespread aversion to philosophy, and particularly to metaphysics and ontology, is far less interested in the theoretical nature of something than its concrete historical manifestations. Thus, much modern theology is less interested in the essence of the church, what it 'really is' or 'ought to be,' than its embodiment, what it concretely is or dynamically is becoming. . . . [The Church] is not thought of it terms of its essence, but of its existence—an openly existentialist interpretation." Millard J. Erickson, *Christian Theology,* 2nd ed. (Grand Rapids: Baker, 1998), 1038–40.

[45]Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP, 2006), 21, emphasis original. For a helpful introductory summary of the basic approaches to ecclesiology and why it matters for pastoral leadership, see Greg Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 50–53. I, like Chan and Allison, take an ontological approach to ecclesiology and seek to teach this to those I am developing.

[46]The importance of repetition and patience in this process must be noted. The subjects are not grasped after being taught or discussed one time. There must be purposeful overlap and repetition in the readings and discussions. There must also be repetitive teaching points highlighted in the group time. Repetition is a key tool in engraining a theological vision into the men's minds and hearts.

[47]For a full reading calendar that highlights the various topics I discuss with those I am developing, see appendix 1. We start with a few books that address heart issues and are foundational for every Christian, but especially those in leadership. We then move directly into studying the church. One

pastor and the campus he leads focus on.[48] The practices of the church's ministry, built upon the foundation of what the church is, help round out the theological vision of the church that a campus pastor must teach to those he develops.

A campus pastor must never forget the primary purpose for which he is developing those around him: to help lead and care for the church. There are all sorts of helpful leadership principles and best practices that could fill the discussions and meetings of the pastoral leadership structure. Many of these topics surface naturally in the course of the development process, and the campus pastor should make the most of every opportunity to address them; however, the campus pastor must be careful to remember whom he is developing leaders to serve, the church. He must steward his leadership structure to equip emerging pastoral leaders with a theological vision of the local church, informing and fueling their leadership and service of it.

Modeling a theological vision of the church. It takes more than knowledge and teaching to internalize a theological vision of the church: Emerging pastoral leaders need to see someone model what they have learned. Actually seeing what they have only read about helps connect the dots[49] in their theological vision and drive their convictions

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will clearly notice the progression from books and readings that address what the church is, into those addressing what the church does. Again, I am greatly indebted to Mark Dever for his modeling and sharing of this structure. Although I have shaped the reading list by including or removing books different than those he assigns, he created the structure of the reading.

[48]For example, our campus is uniquely focused on consistently addressing the biblical issues of racial reconciliation, church planting among unreached people groups, and sanctity of human life, including a more specific focus on orphan care and adoption. Due to the ministry context, we also have a clear focus on evangelizing the nearby college campuses. There are a host of biblical values that churches focus on in unique ways. A wise campus pastor will seek to impart the vision for his and the campus' unique and strategic ministry expressions to the pastoral leaders he is developing.

[49]A significant part of the development process is summed up in these words. As I teach and model, I am ever mindful about initiating moments to connect the dots between what they are learning theologically and what they are seeing modeled.

deep. In addition to teaching, a campus pastor must model a theological vision of the church for those he develops.

As already noted, modeling is constant reality for the campus pastor. The campus pastor is never in a setting where he is not embodying and demonstrating the Christian life and a theological vision for the congregation. He must keep this truth close to heart and strive, by God's grace, to always be an example of a loving pastor for the flock and those he is developing.[50] Yet, the campus pastor should also intentionally utilize the formal meetings of the church body and leadership throughout the month to model a theological vision of the church for those he is developing.

One venue for modeling that I have utilized is the elder and deacon meetings of the church. As I journey through the readings and discussions with the group of men I am developing, I will purposefully invite them to view these meetings. About halfway through the course of our time together[51] I invite the men to begin joining those meetings to observe the ways that the church is attempting to live out the theological vision they have been learning about. I encourage the men to write down observations, questions, and insights of the meeting. We devote time to discuss these observations the next time we meet. The reflective discussions go a long way in clarifying and deepening the men's theological vision of the church.

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[50]As with Paul, the ultimate goal for the campus pastor's teaching and modeling is not for the church or leadership to be like him but to be like Christ. Richard Gula explains, "Imitation is a broader process of conforming to Christ . . . but we cannot be imitators of Christ all on our own. We are capable of it only by virtue of God's loving us through the Spirit. . . . The Spirit instills in us 'the mind of Christ' (1 Cor. 2:16), that is, the dispositions and values of Jesus, so that we can be creatively responsive to the needs of our day in ways that harmonize with the way of life exemplified in Jesus." Gula, *Ethics in Pastoral Ministry*, 27. R. P. Meye makes a similar observation, noting, "To imitate Christ after Easter is to walk in the way of discipleship to the risen Lord. Thus, Pauline spirituality is joined with the way of discipleship to Jesus; and discipleship to Jesus is finds its extension and fulfillment in the pattern of imitating Christ which Paul himself models." R. P. Meye, "Spirituality," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: Intervarsity, 1993), 911.

[51]I wait until halfway through our time to invite them to observe these meetings because it takes time to lay the theological foundation that will help them better understand what they will observe. I want them to have this foundation established before seeing it in practice.

I also try to steward weekly services, the monthly prayer gathering, and the bi-monthly member meetings for modeling the theological vision.[52] Although the men I develop are ordinarily at those meetings, I encourage them to be more intentional and thoughtful in their presence.[53] The books they are reading, the papers they are writing, and the teaching they are receiving provide them with a new understanding of the beauty and depth of all the different elements of church life, as well. The weekly and monthly gatherings of the church become one of the primary means God uses to internalize their knowledge and increase their desire to serve the church.

Intentional modeling gives those being developed a realistic picture of pastoral leadership in the church. It incarnates the theological vision they are receiving through their times of study and discussion. As a campus pastor spends time developing the content of his pastoral leadership pipeline, he must not overlook the importance of modeling. As he creates plans to develop pastoral leaders, he must be mindful to establish venues to model his theological vision for them.

The fruit of a theological vision of the church. The combination of both teaching and modeling a theological vision of the church has a transforming effect in the life of those whom the campus pastor trains. By God's grace, most of the leaders I have spent time discipling throughout the years have undergone a serious transformation in their worldview in the process of internalizing a theological vision for the church. The shape of their Christianity has been changed through deep reflection on the nature and

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[52]I also invite men to sit through the Membership Classes again to observe it with the new eyes that have been shaped by their theological study. This has proven fruitful as well in clarifying and deepening their theological vision for the church.

[53]Throughout the period that we meet together, I make intentional efforts to seek out and engage the men during these various contexts and help them see the meeting through my eyes. I often pull the men aside and point out various people I notice, share with them the different burdens I carry, and even inform them of the specific and intentional, yet subtle ways I am trying to lead in that particular meeting that no one would perceive unless told. This is another small way that I try to impart theological vision and develop their pastoral heart and perspective.

purpose of God's people.

Love seems to be the primary fruit that I have seen result from emerging pastoral leaders developing a theological vision of the church. The Spirit, through all the different elements of teaching and modeling, enriches their love for God and for His people. The men consistently communicate a renewed awe of their own salvation. This, of course, leads them to revived worship. The developing leaders have also come away from their studies and discussions with a deeper commitment to their brothers and sisters in Christ. They love their church in ways and to degrees they never thought possible.

In addition to an intensified love for their brothers and sisters, the leaders have emerged from their reflections and conversations with a deeper commitment to and involvement in the life of the campus. They have a renewed understanding of, appreciation for, and commitment to the various structures of the church. They have more clarity about their role as members of the church and how they, now equipped, can support and build up the body through its structures. From their attendance and service at Sunday gatherings, to their concern for the membership process, to their leadership in home groups, to their awareness of various details spelled out in the constitution and bylaws that most never consider, the men's engagement becomes evident. The structures that once seemed dull or simply uninteresting to them come to life by the commitment and service these men invest.

The men who have internalized a theological vision of the church also express a revived compassion for those outside the church. Their focus on the beauty and importance of the people of God tends to increase their concern for those who are not the people of God. A healthy theological vision of the church provides a healthier and clearer perspective and passion for the mission of the church. In that sense, their pastoral development not only ends up serving the church but the world, as well. The men are provoked and filled with angst for their neighbors, co-workers, families, as well as the nations, to know God and to be a part of the church He ransomed.

A final fruit that has been observed is a desire and vision among the men to lead others into the same life-changing truths they have experienced. As they internalize a theological vision, their hearts brim with a desire to serve and shepherd people within their spheres of influence to know God and care about His church. This aspiration and heart to shepherd is part of the essence of what makes a pastoral leader. As God works in their hearts, the Spirit compels them to live out the theological vision they have received.[54] This is a primary marker that a man is ready to help pastor the church.

Conclusion

The biblical priority to equip other pastoral leaders to help with the work of ministry is straightforward. Biblically and practically, there are few priorities more urgent for the campus pastor than to develop godly co-laborers to help him lead and serve the congregation. Sadly, this pastoral priority is regularly overlooked and neglected. The pace of ministry and complexity of multi-site often crowds out the time and focus required to strategically create and sustain a leadership pipeline. A campus pastor must not allow other aspects of the ministry to hinder him from this crucial work. It is vital to maturing the congregation and a key indicator that a campus is ready to transition to a local church.

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[54]Living out the theological vision is ultimately evidenced by unity of heart not mimicry of behavior. The ultimate goal in developing pastoral leaders is not for each pastoral leader to mimic the campus pastor, but to actually pastor with him from the same theological heart and vision. Gula aptly explains the difference between imitation and mimicry: "We must be careful not to confuse imitation with mimicry. Mimicry replicates external behavior . . . just as we would *not* want to say that accepting Jesus as norm requires that we be carpenters, Jewish, males, and itinerant preachers, so we do not want to say that we must die at the hands of political and religious leaders because Jesus did . . . mimicry is the death of any creative response to the needs of a new era." Gula, *Ethics in Pastoral Ministry,* 26. A campus pastor must be careful to not create pastoral leaders who are simply copying his behavior but not embodying his heart. He must focus on creating a unity of spirit among the leaders he is developing while simultaneously helping them draw out and bring their unique gifts to bear in helping him care for and lead the church.

CHAPTER 4

THE MEMBERSHIP: PREPARING THE CAMPUS

Alongside the man and the leadership, the health, maturity, and vision of the membership are foundational indicators that a campus is ready to multiply. For a campus to be ready to transition, the membership of the campus must be prepared. Patterson summarizes, "If the leadership is ready, but the people are not ready to be led into this venture, a transition is unlikely and unhealthy."[1] As a campus pastor identifies, develops, and appoints pastoral leaders to help him care for the campus, he must lead these leaders into the work of shepherding the congregation toward spiritual health and maturity. Once he has equipped the pastoral leaders with a theological vision of the church, the pastoral leadership must turn and impart this same vision to the membership of the campus. Informed by the apostle Paul's instruction about the gift and goal of pastoral leadership, this chapter outlines a pattern for how the pastoral leaders at a campus, led by the campus pastor, can prepare the membership for a campus transition by shepherding them toward spiritual maturity.[2]

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[1]Joshua Rice Patterson, "Leveraging the Multi-Site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 60.

[2]Again, the vision for a congregation's pastoral leaders to shepherd them toward maturity is not unique to a multi-site campus transitioning to a local church. There is obvious overlap in the responsibility of the pastoral leaders at a non-multi-site church and what is sketched in this chapter. Yet, as with the development of pastoral leaders, the priority and urgency of shepherding a campus toward health is integral to a campus transition. The pastoral leaders at a campus must not lose focus or neglect this priority as they seek to lead the campus.

A Theology of Congregational Growth

Paul's model of cultivating pastoral leaders was not an end in itself.[3] The Apostle identified, developed, and appointed leaders to fulfill a specific role and function within the churches he planted. He intended and expected these leaders to do something particular in the life of the congregation. Far more than a best practice, Paul's writings make plain that a church's pastoral leaders are a gracious gift Christ has provided for its maturation and perseverance in the faith.

The Gift and Goal of Pastoral Leadership

Paul's conviction about the church's need for a plurality of pastoral leaders was not a strategy he came up with on his own. His practice of identifying, developing, and appointing pastoral leaders to do the work of ministry was anchored in his knowledge of the divine origin of and purpose of pastoral ministry. Paul was convinced that a church's need for pastoral leadership was God's vision and intention for His church. The Apostle believed that pastoral leadership originated in God's mind and heart. Therefore, identifying, developing, and appointing a plurality of pastoral leaders in the church was not merely good strategy or organizational wisdom; it was spiritually vital for the ongoing maturation and growth of the churches Paul planted.

Paul most clearly expounds his conviction about the origin and purpose of pastoral ministry in his poignant letter to the church in Ephesus. Urging the young church to grow up and live in light of its calling in Christ, Paul writes,

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[3]For the sake of consistency with the previous two chapters, I use the phrase pastoral leaders in this chapter instead of the terms pastor or elder. However, I use the phrase throughout in reference to the elders or pastors at the campus. I also assume throughout this chapter that the terms elder and pastor, or shepherd, are synonymous and interchangeable. Mark Dever explains, "In the New Testament the words 'elder,' 'shepherd,' 'pastor,' and 'bishop' or 'overseer' are used interchangeably in the context of the local church office. . . . In Eph 4:11, Paul said that Christ 'gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.' The word Paul used for 'pastor' is '*poimen*,' the word for 'shepherd.'" Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B & H, 2012), 54–55. See also Benjamin L. Merkle, *The Elder and Overseer: One Office in the Early Church* (New York: Peter Lan, 2003).

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and from by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. (Eph 4:1-16)

This passage reveals Paul's baseline conception of a church's pastoral leaders, its shepherds and teachers.[4] Paul understood the church's pastoral leaders to be one of the good "gifts"[5] that Jesus, the "head" of the "whole body," gave to His church upon His

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[4]Numerous scholars have interpreted the two words "shepherds and teachers" in this passage as describing a singular office in the church, that of elder. Phil A. Newton explains, "When listing the ascension gifts to the church, Paul couples the terms pastor and teacher in Ephesians 4:11, and is better translated 'teaching shepherds' or 'pastor-teachers.'" Phil A. Newton, *Elders in Congregational Life* (Grand Rapids: Kregel, 2005), 36. See also Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 211-12; Edmund P. Clowney, *The Church: Countours of Christian Theology* (Downers Grove, IL: InterVarsity, 1995), 210–11; Peter Adam, *Speaking God's Words: A Practical Theology of Preaching* (Vancouver, BC: Regent College Publishing, 1996), 54–55; and Jeramie Rinne, *Church Elders: How to Shepherd God's People Like Jesus* (Wheaton, IL: Crossway, 2014), 32–34 generally agree with Newton's interpretation. However, Peter O'Brien and others caution against this interpretation and argue that Paul is describing two distinct groups within the church in this passage. O'Brien argues, "Although it has often been held that the two groups are identical (i.e., 'pastors who teach'), it is more likely that the terms describe overlapping functions (cf. 1 Cor. 12:28–29 and Gal. 6:6, where 'teachers' are a distinct group). All pastors teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors; the latter exercise their leadership role by feeding God's flock with his word." Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 1999), 300. Whether one takes the two words to refer to one group or two, it does not affect my argument. My concern in this chapter is to make clear, as O'Brien states, the essential work of the pastoral leader of the campus is to shepherd and lead the flock through teaching. Both interpretations agree with this argument.

[5]Although it is not the only gift and spoil of His victory that Jesus has given to His church, I only address the gift of "shepherds and teachers" in this section. A summary of the other gifts is beyond the priority or scope of this chapter. For a helpful starting place to understand the other gifts mentioned in this passage, as well as other passages in Scripture, and how they serve to build up the church, see Allison,

ascension. Pastoral leaders, according to Paul, are God's gracious gift to His church. Pastoral leadership is grounded in God's vision[6] and desire to provide gifts of His Spirit[7] to His church.

In addition to describing the origin of pastoral leadership, this passage conveys Paul's understanding of what pastoral leaders were given by God to do: They are to "equip the saints" through shepherding and teaching. As noted in previous chapters, the functions of shepherding and teaching summarize the multifaceted work of pastoral ministry.[8] Pastoral leaders carry on the pastoral ministry of Jesus Himself by shepherding[9]—

Sojourners and Strangers, 413–63, O'Brien, *The Letter to the Ephesians*, 297–301, and D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987).

[6]Through this passage, Carson explains, "We are reminded that God Himself is the one who apportions grace; the diversity of gifts is grounded in his distribution of gifts." Carson, *Showing the Spirit*, 32.

[7]This statement is not meant to reduce the other purposes that the grace gifts of Ephesians 4:11 are meant to serve. For instance, the gifts serve a doxological purpose, as well. Sinclair Ferguson explains, "The correlation between the ascension of Christ and the descent of the Spirit signals that the gift and gifts of the Spirit serve as the external manifestation of the triumph and enthronement of Christ. Paul underlines this by the way in which he cites Psalm 68:18 in Ephesians 4:7–8: 'When he ascended on high, he led captives in his train and gave gifts to men.'" Sinclair B. Ferguson, *The Holy Spirit: Contours of Christian Theology* (Downers Grove, IL: InterVarsity, 1996), 207. See also O'Brien, *The Letter to the Ephesians*, 288–98; and Tom Wright, *Paul for Everyone, The Prison Letters: Ephesians, Philippians, Colossians, and Philemon* (London: Society for Promoting Christian Knowledge, 2004), 44–45.

[8]Rinne notes, "If we had to summarize an elder's job description, we might simply say, 'shepherd the flock.' . . . To be more precise, elders are under-shepherds who serve the Good Shepherd by leading *his* sheep." Rinne, *Church Elders*, 35. In a similar vein, Allison summarizes the role of elder: "Practically speaking, elders fulfill this shepherding responsibility by providing excellent (though imperfect) examples of Christlike living; nourishing the church's members by teaching God's Word; warning members of potentially dangerous doctrinal positions and of the people who spread them; addressing entrenched sinful situations and relationships in the church through the process of church discipline and the like. In summary, the elders of a church are to be a team of qualified men who teach, lead, pray for, and shepherd the church." Allison, *Sojourners and Strangers*, 223. Dever summarizes similarly, writing, "To sum up this point, the elder's authority is directly related to his task of teaching. He is to be a pastor/shepherd . . . But chiefly, it seems that the elder's role is one of leading by patiently and carefully teaching." Mark Dever, *A Display of God's Glory: Basics of Church Structure* (Washington, DC: 9Marks, 2001), 25.

[9]O'Brien explains, "The imagery of the shepherd, which was applied to God (Gen. 49:24; Ps. 23:1, 80:1, 40:11) to denote the way he cared for and protected his people, as well as to leaders (both good and bad) in Israel (2 Sam. 5:2; Ps. 78:71; Jer. 23:2; Ezek. 34:11), comes to be applied to church leaders as those who carry on Jesus' pastoral ministry. He is the Good Shepherd, who cares for God's flock (John 10:11–18; Matt. 18:12–14; Luke 15:3–7; Heb. 13:20; 1 Pet. 2:25; 5:4). Leaders in the church are exhorted to be 'shepherds of God's flock' (1 Pet. 5:2; Acts 20:28) who pattern their pastoral ministry after Christ's

leading, feeding, protecting, and caring for—the congregation. The primary way they shepherd is through teaching the Word[10] and modeling Christlike character.[11] Teaching and modeling are certainly not the only ways God intends pastors to lead, feed, protect, and care for churches, yet teaching and modeling Christlike character[12] are unquestionably the foundation of pastoral ministry; they are the primary means by which pastoral leaders shepherd and equip the church to "grow up,"[13] which is the underlying aim of all pastoral ministry.

Paul goes beyond the origin and function of a church's pastoral leaders in this passage, also proclaiming the ultimate goal of pastoral leadership. Through the shepherding

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example." O'Brien, *The Letter to the Ephesians*, 300. For a detailed and rich biblical theology of the shepherding motif, I recommend Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Downers Grove, IL: InterVarsity, 2006).

[10]Using Eph 4 as a primary source, Peter Adam defines the ministry of the Word as "the explanation and application of the Word to the congregation of Christ, in order to produce corporate preparation for service, unity of faith, maturity, growth and upbuilding." Adam, *Speaking God's Words*, 84. For a thorough and nuanced look at the various forms of the ministry of the Word that pastoral leaders are responsible for in the local church, see ibid., 59–86.

[11]Again, as surveyed in chaps. 2 and 3, the work of modeling in this summary is drawn from numerous places in Paul's letters, including 1 Tim 4:6–16, 2 Tim 2:2, 14–17, 22–26, 2 Tim 4:1–6, and Titus 1:9–2:1. Again and again, the pastoral priority that Paul models, passes along, and expects Timothy and Titus to entrust to other pastoral leaders, is the work of teaching and modeling the Christian faith. Many other books and resources paint a more comprehensive and detailed summary of the duties of pastoral leaders in a local church. See, for instance, Thabiti Anyabwile, *Finding Faithful Elders and Deacons* (Wheaton, IL: Crossway, 2012), 109–62, Dever, *A Display of God's Glory*, 19–31, Allison, *Sojourners and Strangers*, 219–23, Newton, *Elders in Congregational Life*, 2005, Rinne, *Church Elders*; Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church* (Chicago: Moody, 2003), and Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis & Roth, 1995).

[12]Rinne helpfully devotes an entire chapter to the pastoral leader's fundamental work of modeling maturity to the congregation. Rinne notes, "An elder's job involves shepherding by *being* as well as by *doing*." Rinne, *Church Elders*, 101.

[13]Sinclair Ferguson argues, "Preaching God's word is the central gift of the Spirit given by Christ to the church. By it the church is built up into Christ (Eph. 4:7–16)." Ferguson, *The Holy Spirit*, 239. Likewise, Adam notes, "The means that God has provided to continue the ministry of the Word is the overseer or elder (1 Tim. 3:1–13); without these teaching elders, a congregation is incomplete (Tit. 1:5). These are Paul's requirements and priorities for the nature of the local churches and its ministry . . . these priorities should be ours as well." Adam, *Speaking God's Words*, 83.

and teaching[14] of pastoral leaders,[15] Paul explains that God's vision for these men is to equip the congregation "for the work of ministry" and for "building up the body of Christ" so that, ultimately, the church will "mature" and "grow" up to increasingly reflect God's own character. Thus, the ultimate purpose of pastoral leadership is congregational maturity. In his book on elders, Jeramie Rinne concludes from Ephesians 4 that

> elders minister with the goal of growing church members is Christian maturity . . . Elders work hard in relationships with church members in order to help them grow up in Jesus. Overseers teach, pray, and serve so that their brothers and sisters might know Jesus more intimately, obey him more faithfully, and reflect his character more clearly, both individually and as a church family . . . When elders fulfill their role, believers are 'no longer . . . little children,' but instead 'grow in every way into Him who is the head—Christ' (vv. 14–15).[16]

Paul's expresses this underlying aim of pastoral leadership in other letters he wrote, but most clearly in his letter to the Colossian church. In that letter, Paul testifies to the church: "We proclaim Him, warning and teaching in all wisdom, so that we may present everyone mature in Christ" (Col 1:28). He also echoes this in his letter to the Galatians, confessing to them, "I am again in the anguish of childbirth until Christ is formed in you"

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[14]I recognize that teaching the Word is only one component of what the church's leaders do. There are other major functions of pastoral leadership in the church, namely, the implementation of the sacraments. John Calvin highlights this understanding when he writes, "Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists [cf. Eph. 2:20]." John Calvin, *Calvin: Institutes of the Christian Religion*, ed. John T. McNeill (Louisville: Westminster John Knox, 2011), 2:1023.

[15]For a survey of how God has designed the ministry of the Word to transform and mature His people, see Timothy Ward's book on the nature and doctrine of Scripture. Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* (Downers Grove, IL: InterVarsity, 2009), 141–76. See also, J. Todd Billings, *The Word of God for the People of God: An Entryway to the Theological Interpretation of Scripture* (Grand Rapids: William B. Eerdmans, 2010), 195–228, and Bobby Jamieson, *Sound Doctrine: How a Church Grows in the Love and Holiness of God* (Wheaton, IL: Crossway, 2013).

[16]Rinne, *Church Elders*, 40–41. Gregg Allison summarizes the "human aspect" or component of pastoral ministry in a similar way: "The exercise of the gifts is a fully (though not merely) human activity 'for the common good.' Moreover, this common good has an important human component: it is for the 'building up of the body of Christ' so that the church will attain 'to the measure of the stature of the fullness of Christ' (Eph. 4:12–13) with the penultimate aim that Christ-followers will be eminent people, fully conformed to the image of Christ (Rom. 8:29)." Allison, *Sojourners and Strangers*, 470.

(Gal 4:19)![17] Again and again, Paul proclaims that the ultimate goal of pastoral ministry is God's character and wisdom being made visible through His ongoing work of conforming His people to the image of His Son (Rom 8:28-30).

Paul ministered and challenged his co-workers to minister out of an overflow of this clarity of purpose until his death, and pastoral leaders today should do the same. In his commentary on Ephesians 4, N. T. Wright exhorts today's pastors in this very direction:

> Once we realize that the passage is all about the whole body of Christ and each member of it, coming to maturity, we are in a better position to understand the list of ministries in verse 11. Sometimes when the church debates the nature of different offices and ministries, you get the impression that these things exist for their own sake, as though the main point of there being a church in the first place was that certain people would be 'special' within it. The opposite is the case. The main point of certain people having special roles is so that every single Christian, and the church as a whole, may be equipped for their work of service.[18]

God graciously makes provision to progressively conform His church to His own character, and He creates and gifts pastoral leaders to His church to serve this end.[19] As pastoral leaders faithfully shepherd the flock, equipping the saints by teaching and modeling the faith, God causes His people to mature in Christ.

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[17]Echoing Paul, Richard Baxter writes, "The whole of our ministry must be carried on in tender love to our people. We must let them see that nothing pleaseth us but what profiteth them; and that what doeth them good doeth us good; and that nothing troubleth us more than their hurt. We must feel toward our people, as a father toward his children: yea, the tenderest love of a mother must not surpass ours. We must even travail in birth, till Christ be formed in them." Richard Baxter, *The Reformed Pastor* (East Peoria, IL: Versa, 2007), 117.

[18]Wright, *Paul for Everyone*, 48.

[19]Again, this sentence is not intended to reduce the comprehensive means that God uses to mature His church; He uses far more than its pastoral leaders. For example, as Bobby Jamieson points out from Ephesians 4:11–16, the body itself, once it is equipped, plays a crucial role in its own maturity: "Consider how Paul describes Christian growth in Ephesians 4:11–16. . . . The primary way that we mature as Christians is through the life of the church. The members help the body grow, which means helping each other grow. We are built up as we build others up. Christian growth is a team effort." Jamieson, *Sound Doctrine*, 22–23.

Conclusion

Pastoral leaders are a good gift God provides to His people. They fulfill a sobering and exhilarating function in the life of the church, shepherding the members of the body toward Christlikeness through their life and doctrine. Paul's ministry orbited this aim, and he desired and planned for shepherding to continue in the churches he planted long after he departed. He believed that God would use the faithful teaching and humble modeling of a church's pastoral leaders to conform each church more and more to the character of Christ.

In the book of Acts, Luke records Paul's farewell address to the elders of the church in Ephesus. The stirring scene provides an embodiment of Paul's understanding of pastoral ministry and his conviction about the interplay of faithful shepherding and congregational maturity:

> Now from Miletus he sent to Ephesus and called the elders of the church to come to him. And when they came to him, he said to them: "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ . . . And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God. Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified . . ." And there was much weeping on the part of all; they embraced Paul and kissed him, being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship. (Acts 20:17–21, 25–33, 36–38)

This scene personifies Paul's understanding of the gift and goal of pastoral leadership. Paul's parting exhortation to these elders was to pay attention to their life and doctrine as they continue to shepherd the church. In order for the membership of the campus to mature to the point of being ready to transition into a local church, the pastoral leaders of the

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campus must embrace and live out this high calling of shepherding the campus toward maturity.

Shepherding toward a Culture of Church Membership

Scripture is clear that a congregation grows by being equipped by its pastoral leaders. The pastoral leaders of a campus have been entrusted with the privilege and responsibility of shepherding the campus toward maturity. A foundational way the pastoral leaders of a campus can shepherd the congregation toward maturity is by taking the vision of the church they received from the campus pastor in their own spiritual development and entrust it to the members of the campus.[20] As with the preparation of the campus pastor and the campus leadership, a robust doctrine of the church is crucial in preparing a campus to be a local church.[21] More specifically, the pastoral leaders of a campus must be intentional in leading the campus toward a biblical understanding and joyful practice of church membership. A campus growing in its understanding and practice of church membership is a campus on the path toward maturity. A campus established and continually transformed by a healthy membership culture is a campus practicing and preparing to be a local church.[22]

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[20]The echo of 2 Tim 2:2 is intentional here.

[21]As stated in previous chapters, this is certainly not meant to imply that this doctrine is the most foundational or of first importance over and above other doctrines. A strategic vision for how pastoral leaders can attempt to teach a campus the "whole counsel of God" is simply beyond the scope of this project. However, in continuity with the other chapters, I am choosing here to focus on the doctrine of the church, and more particularly, the doctrine of church membership, because a campus' growth in understanding and practice of these specific doctrines will serve to mature a campus and uniquely prepare it to become a local church.

[22]In his section on preparing the membership, Patterson lists other markers of campus health in addition to an established membership culture. The other benchmarks he includes are financial viability, baptism trends, and service. I have chosen to focus solely on establishing a membership culture in this chapter due to space constraints and, more importantly, because the other markers are simply implications of a healthy membership culture. Patterson, "Leveraging the Multi-Site Church Approach," 59–67.

**Shepherding toward a Doctrine
of Church Membership**

Equipping the church with a biblical doctrine of church membership is foundational to shepherding a campus toward spiritual maturity. A church is its membership;[23] therefore, unless a campus has a clear and healthy vision for what church membership is, it cannot have a clear vision for what a church is. Without a clear vision of what a church is, it is impossible to prepare to become one. In *Nine Marks of a Healthy Church*, Mark Dever writes, "I'm convinced that getting this concept of membership right is a key step in revitalizing our churches, evangelizing our nation, furthering the cause of Christ around the world, and so bringing glory to God."[24] Getting the doctrine of church membership right is certainly a key and mandatory step in preparing a campus to become a local church.

The pastoral leaders at a campus must patiently lead the campus to understand God's vision for every Christian to belong to a local church. Although church membership is not the gospel, the pastoral leaders must shepherd the campus toward understanding that church membership is a key implication of the gospel in the life of a Christian. Jonathan Leeman contends,

> In language that's popular among evangelicals these days, one could say that the practices of local church membership and discipline are an implication of the gospel. . . . Missing local church membership is like missing the fact that Christians are called to pursue good works, or love their neighbors, or care for the poor, or pray to God, or follow in the way of Christ. Submitting oneself to a local church is what a true believer does, just like a true believer pursues good works, loves his or her neighbor, and so forth. Someone who refuses to join—or better, to submit to—a local church is like someone who refuses to pursue a life of righteousness. It calls into question the authenticity of his or her faith.[25]

The pastoral leaders of a campus must work to equip the saints they are shepherding with

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[23]Jonathan Leeman, *Church Membership: How the World Knows Who Represents Jesus* (Wheaton, IL: Crossway, 2012), 48, 79.

[24]Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, IL: Crossway, 2004), 148.

[25]Jonathan Leeman, *The Church and the Surprising Offense of God's Love: Reintroducing the Doctrines of Church Membership and Discipline* (Wheaton, IL: Crossway, 2010), 16–17.

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this type of biblical clarity about the corporate nature of their faith. They must diligently teach these truths to the campus.

Leading Christians to embrace such a high and biblical vision for church membership is no small task in today's culture. Sadly, the local church remains unimportant in the minds of many men and women who profess faith in Christ, including those who are already members of a church. For a myriad of reasons that others have outlined elsewhere,[26] many Christians no longer consider the local church to be a vital part of their spiritual life and formation.[27] Multitudes of well-meaning Christians view the local church as nothing more than an accessory to their personal faith in Christ or a service provider that offers them spiritual goods and services on an as-needed basis. Participation in a local church, or at least any deep involvement in one beyond attending a worship gathering on Sunday, is seen as something they can take or leave. In this understanding, joining a local church may add value or a few privileges to a believer's spiritual journey, but it is certainly not something fundamental or essential to the Christian life, much less to maturing or persevering in it.

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[26]For example, C. Christopher Smith and John Pattison claim, "The greatest challenges to stability in churches today are hypermobility and individualism." C. Christopher Smith and John Pattison, *Slow Church: Cultivating Community in the Patient Way of Jesus* (Downers Grove, IL: InterVarsity, 2014), 62–63. For another thoughtful and historical survey and explanation of the cultural beliefs that have played into many people's aversion to the doctrine of church membership, see Leeman, *The Church and the Surprising Offense*, 15–74; and Dever, *Nine Marks*, 147–48. For examples of how Christian preaching has unknowingly fed this inclination and played into these realities, see Adam, *Speaking God's Words*, 70–71.

[27]In 2006, a George Barna update concluded from research, "While nearly half of the adult population attends religious services during a typical week . . . fewer than one of out every five adults firmly believes that a congregational church is a critical element in their spiritual growth and just as few strongly contend that participation in some type of community of faith is required for them to achieve their full potential. Only 17% of adults said that 'a person's faith is meant to be developed mainly by involvement in a local church.' Even the most devoted church-going groups—such as evangelicals and born again Christians—generally dismissed the notion: only one-third of all evangelicals and one out of five non-evangelical born-again adults endorsed the concept. Only one of out every four adults who possess a biblical worldview (25%) agreed with the centrality of a local church in a person's spiritual growth. Just as few adults (18%) firmly embraced the idea that spiritual maturity requires involvement in a community of faith." The Barna Group, "Americans Have Commitment Issues, New Survey Shows," April 18, 2006. Accessed April 18, 2015, https://www.barna.org/barna-update/faith-spirituality/267-americans-have-commitment-issues-new-survey-shows#.VTH4ApPF9Sw.

Yet, such an understanding of membership in the local church could not be more at odds with the teaching of Scripture.[28] Douglas Millar explains, "In the New Testament there is no such person as a Christian who is not a church member. Conversion was described as 'the Lord adding to the church' (Acts 2:47). There was no spiritual drifting."[29] The pastoral leaders at a campus must gently lead the campus toward a deep awareness of these truths and of how they change the shape of their Christianity. Equipping a campus with a biblical vision for church membership requires helping them understand that to be a part of *the* church (universal) has always meant and still means today being a part of *a* church (local).[30]

The pastoral leaders of a campus must repeatedly teach and call the campus to embrace this biblical vision for their faith. They must repeatedly teach the corporate shape of the faith and patiently walk beside members as they learn to live out their membership and have their personal life of faith increasingly enveloped into the corporate life of the congregation.[31] As already mentioned, culture's ethos of rugged individualism will

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[28]Again, I do not have the space here to support this claim in full or at length. For a concise and clear biblical survey of the doctrine of church membership, see Leeman, *Church Membership*, 35–48.

[29]Douglas G. Millar, "Should I Join a Church?" *The Banner of Truth* 62 (1968): 21. Leeman argues the same thing: "To be a Christian is to belong to a church. No one gets saved and then wanders around by him or herself, thinking about whether to join a church. People repent and then are baptized into the fellowship of a church. Looking to Christ as Lord means being united to Christ's people. It's automatic, like being adopted means you'll quickly find yourself at a dinner table with brothers and sisters." Leeman, *Church Membership*, 46. Smith and Pattison summarize, "If our churches are indeed manifestations of Christ's body, and if we as individuals are to abide in Christ, we must stay rooted in a church community. We can no longer afford to propagate the modern, Western illusion that communities and places are irrelevant." Smith and Pattison, *Slow Church*, 78.

[30]Dever states, "Membership in a local church is not an antiquated, outdated, unnecessary add-on to true membership in the universal body of Christ; membership in a local church is intended as a testimony to our membership in the universal church. Church membership does not save, but it is a reflection of salvation. And if there is no reflection of our salvation, how can we be sure that we are truly saved?" Dever, *Nine Marks*, 152.

[31]I first heard Sinclair Ferguson communicate this concept in a lecture on ecclesiology. He said that one of the most difficult realties for Christians in the church to live out is a personal life that has been "enveloped" into the corporate life of the congregation. Timothy Ward provides a simple yet profound example of how a Christian might do this through the discipline of reading Scripture. Summarizing how a believer's personal study of Scripture should relate his or her church's corporate study of Scripture, Ward

continue to work against this biblical ideal. Many at the campus, without being aware of it, will continue to drift spiritually as they are blown about by the winds of culture's vision for their faith.[32] Such drifting will more often than not leave them without the spiritual care, authority, leadership, accountability, and discipline that meaningful church membership is meant to provide. As Ephesians 4 makes clear, these are some of the most important graces God has provided Christians to mature in their faith.

Knowing what is at stake, pastoral leaders must not grow weary in the work of equipping the saints with a biblical vision of church membership. The leadership must continuously call the members of the campus to love one another and to grow up into maturity by increasingly giving themselves to one another "publicly, physically, socially, affectionately, financially, vocationally, ethically, and spiritually."[33] Pastoral leaders must teach and model this vision of the church to the flock. The campus will not internalize the doctrine overnight, so the pastoral leaders must keep the long view in mind. And they must do so believing that, in due time, God's Spirit will increasingly mature the campus from a mere gathering of Christians to a true spiritual body,[34] a body building itself up in love and, as it does, preparing itself to be a local church.

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summarizes, "I would suggest that the healthiest way to relate the two is to think of the individual reading of Scripture as derivative of, and dependent on, the corporate reading and proclamation of Scripture in the Christian assembly. . . . Giving priority to the corporate use of Scripture over the individual, in this way, recognizes that the Lord continues to give his church pastor-teachers who will expound the biblical writings of the prophets and apostles, in order to equip his people for works of service and to build up the body of Christ (as Paul puts it in Eph. 4:11–13). This perhaps ought to give Christians a reason for aligning at least some of their personal reading of Scripture more closely with the texts they hear preached than they are accustomed to doing." Ward, *Words of Life*, 171, 173.

[32]See, for example, the tragic belief system coined "Moralistic, Therapeutic Deism" in Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of America's Teenagers* (New York: Oxford, 2005), and idem, *Souls in Transition*: *The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford, 2009).

[33]Leeman, *Church Membership*, 95.

[34]This need to make this transition is especially important in churches where people have gathered at campuses around a single, gifted teacher.

Shepherding toward a Practice
of Church Membership

As the pastoral leaders shepherd the campus toward maturity by teaching and equipping with a biblical vision for what a church is, they must also lead the campus to embody their vision. A campus must be led to live out its doctrine of membership for a healthy membership culture to take root and begin its work of maturing the congregation. Such leadership requires the leaders to develop a framework and plan for how they will teach and lead their campus, over many years, into putting their theological vision into practice. Shepherding toward this vision cannot be a drifting priority for the leadership. Establishing a membership culture will demand a mindset among the pastoral leaders that continually considers how the campus can be shepherded toward this vision. The pastoral leaders in Denton have attempted to lead in this direction in a variety of ways during the first eight years of the campus. This section highlights some of the more consistent and structured ways the campus has sought to teach, model, and lead the campus into living out a corporate vision of faith in its ongoing life together.

The Sunday gathering. One of the primary contexts where pastoral leaders have the opportunity and responsibility to shepherd the campus toward embracing and embodying God's vision for His church is during its weekly worship gatherings. Restoring a biblical vision for the Sunday gathering is, too, a key step in establishing a healthy membership culture. In *Engaging with God: A Biblical Theology of Worship*, David Peterson contends, "Vitality and meaning will not be restored to Christian gatherings until those who lead and those who participate can recover a biblical perspective on their meetings, seeing them in relation to God's total plan and purpose for his people."[35] Pastoral leaders must make the most of its gatherings by leading the campus toward such a recovery. Although Christians are always the body of Christ, whether together or apart,

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[35]David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity, 2002), 21.

a church's worship services make the corporate reality of the faith visible in a unique way.[36] Pastoral leaders must be mindful of finding ways to consistently equip the congregation to understand the importance of gathering together each Sunday.[37] Whatever form the instruction takes, pastoral leaders must find ways to restore the significance of the Sunday gathering in the life of the campus.[38]

As the pastoral leaders go about highlighting the general importance of the Sunday gathering, they must also clarify the horizontal and corporate purposes of the gathering, as well. Pastor and author Mike Cosper describes these purposes in *Rhythms of Grace*:

> The gathering is unique not as an encounter with God (since God's presence is a constant comfort and help to the Christian); it's unique as an encounter with God intensified among the people of God, filled with the Spirit of God, spurring one another along in the mission of God. It's communal, not individualistic. Christ in me meets Christ in you.[39]

The pastoral leaders of the campus must help the membership to see the Sunday gatherings as the corporate gift that they are and help foster an atmosphere that leads the gatherings

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[36]Peterson notes, "Christians are still the body of Christ when they are not meeting, but their special relationship to one another and to the Lord finds practical expression when they gather together in his name." D. Peterson, *Engaging with God*, 20. We have found over the years that this truth is something most Christians, amid the radical individualism of culture, have never been taught. They may have heard that the corporate gatherings of the church are important, but most have never been taught why they are important or why gathering together weekly as a body matters.

[37]We have tried to do this in a number of ways. Some attempts have been more explicit and direct, such as preaching an entire sermon on the purpose and significance of the Sunday gathering or consistently highlighting the Sunday gathering as an application point in other sermons. Other attempts have been more indirect, such as pointing and praying toward the Sunday gatherings in my weekly pastoral email that I send to the campus. I will regularly include phrases such as, "I hope to see you Sunday," or "Before we gather on Sunday." These are simple and subtle ways that I have tried to keep the importance of Sunday in front of the campus.

[38]A first step toward doing this is to begin helping the campus see what a blessing the ability to gather together really is. Dietrich Bonhoeffer writes, "It is easily forgotten that the fellowship of Christian brethren is a gift of grace, a gift of the Kingdom of God that any day may be taken from us." Dietrich Bonhoeffer, *Life Together*, trans. John W. Doberstein (San Francisco: HarperSanFrancisco, 1954), 18.

[39]Mike Cosper, *Rhythms of Grace: How the Church's Worship Tells the Story of the Gospel* (Wheaton, IL: Crossway, 2013), 84–85.

to function more like a banquet hall instead of a concert hall.[40]

Preaching. Another obvious way the pastoral leadership of the campus can teach and model a theological vision of church membership is through the opportunities the campus pastor has to preach. A campus pastor must think strategically about his sermons and how he can steward them to best serve his campus. The importance of stewarding the opportunity to preach is magnified at a campus where the campus pastor does not preach weekly. A wise campus pastor will always keep in mind how he can use the opportunities he has to preach to cultivate the corporate consciousness of the campus and strengthen their doctrinal vision of what it means to be and to live like a church.

One way a campus pastor can make the most of his preaching is to create sermons or sermon series that highlight the corporate nature of the Christian life. For instance, in an effort to equip the people with a theological vision of the church, I purposely preached sermon series on Jonah, Titus, 1 Peter, and 1 Timothy when I was afforded the opportunity to preach.[41] Although these series were not explicitly framed around "church membership," or "the doctrine of the church,"[42] I used each of these series to highlight, if only subversively,[43] how they were written to help local churches, not merely individuals, to mature.

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[40]This contrast originated with Glenn Lucke and Isaac Wardell, but Cosper summarizes the difference between the two in his book: "If it's a concert hall, we show up as passive observers and critics, eager to have the itches of our preferences and felt needs scratched. A banquet hall, by contrast, is a communal gathering. We come hungry and in community, ready to participate and share the experience with one another." Cosper, *Rhythms of Grace*, 98–99.

[41]The preaching calendar and rhythm for each campus pastor will be different. At The Village, the campus pastors typically have the opportunity to preach one campus specific sermon series a year and a handful of stand-alone sermons. Stewarding the sermon series became a key way that I attempted to teach a theological vision of the church to the campus.

[42]The sermon series on Titus was the most explicitly titled. We called it "Titus: Establishing a Healthy Church."

[43]I highlighted various concepts about church membership or the importance of corporate life together through the various application points I made, illustrations I used, common themes I repeated

Another subversive way I have attempted to cultivate the corporate consciousness of the congregation is by aiming my preaching to the congregation as a whole. Rooted in Ephesians 4:11–13, Peter Adam explains,

> Preaching is essentially a corporate activity and its most useful aim is corporate edification. . . . This means that the sermon's focus of address is most appropriately not individuals and their needs but the needs of the congregation as a whole. This is not to say that individuals may not be greatly helped or encouraged by the sermon, but its primary aim is the welfare, obedience, holiness, godliness and good working of the congregation."[44]

To shepherd the congregation toward maturity, a campus pastor must learn to preach to the people, not just individual persons.[45] He must learn to preach to the entire flock, even as they remain mindful of the individual sheep. Doing so will help teach the sheep to think about the flock as well.

From the beginning of the campus, I attempted to steward each sermon and sermon series to make as much headway in raising the corporate consciousness among the campus as I could. Again, this was a focus constantly on my mind. In explicit and implicit ways, I intentionally planted and watered seeds in my preaching that I hoped would eventually bear the fruit[46] of a campus increasingly embodying its vision of church membership.

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throughout the series, and even the sermon series titles that I chose for each.

[44]Adam, *Speaking God's Words*, 70. Adam continues, "It is important to emphasize this, for our current Protestant preoccupation is with the application of the Bible to the individual. This preoccupation with personal and individual application probably begins when we do one-to-one evangelism; it is fueled by Enlightenment teaching about the autonomy of the individual, and by our society's existentialist concern for personal growth and development; and it is facilitated by the availability of Bible for individuals to own and read on their own. But the Bible's main address is to the community of faith, the church. If this is what the Bible is doing, then preaching that is true to the Bible will follow its lead, and aim for corporate edification, unity, maturity, and growth, as described in Ephesians 4." Ibid., 70–71.

[45]One simple way I have tried to preach to the congregation as a whole is by being mindful of the pronouns I use throughout the sermon. I talk about "we" and "us" often through the course of a sermon. I do this not simply to identify with the church and to let them know that I am speaking to myself as much as anyone. I do it in order to speak to the congregation as a corporate body, not just a gathered group of individuals. My prayer and hope is that doing this consistently will, if only subconsciously, develop the corporate consciousness of the body during services and more generally in our life together.

[46]The fruit I have prayed and exhorted toward most over the years is love. I have prayed that

Pastoral prayers. Another simple way I tried to lead out on behalf of the other pastoral leaders in teaching and fostering a healthy membership culture is through leading prayers of intercession during Sunday gatherings. Once a month, I take 5 to 7 minutes during services on Sunday to pray for various circumstances, people, and needs in the congregation, among the city, throughout the nation, and around the world.[47] Obviously, the goal of praying corporately is to pray and to learn to trust God together. However, I am always mindful during the times I lead prayer in service that I am both setting an example and establishing culture within the church through my prayer and even through the topics I choose to pray about. I have sought to make the most of this practice over the years by praying for a few individual members of the church by name during each pastoral prayer. In addition to making a larger church feel smaller, praying for individual members by name has served to highlight the significance of being a member of the church and reminds members of the commitment believers have made to pray for one another.[48] It is another small way to make membership tangible and meaningful. I also pray for another local church during the pastoral prayer each month. This is a great way to express the church's love for other congregations and to magnify the significance of the local church in God's plan to reveal His wisdom and beauty to the world. As with the sermons, I also

God would use our efforts at shepherding to establish a church that is not just mindful of one another and the importance of church membership, but to establish a church that truly loves one another more and more. I have read and encouraged the campus from 1 Thess 4:9-10 many times over the years. Paul writes, "Now concerning brotherly love, you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, for that indeed is what you are doing to all the brothers throughout Macedonia. But we urge you, brothers, to do this more and more." This has remained my heart and hope for the campus.

[47]I am thankful for Mark Dever modeling and teaching me how to put together a pastoral prayer.

[48]We also create and hand out membership directories to the church for the purpose of encouraging prayer for one another. The directories include the pictures and names of each member. As mentioned in the previous chapter, the pastoral leaders also use these directories to pray over the members at various leadership meetings of the campus.

attempt to use the pronouns "we" and "us" throughout the prayer to highlight the corporate element of the prayer and to strengthen the congregation's sense of togetherness.

The Lord's Supper. The Lord's Supper serves as another way the doctrine of the church and the significance of membership are taught and modeled to the congregation at the Sunday gathering each week. More specifically, the invitation to the table provides a weekly[49] reminder that the Christian life is meant to be lived among a church. Christ gave the ordinance of the Lord's Supper, like the gift of pastoral leadership, to the local church.[50] Given that a Christian's membership in the universal church is meant to be reflected in his or her membership within a local church, only those part of a local body, and can be accounted for pastorally, should be invited to the table.

Every week one of the pastoral leaders sets the table with the following invitation:

> Church, we're going to come to the table this morning like we do every week. If you are a guest with us this morning and are a Christian in good standing with a church that you are a part of that preaches the same gospel you heard here today, we joyfully invite you to proclaim Christ's death with us this morning. [51]

The invitation is purposefully crafted to shepherd the table in light of Paul's pastoral instruction about the early church's practice (1 Cor 11:17-34). In this way, the invitation

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[49]Our campus has celebrated the Lord's Supper weekly since its first service.

[50]For an introduction into the nature and function of the Lord's Supper in the life of a local church, see Thomas R. Schreiner and Matthew R. Crawford, *The Lord's Supper: Remembering and Proclaiming Christ until He Comes* (Nashville: B & H, 2010); and Ben Witherington III, *Making a Meal of It: Rethinking the Theology of the Lord's Supper* (Waco, TX: Baylor University Press, 2007).

[51]We changed the invitation in 2013. Up to that point, the invitation had been "open" to all who professed to be Christians. However, as the pastoral leadership's theological vision of the church and church membership has evolved, the leaders became convicted that the invitation to the table was not as specific as they felt pastorally comfortable with based on 1 Cor 11 and their growing understanding of the importance of the church and the corporate nature of the Lord's Supper. Changing this invitation received more pushback in Denton than any change we have ever led through at the campus. However, the long-term effects of the change have proven to be fruitful. The conversations around the change offered significant opportunities to highlight the doctrine of the church for the campus.

to the Lord's Supper functions as another weekly reminder that being a part of a church is a beautiful privilege and responsibility for the Christian.

Monthly dinner. In addition to the Lord's Supper, the campus enjoys another meal together once a month that helps establish a culture of church membership. Every month before the elder-led prayer meeting, the congregation gathers together for a free dinner at the campus. Anyone is invited to eat, but for the members of the church, it is a unique time of connecting and enjoying one another.[52] Though the meal has never been announced or conveyed as a means of nurturing church membership, it has done as much to thicken the social bonds of the body than the other habits in our life together. The meal has become an anchor in our practice and expression of being a community. In ways that sermons and classes never could, the meal embodies the vision of the church and leads the campus to experience the beauty of being members of a body.

Membership covenant. Another way the pastoral leaders have shepherded the campus toward a healthy doctrine and practice of church membership is through a formal, written membership covenant. The membership covenant summarizes the biblical doctrine of church membership in a succinct and orderly way, providing an accessible outline of the biblical responsibilities that members have to one another and pastoral leaders have to the members.[53] The covenant helps equip the members at the campus to encourage each other, hold each other accountable, and to be reminded of the simple and profound ways God has commanded believers to love and serve each another. It has been a helpful

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[52]As mentioned in the previous chapter, I am always mindful and intentional about introducing and connecting members with one another at this dinner and every other event listed in this section. Such connections are a simply way that pastoral leaders can nurture community among the membership. Darrin Patrick observes, "A shepherd is one who 'velcroes' people together, as it were, so that they can pastor one another." Darrin Patrick, *Church Planter: The Man, The Message, The Mission* (Wheaton, IL: Crossway, 2010), 88.

[53]The Village Church, "Membership Covenant," February 23, 2014, accessed Ocotober 21, 2015, http://www.thevillagechurch.net/sermon/membership-covenant.

resource for catechizing the campus, unifying and deepening theological understanding of church membership, and admonishing the church to live in light of it.

Membership class. The membership class is another tool that the pastoral leaders have established to teach the importance of church membership to the campus. Before signing the membership covenant, individuals go through this class. A church's membership class and, more generally, its entire membership process, reveals the depth of its leaders' vision of church membership. In many ways, the membership process and class set the tone of the congregation's membership culture.

The membership class invites those who are attending services at the campus, but are not yet members, to consider the biblical doctrine of church membership. It provides the pastoral leaders a starting point to begin shepherding those who God brings into the gatherings toward a healthy understanding and practice of church membership. The quarterly announcements for the membership class, the class itself, and the affirmation process following the class offer some of the most intentional opportunities to provide a biblical framework for church membership. The length and depth of the entire process communicates that membership is something the leaders believe is beautiful and important.

Leading up to the class, typically two announcements are made during the Sunday service to inform the church and others in the gathering that a membership class is approaching. The most obvious intent of the announcements is to invite those who are not members to register for the class. The announcements convey the priority the congregation puts on membership and invite the guests in the services, including those who are Christians but are not a part of a local church, to explore what the Bible says about the local church. However, the announcements, if considered and stewarded well by the campus pastor and other pastoral leaders, can serve the campus, as well.

In addition to informing people who are not members about the class, the announcements also provide a significant, yet easily overlooked, opportunity for the campus pastor or another pastoral leader to recast the biblical vision of church membership

to the members of the campus. The announcements provide numerous opportunities each year to remind the campus that love for one another, as spelled out in the covenant, is critical to life together and one of the primary ways God matures believers in faith. Again, though this may seem insignificant, these seasonal announcements, when mixed in with all the other intentional efforts of establishing a membership culture, provide a simple opportunity to shepherd that pastoral leaders ought to seize upon.

The membership class occurs four times a year from 1:00–4:30 p.m. on a Sunday afternoon. Those attending the class are assigned tables led by members of the campus. These table leaders greet the participants as they arrive for class, facilitate table discussion throughout the class, and then conduct membership affirmation interviews with each person at their table after the class. Having different members serve as table leaders throughout the year reinforces their convictions about the beauty of membership. This reinforcement among the various members who serve as table leaders each year strengthens the membership culture of the church in qualitative ways that may never be known.

In preparation for the class, those registered are given a few reading assignments to supplement the class sessions. The assignments include a handful of the church's theological position papers, as well as Jonathan Leeman's book on the doctrine of church membership, *Church Membership: How the World Knows Who Represents Jesus*. The participants must complete these assignments before their membership interview. These assignments confirm that the potential members are informed about a few more significant and sensitive theological positions, including the vision of church membership, before they make a decision to join the church. The assignments also serve a secondary purpose of, for lack of a better term, weeding out those who are not seriously committed to completing the membership process. If people are not willing to complete a little homework on the front end of their journey toward membership, they are probably

going to struggle with the more radical commitments that church membership will ask of them on the back end.

There are three sessions in the class. All three sessions are taught by pastoral leaders at the campus and build upon each other. The first session covers the church's statement of basic belief and walks through the beliefs we hold that make us Christian and bring us into God's church. This session is becoming increasingly important in a post-Christian culture. The second session covers a biblical theology of church membership, helping the class participants understand the campus' theological vision of church membership and why we believe it is so important for the Christian life. This session is meant to highlight and compliment the assigned book. The third and final session walks the participants, line by line, through the membership covenant. The session serves to clarify the specifics of what being a member of a church actually entails in practice. After these three sessions, a question and answer session ends the class, which typically serves to address any lingering questions about the more general and practical aspects of the church's life and ministry.

After the membership class, the table leader conducts one-on-one membership interviews with each person who sat at their table. The heart of the membership interview consists of the class participant sharing their testimony, explaining the gospel, and sharing whether or not they have been baptized. If a person has been divorced or separated from their spouse in the past or is currently separated and divorced, the table leader also asks for a description of those circumstances. The hope is to gather such sensitive information in the beginning so that pastoral leaders and the congregation can care for those brought into the body from day one. Prior to the class, table leaders are equipped by the pastoral leaders on how to conduct a membership interview. They are trained to listen for certain concepts in both the testimony and gospel presentation of those they are interviewing. They are also taught to write notes on their interview form, which is reviewed by the pastoral leaders.

After the interview, the table leader submits the interview form to the pastoral leaders. The pastoral leaders look over each membership form and determine at a bi-monthly meeting whether or not to affirm each person for membership based on the information received through the process. We direct people who have not been baptized to the baptism class, and require these individuals to be baptized before affirming them as members. We also assign a pastoral leader to meet with anyone who is currently divorced or separated from their spouse so that we can put together a care plan. If there is a lack of clarity or any flags about a particular interview, a pastoral leader at the campus contacts the table leader for more information and potentially schedules a follow-up interview with the person seeking membership. Over the past couple of years, a handful of people have actually been led to Christ through these pastoral follow-up interviews.

In cases where no flags are raised about a participant from their interview with the table leaders, the elders affirm the participants as new members. The next step is for them is to be publicly affirmed and celebrated as new members at the next member meeting. We send a joyful email to the participant letting them know that the pastoral leaders at the campus have affirmed their membership and that they will be publicly celebrated and affirmed as new members at the next member meeting. The letter also outlines a few priorities for them to keep in mind as they step into being members of the body.

Although the membership process can feel drawn out and a bit tedious at times, it sets a high bar for membership. For many, the care and detail given to the process is shocking at first. However, most eventually come to appreciate the value pastoral leaders place on the process, and they leave with a growing awareness of the significance of church membership. The overall process, sometimes as much as the class sessions and other materials, serves to teach and foster a culture of meaningful membership. For those affirmed, there is a sense of connection and commitment to the church forged and strengthened by walking through the lengthy process. Again, in ways we may never know,

this matures the campus by shepherding the newest members into a more robust understanding and embodiment of church membership from day one.

      Membership meetings. Another element instituted to deepen the practice of church members is a regular member meeting. The meeting is typically an hour and occurs five times a year immediately following the monthly elder-led prayer meeting. Each member meeting begins with reading the covenant out loud together, reminding each other of the covenant made to one another in light of God's will for His people. As dry as it sounds, the corporate reading of the covenant is many members' favorite part of the meeting. The reading provides a powerful reminder of what being a church entails; it also serves to convict of the various ways members have failed to walk in holiness and love each other as they should. Reading the covenant often leads many into repentance and a fresh commitment to Christ and His body.

      Each member meeting also incorporates a three-minute update from each ministry at the campus, including a financial update and update from the deacon body. These quick updates keep the members informed of what is going throughout the church, but also highlight stories and testimonies of God's grace at work among the various ministries of the campus. These testimonies and updates also foster and deepen the ownership members feel about the comprehensive ministry of the church, even those ministries which they may not be aware of or initially interested in. As stated below, the impact of this increased ownership among members is impossible to measure. The updates also provide a candid and close interaction between the congregation and many of its pastoral leaders that they do not get to hear from as often as the campus pastor. Members get to see their leaders lead in that meeting. Again, the fruit from the personal connections and interactions that occur at these meetings is not easily quantifiable, but they go a long way in thickening the social bonds among the body.

      The heart of the member meeting is the elder update, which consists primarily of an update on the membership of the campus. During this update, elders lead the church

through celebrating and affirming new members, releasing members who have transitioned to other local churches or the mission field, and, when necessary, removing members in church discipline. The membership update serves as one of the most powerful and significant ways the church is equipped and invited into practicing being a church.

As new members are asked to stand, the campus is reminded of the joy and responsibility of church membership as they celebrate, commit themselves to, and pray over those God has brought into the community. The affirmation of new members is a joyous and, more often than not, raucous occasion. It is quite a scene to watch the members stand to their feet and celebrate those God has knitted to the church.

The section on membership transitions is also a sweet time. As we read the resignation letters of members transitioning to new churches and release them from our body, the campus gets to hear of the unique ways that being a member has had a transforming effect on those who have transitioned. The resignation letters also provide the members clear examples of how, when it is their turn to transition and be sent from the body, they can do so faithfully.[54] Prioritizing time to celebrate and lament membership transitions nurtures the body's understanding and appreciation for being members of a church.

The most sobering aspect of the membership meeting is the time allotted to practice church discipline. As the church brings or removes members under discipline, the campus grows in their awareness of the holy love of God, the seriousness of sin, and the sobering role the church plays in holding one another accountable. Members are sobered by the reality that God entrusts the body with the responsibility to love each other through discipline.

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[54]Smith and Pattison note the importance of thoughtful transitions from churches: "The fruit we bear will be more succulent when we stay rooted in a place and in a community of other Jesus followers. There are times for sending people from one church to another—a grafting of branches, to continue the horticultural metaphor. Such sendings, however, should be the exception and not the rule, and they should be the result of discernment and blessed as part of the work of the church, rather than viewed as accidental in the course of an individual's pursuit of his or her own fulfillment." Smith and Pattison, *Slow Church*, 78.

In all of its different functions, member meetings prove to be deeply unifying gatherings for the campus. It is impossible to convey the innumerable moments of growth the congregation has experienced together on those nights—moments that have taken the church giant leaps forward in maturity and faith. If only intuitively, every time the church gather for a member meeting, the members' understanding of what it means to be a church is deepened and further transformed.

Membership renewal. Another way the campus has strengthened the membership culture is by instituting an annual membership renewal. Every October the pastoral leaders at the campus invite and lead the campus through a process that provides members the opportunity to reflect on the beauty and commitment of church membership by renewing their covenant to one another.

Covenant renewal is conducted online. The members are sent an email and follow a link to a page that walks them through the renewal process. The first page the members are led to is a welcome video that expresses the heart of covenant renewal and explains the process that follows in the steps ahead. In the next step of renewal, the members are prompted to update their personal contact information, notifying the church if it has changed over the course of the past year. This information is automatically changed in the church database once the renewal is submitted. After the members review and clarify their contact information, they are ushered into the heart of covenant renewal.

The next and most significant step of the renewal process walks the members back through the doctrinal statement of the church, as well as the membership covenant they affirmed and signed at the end of their membership process. During this step, members are given the opportunity to reaffirm or deny the individual statements of the doctrine and church covenant. Those who affirm the doctrinal statement and covenant are reaffirmed as members. If a member chooses to reject any part of the doctrinal statement or church covenant, the rejection is automatically reported to the campus elders. One of the campus elders calls the member and sets up a meeting to seek to understand why the

particular member chose to deny the particular point of the doctrinal statement or covenant.[55] The individual member is then shepherded based on the information that comes from this face-to-face meeting. Reflecting and reaffirming the individual points of the doctrine and church covenant is the heart of covenant renewal. It provides the members a fresh reminder of the beauty and responsibility of being a member of a local church.

Covenant renewal also adds a connection point and feedback loop between the campus and its pastoral leaders, as well. In addition to renewing the covenant, the process provides the members an opportunity to ask questions of the pastoral leadership, share ways they are struggling to uphold the membership covenant, and communicate ways they believe the pastoral leaders of the campus are struggling to uphold their responsibilities. Though relatively few members have provided feedback, voiced concerns, or asked questions over the years, the connection point is another small way that connectivity and interaction among the body is encouraged.

Call lists. Another initiative that has helped flesh out a vision of membership at the campus is bi-yearly call lists. Every six months the pastoral leaders at the campus receive a list of the covenant members at the campus who, to their limited knowledge, are not receiving any congregational care.[56] The list of members is split into various call lists and pastoral leaders at the campus call each member to check in and see how they are doing. Many of the members confirm they are doing okay and are grateful for the care and call. Others may not be doing well, and the call provides the opportunity to hear the ways they are struggling and how the leaders can shepherd them accordingly. Leaders are

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[55]The reasons for denial vary widely. Sometimes the member meant to affirm the particular statement but accidently clicked the button to deny it. Other times the member's convictions have changed and he now outright denies what he once affirmed. In other cases, the member is not certain whether he affirm the particular statement any more or simply has questions about it. Each case requires patient shepherding to understand and discern where the individual is in his spiritual life and why he may have denied a particular point of the renewal.

[56]This meant those who were not walking with a home group and were also not serving in a ministry that provided them pastoral oversight.

often unable to get in touch with many members. Whatever the case, the periodic calls still provide another touch point for practicing and shepherding the campus toward a healthy membership culture.

A city within a city. One of the most critical ways the pastoral leaders have attempted to shepherd the campus toward a faithful understanding and embodiment of church membership is by establishing a unique, missional[57] identity among the body. This has been a focus from the outset of the campus, shaping the culture of the campus long before many of the previously listed elements. In the very first sermon to the campus, I communicated a vision for the campus to be a city, or community, of God's people within the city of Denton that loved and served neighbors through words and deeds. I led the church into prayerfully embracing a collective identity as "A City within a City."[58] As mentioned in the first chapter, that sermon and its vision became a rallying cry for the campus and shaped its unique identity and missional trajectory from day

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[57]The term missional is notoriously ambiguous. I have chosen to use the term because it is popular among evangelicals today and a word our church has historically used. Kevin DeYoung and Greg Gilbert best express the essence of what I mean by the term: "More and more, missional simply means being 'on mission'—conscious of how everything we do should serve the mission of the church, being winsome and other-centered and Good Samaritan-like with those outside the community of faith, and having a sanctified strategy of being intentional and 'attractional' for those who don't know Christ. It is often shorthand for 'get out of your holy huddle and go engage your community with the gospel.'" Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 20-21. Other helpful books that helped shaped my understanding of a church's missional vision and how its pastoral leaders can teach and model such a life include Ray Bakke, *The Urban Christian: Effective Ministry in Today's Urban World* (Downers Grove, IL: InterVarsity, 1987); James Montgomery Boice, *Two Cites, Two Loves: Christian Responsibility in a Crumbling Culture* (Downers Grove, IL: InterVarsity, 1996); Harvie M. Conn, *Evangelism: Doing Justice and Preaching Grace* (Phillipsburg, NJ: P & R, 1982); Mark Driscoll, *The Radical Reformission: Reaching Out without Selling Out* (Grand Rapids: Zondervan, 2004); Timothy Keller, *Generous Justice: How God's Grace Makes Us Just* (New York: Riverhead, 2010); and N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperCollins, 2008).

[58]See appendix 2 for the Denton Campus Vision Document I created during the launch of the campus to articulate this missional vision to the congregation. The articulation of the vision mirrors a variety of articles and sermons that I read and listened to by Timothy Keller.

one.[59] This missional vision and identity served to unify the campus and establish its communal identity long before a membership culture ever took root.

In many ways, the missional vision and practice of the campus were a forerunner to the vision and practice of membership.[60] The early missional exhortations highlighted the particular context[61] of the campus, which developed the initial corporate consciousness among the campus. As I spoke about this missional identity, I frequently encouraged the college students to leverage their short time in Denton to join the campus in its engagement of the city. I invited and challenged the students to consider putting down roots in Denton and committing themselves to being part of the mission of the campus after their graduation. These initial calls to commit to the ministry of the campus were the first calls to commit to a spiritual vision bigger than their personal journey. It helped create a culture of focused community and intentional sending among the campus from the very start. It also laid the foundation to talk about and invite people to participate in the corporate nature of the Christian faith. This unique missional identity, now evolved from what it was seven years ago, continues to provide a way for the campus to be outwardly focused together. Both the outward focus and the togetherness help nurture a healthy membership culture by helping keep the member's eyes off of themselves and by

[59]This unique missional identity, compelled by the location in Denton, is part of what has made the Denton campus noticeably distinct from the Highland Village campus, now the Flower Mound Campus, since its birth. The campus is part of The Village Church, but there was never any doubt that it was The Village Church in Denton and anything but a cookie-cutter campus. Although there is not room in this chapter to outline the long-term significance of this reality, it is not a stretch to say that the unique missional vision of the campus is a vital part of what has unified the Denton campus and set it on a long-term trajectory for a campus transition. A cookie-cutter campus without a unique missional vision will have a more difficult time moving toward a campus transition.

[60]This is not to say that starting with a missional vision is the healthiest approach. As mentioned in the last chapter, an ideal approach is to start with who the church is and then move into what it does.

[61]The Denton campus is nestled in a neighborhood that is, on average, more youthful, transient, liberal, ethnically and culturally diverse, and urban than the suburban context of the Flower Mound campus. Denton is also a less affluent context.

reminding them that the Christian life, in all of its elements, is a life lived in the context of and spurred along by a larger community.

Taken as isolated events, it is hard to imagine how the initiatives above might serve to shepherd a church toward a healthy practice of church membership. However, when all of the practices work in harmony, the church is able to identify a clear and intentional rhythm of teaching and practicing church membership. This rhythm has served the campus well through the years and been used of God to lead the church into greater fruitfulness.

**The Fruit of a Healthy
Membership Culture**

As the pastoral leaders have shepherded the campus toward a biblical vision and practice of church membership, by God's grace, a healthy membership culture has been established among the body. The campus has grasped what it means to be a church and it has begun maturing into one. As the healthy membership culture has taken root, God's Spirit has produced much fruit in the life of the body. Next is a summary of some of the fruits enjoyed as the campus has embraced and embodied a vision of the church.

Love. As with the pastoral leaders, love is one of the primary fruits that the Spirit has produced among the campus as a membership culture has taken root. The people have grown in their affection for the campus as a whole and for one another as individuals. Though such affection and love can be hard to quantify, there has been tangible growth in this area over the years, evidenced in story after story that has been shared with me. By God's grace, the Spirit has led the members of the campus to have their hearts gripped by the beauty of their local church, and they have fallen in love with her. Tellingly, one clear evidence of the growing love among the body has been the way many members have persevered through conflict with one another or through having their preferences for certain elements of the church's life together changed. Instead of bailing on one another or the church as a whole, members have stayed and worked things out in community. Some have

left and then eventually returned, citing the unique love and community among the body as what drew them back. It has been one of the greatest joys in my years of ministry to watch a genuine love for one another take root and flourish among the campus.

Rootedness. Another evidence of God's grace has been the increased rootedness of many in the congregation. As the members have increasingly internalized a vision of the church, many people have committed themselves to the campus long-term and set down roots in the city; this has been a clear testimony of God's good work among the body. Many college students have decided to stay in Denton, find jobs, start families, and buy houses after graduation. Other members, in light of their growing participation in the life of the church, have decided to move closer to the Denton campus so that they can more easily be involved in the rhythms of the campus' life.[62] Many members of the campus have also started local businesses as a way to remain rooted in the church and to seek the welfare of the city.

Ownership. Another indicator that a membership culture has taken root is the members' increased ownership of the church's life and ministry. The members have taken more and more ownership in showing hospitality, giving, serving, sending, discipling, and celebrating all that God is doing among the body.[63] The ownership has also been seen in the way the campus has engaged with the various membership practices, including membership classes and meetings. As the campus has grasped a vision of its biblical responsibilities to one another, the members responded by embracing opportunities to express their faith through taking greater ownership of all that is going on among the body.

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[62]When my wife and I moved into our house two blocks away from the campus seven years ago, many college students but few families lived in the neighborhood. Now there are handfuls that live nearby and many more with a desire to do so.

[63]These benchmarks are some of the other benchmarks Patterson included in his markers of congregational health. Again, I place them here as an implication of a healthy membership culture.

Multiplication. A final and bittersweet fruit that has grown out of the membership culture has been multiplication. As counterintuitive as it may seem, a focus on establishing a membership culture has actually helped the church to be more outward focused. As the campus has grown healthier and made the transition from being a mere gathering to a true body, it has been privileged to send more and more members away from the body to live out the gospel. Many members, compelled by the vision of the church they have received, have chosen to find a local church closer to where they live so that they can more faithfully live out their lives as members. The church has also had the privilege of sending many members to help new churches get planted and established in the city. This group has included a number of men who aspire to plant churches themselves. The fruit of multiplication has also been seen in the increased number of missionaries that the church has been privileged to send to the field. Although it is always difficult to say goodbye, even in a transient context, the increased multiplication seen over the years has, at least in part, been influenced by the corporate maturation that the membership has experienced together.

Health, Momentum, and Divine Moments

If a campus is ever to become a church, it must be equipped with a biblical vision of what a local church is. Even more, the pastoral leaders will need to shepherd the campus toward embodying this vision. In many ways, a campus must begin functioning like a church before it ever makes a transition. Yet, this culture will not happen overnight. Shepherding a campus from being a gathering to a body requires sustained, deliberate, and longsuffering energy to establishing a healthy membership culture.

In spring 2006, I had the privilege of enjoying a conversation about pastoral ministry with Guy Gray, a seasoned pastor and church planter in Portland, Oregon.[64] At

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[64]Guy Gray is the Senior Pastor of River West Church, a church he planted in 1989 that had grown to over 1,000 people when we met. He continues to pastor River West today. Before planting River West Church, he planted another local church, Cornerstone Church, in Medford, OR, in 1978. That church

the time I was 24 years old, four years into pastoral ministry, and serving as a youth

pastor at a church just north of Portland. A good friend of mine was a staff member of the

church Gray pastored, and I had visited their services a number of times over the years.

During one of my visits, I asked Gray if he would be willing to meet with me and share

from the storehouse of wisdom God had given him through his years of pastoral labor.

Specifically, I asked him to share with me what he thought was critical to a pastor leading

out in establishing or planting a local church. The conversation became foundational in

my understanding of how to live out the pastoral calling highlighted in Ephesians 4.

At the meeting, Gray told me that his constant reflections on almost three

decades of pastoral ministry had led him to a simple philosophy that informed his

understanding of the shape of pastoral leadership.[65] His philosophy was made up of three

simple categories that he developed over his many years of leading and thinking about

pastoral ministry and the church: health, momentum, and divine moments. He fit all the

various factors and priorities of pastoral leadership under one of these headings, and

believed awareness and proper prioritization of these three ingredients was key to seeing

a healthy church or church plant established.

The biggest mistake most pastors make, Gray explained, is that they give the

majority of their time and energy trying to establish the church by establishing momentum.

Countless pastors, he cautioned, exhaust themselves by spending their most precious

resources trying to generate and sustain a type of evident excitement, relevance, and,

most often, numeric growth among the church.[66] Thinking through a few examples he

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also flourished under his leadership and is still thriving today. To learn more about Gray and River West, see River West Church, "Pastor Biographies-Guy Gray," accessed July 7, 2015, http://www.riverwest.org/pastor-biographies/#pastorguy.

[65]For more on the imagery and concept of the biblical shape of pastoral leadership, see Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: William B. Eerdmans, 1987). Gray encouraged me during our meeting to read this book, noting it was the book that most influenced his vision for pastoral ministry. I read the book and was impacted by it in a similar way.

[66]In *Nine Marks of a Healthy Church*, Dever uses a similar model or category to describe how

had witnessed along the way, Gray lamented some of the common and devastating effects that often overwhelm pastoral leaders who pursue momentum as the priority in pastoral ministry. In the end, he concluded that momentum was not a solid foundation for shepherding a church and therefore should not be the primary goal pastoral leaders strive for.[67] Instead of seeking to foster momentum, Gray assured me that the wiser and more biblical approach to establishing a church was to focus on establishing health.

Gray believed that pastoral leaders should prioritize their time, thoughts, and energy toward cultivating biblical faithfulness among a flock. He believed that prioritizing health served to establish a congregation in a way that prepares it to flourish in the long-run. In Gray's grid, the way to establish a church is to prioritize and focus your shepherding efforts toward health, not momentum. Yet, Gray clarified that health and momentum are not mutually exclusive; there exists an important interplay between the two. This seemed to be one of the primary insights he had gleaned through his pastoral journey. He said that when pastoral leaders spend their most precious resources shepherding the church toward health, the church's health naturally and inevitably creates the very momentum that so many leaders burn themselves out trying to manufacture. Health, he said, always gives way to momentum, which led into his last key insight.

The third and final category in Gray's grid was divine moments. He explained divine moments as those unique seasons in the life of a church when God's Spirit

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some seek to establish a church. Dever laments, "The purpose of too many evangelical churches has fallen from one of glorifying God simply to growing larger, assuming that that goal, however achieved, must glorify God." He explains that this approach is shaped in large part by the impulse to have evangelism as the primary vision for the church. He explains that churches "have tried to rethink the church with the goal of evangelism always in mind—from the outside in, again, in an attempt to make the Gospel's relevance obvious to all." Dever concludes that this approach to establishing and leading a church is heavily influenced "by the assumption that evident relevance and response is the key indicator of success . . . that the fruit of a successful church is readily apparent." Dever, *Nine Marks*, 25, 26–27.

[67]Dever summarizes this approach in a way very similar to Gray. He warns, "From both a biblical and historical standpoint, this assumption seems incalculable Biblically, we must realize that the size of what our eyes see is rarely a good way to estimate the greatness of something in the eyes of God." Ibid., 27.

sovereignly blows in powerful and unexpected ways, reviving the congregation's love for their Lord and their neighbors. These moments are unforeseen and unplanned for, yet they always increase the flourishing of a healthy congregation. Gray concluded that when divine moments sweep through a church that is being shepherded toward health and already experiencing the natural momentum that comes from such a foundation, a church begins to mature and flourish.

This simple grid, rooted in Paul's vision for pastoral leaders in Ephesians 4, has been foundational in how I have sought to lead the pastoral leaders to shepherd the Denton campus for the past eight years. We have worked to resist the temptation to focus on creating or sustaining momentum among the campus. We have not always done this well. However, by God's grace, we have consistently focused the best and most precious energies toward shepherding the campus toward health and maturity, believing that the rest would take care of itself. At the heart of our efforts has been a deliberate attempt to lead the saints in Denton to embrace a biblical vision and committed practice of church membership. Slowly and steadily, this has happened, and by God's grace, the campus has matured over the past eight years. The steadily increasing health of the campus, carried along by innumerable divine moments along the way, has produced a natural momentum that has prepared the campus for a transition.

Conclusion

A campus transition must be compelled by the maturity and health of the congregation. A temptation and danger for pastoral leaders of a campus, especially those leading at a church with a vision to transition its campuses to local churches, is to begin focusing on leading the campus toward the visible and quantifiable momentum that they believe will usher a campus into a transition. This is a mistake. The pastoral leaders of a campus must consistently resist the temptation to focus on momentum. Maturity, not momentum, drives the vision and timing of multiplication. As Paul outlines in Ephesians 4, the pastoral leaders at the campus must strive, through patient teaching and deliberate

modeling, to shepherd the flock toward the biblical maturity and health that will naturally

compel the campus to multiply.

CHAPTER 5

A NARRATIVE OF THE CAMPUS TRANSITION

Introduction

Once the man, the leadership, and the membership in Denton were prepared for and unified around a campus transition, the campus was left to make the transition. Following the affirmative vote by the Denton membership to transition the campus to a local church, the campus turned its attention toward multiplying. The Denton campus, just as it had done when birthed as the first campus of The Village, waded into uncharted waters. What would a campus transition actually entail? How long would it take? What unforeseen challenges would the campus face as it multiplied? What surprising joys would it experience? These questions and countless others would be answered as the Denton campus made the campus transition. This chapter provides a narrative of leading the Denton campus from its affirmative vote on the campus transition vision on May 4, 2014, to its formal establishment as a new local church, The Village Church Denton, on August 23, 2015.

The Weekend of the Vote

The vote to transition the Denton campus was held on Sunday, May 4, 2014. After five months of prayer, teaching, and discussion, the congregation finally decided whether or not they sensed God was leading them to become a church.

The elders scheduled two additional events on the weekend of the vote. On Friday night, we hosted a corporate prayer meeting at the campus, the first night of special prayer since Venture in 2007. The hope was for the prayer gathering to serve as a final, prayerful moment for the congregation to draw near to God together and entrust

Him with Sunday's vote. I led most of the meeting. I felt the tension of wanting to lead by casting vision for our days ahead as a congregation but not being able to do so. Since we had not yet voted, doing so would have been presumptuous and pushy, especially for those few members at the service who had already shared with the elders that they were going to vote "no" on Sunday. Less people showed up to the meeting than was expected, but the event turned out to be a blessing in disguise. The smaller number allowed the night to be more intimate, giving it a feel more like the upper room before Pentecost and less like the parade on Palm Sunday.

On Saturday morning, we gathered for a campus-wide picnic at a local park. The congregation typically gathers for picnics a couple of times a year. In hindsight, it was wise to schedule one for the weekend of the vote. The majority of the church showed up, and it boosted the unity and morale of the congregation heading into the vote. It was a fun, relaxing time to enjoy each other before making the big decision together the next day.

Sunday was the vote. Personally, I limped over the finish line. Over five years of praying, thinking, planning, and leading were set to resolve by the end of the day. As I woke early Sunday morning, I felt poured out physically, mentally, emotionally, and spiritually. The process to get to a vote had left me more worn down than I realized. By the end of the last service on Sunday, I lost my voice. It was tangible evidence of my weariness and of God's sustaining grace. He upheld me and helped me make it across the finish line.

It is difficult to convey the range of emotions I felt as I walked from my house to the campus early that Sunday morning. As I went through my normal morning routine, there was a mixture of hope and anxiousness of what I would walk home at the end of the day knowing. Looking back, it seemed that I was the only one in the entire church who did not yet believe that the campus was going to vote "yes."

We positioned the vote immediately after the sermon in hopes to make it a part of the day's liturgy. We desired the vote to be a moment of intentionally and prayerfully entrusting the future of the congregation to God. I led the congregation through the moment of voting at each service, highlighting the faith and worship included in marking "yes" or "no." At the end of the voting, I led into a time of prayer. We corporately acknowledged the significance of the moment and our trust in God to lead us to profound unity and clarity through the vote.

At the end of the day, a small group of the elders and deacons stayed after the 7:15 p.m. service to tally the votes. My wife found a babysitter so that she could join me for the final count. Josh Patterson drove up from Flower Mound to join us. It was the moment we had been prayerfully anticipating for years. We gathered in the downstairs workroom and waited for the tally. The results were stunning: 96 percent of the members who cast a ballot that Sunday voted to transition the campus to a local church. Out of the 781 covenant members in Denton who voted, 750 affirmed the transition. Only 30 members voted against it.[1] In that moment, five years of angst and thousands of prayers and discussions coalesced into a single moment of clarity. Just as we had asked Him, God led the campus into profound unity and clarity.

After the Vote: Leading, Celebrating, and Exhaling

My heart brimmed with gratitude and relief in the hours and days following the vote, but there was little time to exhale, at least initially. The affirmative vote provided numerous opportunities to lead that I, along with the rest of our elders, wanted to steward well. Most notably, the opportunity to shepherd our church's response to the vote— their theological awareness and their mindset moving forward— was before us, and we wanted to shepherd well. The Tuesday morning following the vote, the elders and deacons met to reflect on the vote and praise God together. This was the first meeting following the vote.

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[1]One member abstained from the vote.

In that meeting, I attempted to lead in such a way that we had adequate space to rejoice in God's kindness together but also consider and equip one another to shepherd the congregation through the days ahead.

The Wednesday night following the vote was the regularly scheduled elder-led prayer meeting at the campus. The meeting was packed. The service began by announcing the results of the vote to the congregation and celebrating God's faithfulness. We prayed and sang songs, thanking God for how He had led us and answered our prayers. I attempted to steward the prayer time by leading through points of prayer that would help establish a theological awareness and rootedness of what the vote meant for the congregation.[2] I began sowing seeds that I hoped would produce good fruit in the days and years ahead.

We also showed a video at the prayer meeting of other pastors in the city, throughout the nation, and from around the world encouraging the campus about the transition. This video included words of encouragement from pastors at some of our partner churches, as well as other pastors who were well known and influential among the congregation. The campus was encouraged by the meaningful words of celebration and affirmation shared by these men.[3]

Again, looking back, it was helpful that we planned the vote on a Sunday before this regularly scheduled prayer meeting. It provided a natural time to share the results with the congregation and respond in worship together. Throughout the night, we rejoiced in God's sovereign leading and calling upon the congregation.

After the prayer meeting, we had our regularly scheduled member meeting. At that meeting, the congregation affirmed the new elders whom had been appointed the

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[2]For the full manuscript and order of service for this meeting, see appendix 3.

[3]A video is available from The Village Church, "The Role We Play," May 11, 2014, accessed August 19, 2015, http://www.thevillagechurch.net/resources/sermons/detail/the-role-we-play/. The encouragement and affirmation from the pastors starts at 39:00 in the sermon.

weekend before the vote, said goodbye to a longstanding elder who was transitioning off of the elder body, and conducted normal ministry updates and affirmations.[4] By the end of the night, it felt that a wonderful chapter of the congregation's life together had ended and a new one had joyously begun.

At the Sunday services the following weekend, May 11, we announced and celebrated the results of the vote once again. Matt Chandler preached the final sermon in the church's sermon series through the book of Acts to all the campuses. In the sermon, Chandler highlighted the significance of the Denton vote, calling it "the most significant weekend in the history of our church."[5] The video of encouragement and affirmation from the other pastors around the city and world was included and replayed in his sermon, as well. It was a fitting way to end the sermon series on Acts and to lead the other campuses to share in the joy of the vote.

The next weekend, May 17-18, I preached two sermons, one to the Denton campus and one to all the other campuses of The Village Church. On Saturday night, I preached "The Beauty of Multiplication" in Flower Mound and shared, from my perspective, why I was excited and encouraged about the vote and Denton transition. Beyond giving me an opportunity to testify about the vote on behalf of the Denton campus, the hope of the sermon was to provide a theological and philosophical foundation about the vision of campus transitions for the other campuses that would follow after the Denton campus and make the same transition in the future.[6]

In Denton, I preached an entirely different sermon on Sunday, titled

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[4]For the full order of service for this member meeting, as well as a copy of the vows that framed the appointment of the new elders, see appendix 4.

[5]The Village Church, "The Role We Play," minute 32:11.

[6]The sermon is available from The Village Church, "The Beauty of Multiplication," May 18, 2014, accessed August 19, 2015, http://thevillagechurch.net/resources/sermons/detail/the-beauty-of-multiplication/.

"Memorials and Footprints." The hope of that sermon was to lead the congregation in Denton to pause long enough to remember and memorialize all God had done in leading us to the clarity and unity exhibited in the recent vote and to begin casting a biblical vision for what life together in the days ahead were going to look like.[7] The sermon formally marked a turning point in the life of the campus.

After the sermons that weekend, I was finally and truly able to exhale a bit. The elders and deacons in Denton spent the rest of May and June simply rejoicing in the goodness of God and catching our breath from the busy season of transition that lay ahead.

Planning for the Transition: Summer 2014

On Thursday, July 3, 2014, the in-depth planning for the transition began. Five elders from the Denton campus met with three members of the Executive Staff of The Village Church to begin the discussion about the multitude of decisions and steps that needed to take place to transition the campus to a local church. The following Tuesday, July 8, the Denton elders met together to begin forging clarity about the transition and foundational decisions that needed to be made.[8] The conversations that began in these meetings continued in various forms until the transition was finalized over a year later.

The Name

One of the more significant decisions the elders made during the early days of planning the transition was determining what the new congregation would be called.

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[7]The complete manuscript for the sermon is in appendix 5.

[8]Unfortunately, it is impossible to explain the depth and breadth of what was discussed at these initial meetings. It is almost as difficult to convey the significance of them. These conversations, including their layers which are beyond the scope of this project, were where the clarity of what a campus transition would entail began. It is also impossible to overstate the importance of the involvement and collective ownership of the transition by elders and deacons. This is particularly true of the non-staff elders and deacons. The staff elders and deacons would not have been able to complete the transition on their own. Without the countless hours the non-staff elders and deacons devoted to the various aspects of the transition, the transition would not have been possible.

Some felt that a new church needed a new name. Yet, in the end, the elders believed that keeping the name The Village Church was the wisest choice for the new church. Summarizing the decision, Patterson explains

> The Village Church has a warm reputation in the city of Denton and is a welcomed name in the community. More than the name itself, the community has grown in appreciation for what is behind the name. They know The Village as a congregation that cares about the city. They know this church invests in the schools, helps care for the poor and social injustices, and consists of a group of people who extend and express a genuine desire to be about the good of neighborhood. The name carries a good reputation that we think should be leveraged for further good. Candidly, most people in the city of Denton only know about The Village Church through the Denton campus. They have no understanding of our multi-site campuses, and most don't care to know. So, the name of the new congregation will be The Village Church Denton, which the Denton campus is often referred to now.[9]

The Birthday

Another foundational decision the elders needed to make was the actual day the campus would formally transition to a local church. Many factors needed to be considered. Since this was the first campus transition, we were unsure how much time we would need to do all that had to be done for a transition to actually take place. We did not want to have too short of a runway and not give ourselves and the congregation enough time to transition gently. We also did not want to have too long of a runway and unnecessarily drag the transition on longer than it needed to go. We did not want to quench the spiritual momentum, highlighted by the congregation's unity in the recent vote, that God had created through the increasing health of the campus. After considering the different variables, we chose August 23, 2015, as the birthday for The Village Church Denton. Not only did we feel like this date would provide enough time to learn what a campus transition required and transition well, but the following day marked the beginning of the fall semester for college students. These variables made that Sunday a natural day to begin our life as a new church.

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[9]Joshua Rice Patterson, "Leveraging the Multi-Site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth" (D.Min. project, The Southern Baptist Theological Seminary, 2014), 103.

The Budget

       A key part of the transition that took much more time and energy than choosing the name or the birthday was the budget. Establishing knowledge and clarity around the budget proved to be one of the more crucial and difficult aspects of the transition. For the entire history of the Denton campus, the Denton budget was included in the overall budget of The Village Church. Historically, the pastoral staff at the Denton campus created and oversaw the ministry leadership side of the budget, but they had little to no understanding about the ministry services side of the budget.[10] The ministry services part of the budget had been established and overseen by those on the central staff of The Village. Additionally, the way the various campuses at The Village shared ministry services and one budget made it difficult, if not impossible, to pinpoint the true costs of the campus.[11] The Village Church had never planned to transition its campuses, and the way the budget functioned modeled its desire to be one church in many locations. These factors provided a steep learning curve for the elders in Denton as we sought to take ownership of the finances and establish clarity around what a balanced budget for the campus, soon to be a church, would look like once we transitioned.

The Village Church Network

       In addition to the budget, the elders needed to decide about its ongoing relationship with The Village Church. Part of The Village's vision for transitioning campuses included the establishment of The Village Church Network, a small and

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[10]The ministry leadership part of the budget consisted of the preschool, children, students, worship, spiritual formation, and campus pastor ministries of the campus. The ministry services part of the budget consisted of the communication, finance, facilities, human resources, technology, and production services of the campus.

[11]The lack of clarity around what a true budget would be once the campus transitioned was one of, if not the primary, difficulties of the transition. In light of this, one of the primary recommendations the Denton elders made to The Village Church was to change the way it organizes and tracks the budget at each of its campuses. Future campus transitions would better served if the elders at each campus were given oversight and authority to make decisions about the entire budget, including ministry services, before the campus was in transition. Keeping the ministry services budget centrally overseen would only keep the true costs of each campus as blurry until the campus rolls off.

familial network of congregations that would include The Village Church and its campuses that have transitioned to local churches. Prior to the Denton Campus vote, Patterson explained the hope of establishing such a network; a vision we shared with the campus leading up to the vote:

> Network churches will benefit from the familial relationships within The Village Church and its campuses. It will also benefit through the availability of shared resources, including curriculum and Ministry Services. The latter consists of the central services that The Village currently provides to all campuses. These services include the following: communication, finance, facilities, human resources, technology and production. If affirmed by the vote, the new church in Denton would be afforded the opportunity to utilize any and all ministry services offered by The Village, and they would pay for the services at a fair and equitable rate.

> The availability of these resources is a key benefit to being a part of The Village Church Network. These ministry services would be available for the duration of membership in the network, but are not required as a basis of membership. Over time, the continued use of ministry services would be a decision of the Denton leadership as they the needs of their church.[12]

One of the key decisions the elders in Denton had to make was which ministry services they would want to retain and continue using once the campus transitioned. As it came time to make these decisions, the availability of some of these ministry resources changed. As the Executive Staff of The Village began to more carefully consider the implications and details of sharing resources across not just its campuses but also a small network of churches like the one described, it became increasingly clear that it did not have the capacity to share all of the ministry services it had originally hoped. Specifically, after the vote it became clear that communications and human resources would no longer be available as a shared resource. The Denton elders would need to make preparations to handle these services on their own after the campus transitioned.

The newfound clarity about which ministry services could be shared left the elders in Denton with a decision about whether to continue to share and pay for the finance, facilities, technology, and production services of The Village or to handle these services at a local level. After numerous discussions, the elders decided to retain the

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[12]Patterson, "Leveraging the Multi-Site Church Approach," 101.

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finance services of The Village Church and to handle the other ministry services at a local level. The elders hired a full-time facilities manager to oversee the facilities in Denton and appointed deacons to oversee the congregation's technology and production needs moving forward.[13]

The Preaching

In addition to the administrative decisions and plans that needed to be made, it was necessary to make a plan for the most visible aspect of the transition, the preaching. In July, at the same time that the other elders of the church were meeting to discuss and outline a plan for executing all the administrative and budgetary aspects of the transition, I pulled away to make a schedule for transitioning the preaching responsibilities from Chandler to myself. Like the transition itself, the hope was for the preaching transition to be slow enough that it did not feel jarring to the congregation but also at a steady enough pace that did not make the preaching transition feel unnecessarily drug out.

Chandler scheduled a two-month sabbatical that began in June 2015 and ended the weekend before the birthday. That left a little less than a year to accomplish the preaching transition. Chandler was also out of the pulpit for the last weekend of July 2014, and the entire month of August 2014. This provided a natural starting point for planning the transition. I preached those five Sundays, and as a new fall sermon series launched when Chandler returned from his summer break, we began the slow and steady transition of the preaching.

We planned the preaching transition to begin slowly and increasingly pick up pace along the way. Chandler was scheduled to preach 75 percent of the sermons in the

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[13]A significant aspect of the transition was changing the paradigm of how ministry takes place. As one campus of a multi-site church, the Denton campus and its staff enjoyed the benefit and privilege of having central staff members of The Village Church come alongside them to fulfill the campus' needs in many areas such as technology and production. As the campus transitioned to become its own church, this reality changed and the campus could no longer operate with such a ministry mindset. The Denton campus staff had to re-learn how to equip and depend on its members to carry out responsibilities that were historically fulfilled by The Village's central staff.

fall of 2014, which is an average amount for a campus at The Village. However, for the spring of 2015, Chandler was scheduled to preach only 50 percent of the sermons. The majority of the preaching transition would take place in the spring sermon series, between January and March. Chandler was scheduled to be streamed to the Denton campus only five times after March 2015.

Beginning the Transition: Fall 2014

After spending July and August establishing clarity about the transition, making initial key decisions, and creating a high-level plan of what needed to take place, the elders spent the fall communicating the transition plans to the congregation, forming a more detailed plan for the transition and executing those plans.

Communicating the Transition Plans

In September 2014, the elders shared key decisions and transition plans with the congregation. At the September member meeting, on Wednesday, September 3, the elders handed out and walked the campus through a document that provided clarity about the emerging details of the transition. The document was titled, "What's Next for the Denton Transition?" and answered the foundational questions about the transition, including what the name of the church would be, the official birthday of the church, the projected budget for 2015, clarity about The Village Church Network, and the preaching calendar at the campus for the remainder of the transition.[14] The document also included a list of the planned capital expenditures for 2015 that lay outside the normal operating budget. This list included a roof replacement, the demolition of the old gymnasium, and a central fire alarm installation.

The elders scheduled a Town Hall Meeting the week after the member meeting to communicate this same information with those who were not able to attend the member

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[14]This document is included in appendix 6.

meeting and to provide a time for those who had questions or concerns about the transition plans presented in the document to speak with the elders. Less than a dozen people showed up for the Town Hall Meeting. Most of the questions swirled around the decision to demolish the old gymnasium. Some members hoped we could rehabilitate the gym and use it for ministry like Grace Temple Baptist Church once had. The gym, however, had been condemned by the city seven years earlier and it would cost less to demolish it and rebuild a completely new structure than to rehabilitate it. However, a new gymnasium was not a strategic ministry priority for the elders, and the decision was made to simply tear the gym down and steward any finances that could be used for a new one toward other ministry priorities. The elders communicated these details at the meeting.

After the Town Hall Meeting, the transition document handed out at the meetings was placed in the foyer of the campus. The communications department also created an entire web page devoted to the campus transition that was linked on the front page of the Denton campus portion of The Village's website.[15] The document in the foyer and the webpage remained until the transition was over so that the elders, deacons, and congregation could refer and point others to it for an introduction and explanation of the vision to transition the campus.

Campus Pastor Schedule

As the transition steadily gained steam in the fall, I began backing away from meetings in Flower Mound so that I could give myself more fully to ministry and new responsibilities emerging in Denton. Starting in the fall, I began attending the weekly Executive Staff meetings only twice a month. Seeking to make the most of my limited time in Flower Mound, I attended meetings on the Tuesdays where there was a central

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[15]The Village Church, "Denton Campus Transition," accessed August 20, 2015, http://www.thevillagechurch.net/denton-campus-transition/.

elder meeting before the Executive Staff meeting.[16] Some months, I was only able to attend the meetings once. This change in my schedule allowed me to have two extra mornings a month to devote to Denton, which became increasingly important as the transition moved along.

Though the change in my personal schedule was necessary, it was not easy. One of the primary tensions I felt throughout the campus transition was staying engaged with the other campuses and overall ministry of The Village "centrally" while leaning out as my own campus transitioned. Each campus pastor and church will feel this tension and need to navigate it in a campus transition. As I sought to do so, I found that it became more and more difficult, both mentally and time wise, to be pulled away from Denton. There was simply so much to do with the transition, and I increasingly felt like I was dropping the ball or unable to adequately fulfill my responsibilities as a central elder and executive staff member. I am thankful for the freedom and grace the central elders provided me to navigate this tension and to give as much time as necessary to the transition in Denton. In hindsight, pulling away from my central responsibilities to focus on the transition was the right approach and best way to steward my time, even though it was personally difficult in various ways.

Another issue that proved personally challenging along the way was the delegation of my leadership responsibilities in Denton. In preparation to take on more of the preaching responsibility at the campus, I transitioned my historic responsibilities of leading the staff and elder meetings to other capable pastors. As the transition moved forward, this entrustment proved more difficult for me than I imagined. As the transition

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[16]The central elder body of The Village Church is comprised of a subset of elders from each of the campuses who gather bi-monthly to give collective oversight to the entire church. Central elders at The Village oversee church theology, philosophy, direction, vision, finances, constitution, campuses, church plants, intellectual property, strategic partnerships, campus elders, lead pastors and campus pastors. Campus elders at The Village oversee campus staff, membership, missionaries, contextualization, implementation, deacons, finances, discipleship and teaching. For more details about the distinction between the central elders and the campus elders at The Village Church, see "Bylaws," accessed 5 November 2015, http://www.thevillagechurch.net/about/beliefs/bylaws/#11.1.

began, I assumed that my new responsibility of preaching more consistently would take time to feel natural and that the delegation of leading meetings would be a welcomed reprieve. In the end, the preaching transition came naturally and became an extremely enjoyable responsibility, but I missed leading the meetings. Although delegating the meetings was the right move and served the church much better, I initially lamented the transition of this part of my campus pastor role more than I envisioned.

Creating an Operational Plan

After communicating the foundational decisions and high-level plans about the transition with the membership of the campus, the elders created a more detailed plan for all that needed to be accomplished for the campus transition to take place. With all the moving pieces and shifting responsibilities, it became evident early on that a clear operational plan, with due dates and clarity about who was responsible to oversee each particular task, was necessary to provide unity and accountability for making sure all the necessary initiatives were accomplished. A few of the elders worked together and designed a spreadsheet that served as the roadmap for executing the operational tasks necessary to make the transition.[17] This roadmap clarified the manifold aspects of unwinding a campus from The Village Church, which proved to be the most complex part of the transition. The roadmap served as one of the most critical tools throughout the transition and provides the groundwork for smoother campus transitions in the future.

The Preaching Transition

As the elders began to follow the operational plan for the less visible aspects of the transition, we simultaneously carried out the plans that we had established for the preaching transition. As mentioned, the plan was for the preaching transition to start slowly in the fall and gain traction in the spring. Initially, I was only scheduled to preach

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[17]This operational roadmap is in appendix 7.

once in the fall, which is no different than a typical fall for a campus pastor. However, I ended up preaching two additional sermons during the fall. The first was to all the campuses of The Village Church on an occasion when Chandler's schedule changed and he was out of town for the weekend's services. In the second instance, I asked to preach to Denton, even though Chandler was preaching to the other campuses. As we got deeper into the fall, there was a sense that the campus was losing a bit of the momentum around the transition that it had gained during summer. The elders and deacons felt like me preaching an additional Sunday would help keep the transition before the campus and serve the preaching transition better. In hindsight, we should have scheduled more times for me or someone else at the campus to preach in the fall.

Another tension I felt was keeping the transition before the church in my sermons without it feeling like it was the only thing we were talking about. At times, it was tempting to talk about the campus transition too often. Campus pastors leading through a campus transition need to be aware of this temptation, as well as the opposite proclivity to not talk about the transition often enough. Campus pastors must work together with the elders and deacons to discern a healthy balance of keeping the vision of the campus transition before the congregation without allowing it to dominate or overshadow its ongoing mission.

Service at the Super Pit

As the fall came to a close and the elders continued to work away at transitioning the preaching and the operational aspects of the transition, a ministry opportunity occurred that served the transition in an unexpected way. In early November, the coaching staff of the women's basketball program at the University of North Texas approached me about a unique way that our church could serve their team. They asked if our congregation would be willing to host our worship service at their gymnasium, called the Super Pit, on a Sunday morning and then stick around afterward to cheer the women's team on in their nationally televised game against the University of Oklahoma. The elders

and deacons were thrilled for the opportunity to serve the athletic department at UNT and to make the gospel visible to them in this unique way. With joy, we accepted their invitation.

On December 7, 2014, our four worship services combined for one service at the Super Pit. Around 1,000 members showed up, most of them wearing their "Mean Green" shirts to show their support for the women's basketball team.[18] Before the service started, I had the privilege to visit with the women's team during their pre-game breakfast. I let them know that 1,000 members of their community cared for them and invited them to attend the worship service. Eight or nine of the girls, including two of the coaches, attended the service and heard the gospel preached and sung by the congregation. I was able to publicly recognize them in the service and lead the congregation to pray for them.

After the service was over, the UNT coaching staff provided breakfast in the concourse of the stadium. Some members played live music, mostly Christmas carols, as the church shared a meal. There was face painting, games and other activities for the children. The UNT mascot and cheerleaders showed up to take pictures with the children and to provide a free cheerleading lesson, as well. It was a festive atmosphere. The overwhelming majority of the church stayed for the activities and to cheer the girls on in the game. In every measurable way, God redeemed the morning in the ways we had hoped. Right before the game started, the deputy athletic director at UNT sought me out in the crowd and said, "Thank you so much for this."

In addition to serving and bearing witness to the women's team, the service also became the formal introduction of another preacher to our congregation. Instead of preaching the service myself, I asked W. C. Garrett, one of the members of the Campus

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[18]Green is the primary school color of UNT. Their athletic teams are called the "Mean Green" by the fan base.

Outreach staff at our campus, to preach the sermon at the Super Pit.[19] Previous to joining

our staff, W. C. had become a Christian through the ministry of our congregation while

he was a student at UNT. I felt his story gave him a unique voice to proclaim the gospel

in the rare setting we found ourselves in that Sunday.

More importantly, W. C. had expressed a long-term aspiration to be a pastor,

and behind the scenes, another elders and I had been nurturing this good desire in him,

affirming his gifts and looking for opportunities for him to build up our church. The

service at the Super Pit provided the perfect context for him to do so. Our campus

warmly embraced W. C. and his preaching, and at the elder meeting following the

service, the elders affirmed his gifts and identified him as a man to more intentionally

develop into an elder as he continued to serve us through his preaching during the

transition and beyond.

The service at the Super Pit became one of the highlights of the fall at our

campus. It provided a stunning picture of the unique way God has positioned and gifted

our campus to serve the surrounding community. Although serving the campus transition

was not its aim, the service renewed the sense of unity among our campus and revived

our excitement about God's work in and through the body. In God's providence, the

service became another pivotal moment in the transition.[20]

Although the church ended December healthy and with great momentum

toward the transition, I felt exhausted again by the end of the fall. I never truly pulled

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[19]Campus Outreach is a network of interdenominational college ministries targeting strategic college campuses in the US and throughout the world. Campus Outreach has served as the college ministry of the Denton Campus since the fall of 2011. We partner with them through financial support and staffing local leaders. For more information about Campus Outreach at The Village Church and The Village Church Denton, see The Village Church, "Campus Outreach," accessed Sept 10, 2015, http://www.thevillagechurch.net/outreach/partners/campus-outreach/.

[20]For a video that the UNT Athletic Department produced about the day, and WC's unique story, see North Texas Mean Green, "Mean Green Perspectives—The Service at the Super Pit," March 9, 2015, accessed August 19, 2015, http://www.meangreensports.com/sports/w-baskbl/spec-rel/030915aaa.html.

away and rejuvenated after the vote, and the energy I expended during the spring and summer months caught up with me. Once again, I was running on empty. Thankfully, I, along with others close to me, was aware of this, and I was able to put together a plan to end the year softly and seek spiritual and physical renewal. With the preaching transition set to full force in the spring, I did not want to begin that immanent season of the transition on empty.

Continuing the Transition: Spring 2015

The campus entered 2015 having turned a significant corner in the transition. Foundational decisions had been made and communicated, the preaching and operational transitions had begun, and the congregation was reinvigorated through the service at the Super Pit. After celebrating the remainder of the advent season together, the elders and deacons prepared to lead the congregation into 2015 and the beginning of the end of their days as campus.

The Preaching Transition

The preaching transition had evolved and accelerated a bit more than expected in the fall. Providentially, that acceleration continued as we began the New Year. The first Sunday of 2015, just like the first Sunday of the campus in 2007, Chandler got sick and I was afforded the opportunity to preach to our campus. This sermon provided the chance to cast vision for the campus at the hinge of the most visible aspect of the transition. During the sermon, I made explicit mention of the preaching transition, reminded the church about the preaching transition schedule, and highlighted the providence of God in allowing us to start the year with a campus-specific sermon.[21] This sermon proved to be another unforeseen, catalytic moment during the transition.

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[21]The sermon is available from The Village Church, "A Call to Prayer—Denton," January 4, 2015, accessed August 19, 2015, http://www.thevillagechurch.net/resources/sermons/detail/a-call-to-prayer-denton/.

In addition to that first Sunday's sermon, our elders made a number of changes to the preaching schedule for the spring in light of the growing momentum in the peaching transition that was sensed during the fall. We rescheduled five additional sermons to be preached in Denton that had originally been scheduled for Chandler to preach in Flower Mound and stream to our campus. I preached three of those sermons, W. C. Garrett preached one, and Mike Turner, another one of our elders, preached the other one. Out of the 24 sermons planned for the spring, Chandler was originally scheduled to preach 12. He ended up only preaching six, and he only preached once after March 22, which was the last sermon in the spring sermon series on the epistle of James. That sermon served as the last sermon that would be streamed from Flower Mound to Denton as part of a sermon series of The Village Church.

In hindsight, it is interesting to see how dramatically the preaching transition differed from what was originally planned after the vote. The preaching transition was originally scheduled to happen over the course of an entire year. Yet, the momentum of the transition itself showed that less time was needed. By the end of the spring, it was clear that allowing the preaching transition to happen at a quicker pace proved more natural for the campus. God's providence in the combination of factors that led to the numerous shifts in the original peaching plan remained evident throughout the spring. The changes provided a more natural and smooth transition for the congregation than mere human planning could have.

Although it was obvious from the beginning that the transition of the preaching responsibilities would be the core of a campus pastor's transition to becoming a lead pastor, I was not aware of the central role preaching would play in the overall transition until we were in the middle of it. Though there are many foundational aspects to a campus transition, preaching is central. A multi-site church like The Village, which organizes its campuses around the preaching of one primary communicator, ensures that this will always be the case. As The Village considers future campus transitions or the

establishment of new campuses with new campus pastors, it will serve them well to consider the importance of preaching.

Although evident to all, the centrality of preaching in a campus transition will be felt most by the campus pastor. He will increasingly feel the weight of this responsibility as he steps into the role of the primary preacher. An aspect of transition that will be invisible to most is the internal struggle the campus pastor will face as he makes this transition. Ongoing, as well as new, insecurities, comparisons, fears, and burdens will surface and be revealed in the campus pastor's heart as he begins shouldering the weekly preaching. This is especially the case at a church like The Village, where the campus pastor will take the preaching reins from a uniquely gifted communicator. A campus pastor will be tempted to compare himself to a certain standard and may even doubt his ability to lead through his preaching, or to lead as powerfully or with as much numerical fruit as his predecessor. As these temptations arise, a campus pastor must be quick to confess his fears or insecurities, to resist comparison and attempts to be someone he is not, and to confidently rest in the unique preaching voice and skill God has given them. As Paul encouraged Timothy, the campus pastor must return to his convictions and remember his calling to the work of preaching. A campus pastor's external and internal sense of calling to the campus transition, especially his new role as a preacher and lead pastor, must be fanned into flame often, lest he shrink back in the role God has called him to and prepared him for.

The Operational Transition

The transition of the other ministerial and operational responsibilities at the campus also accelerated in the spring. The elders in Denton worked at a feverish pace behind the scenes to establish new bylaws, elect officers, review theological position papers, affirm the statement of faith, install a church podcast, rewrite job descriptions, create a new website, changeover email addresses and phone numbers, and transition

innumerable other aspects of the ministry.[22]

The most visible aspect of the operational transition was the ongoing rehabilitation of the facilities. In the summer, the elders made the decision to hire a new facilities manager for the campus and to complete some long overdue upgrades to the facility. These upgrades consisted of the demolition of the gym, the installation of a central fire alarm system, and the replacement of the deteriorating roof. Once the new facilities manager joined the staff, the campus remained under constant construction until the end of the transition.

In addition to these capital expenditures, we also commissioned a handful of members, who are gifted artists and interior designers, to review and recommend ways to make the inside of the campus a more hospitable reflection of the heart and mission of the church. This group began meeting monthly throughout the spring. Through their recommendations and the work of the facilities manager, the campus was transformed and increasingly reflected the heartbeat of the congregation.

Appointing New Deacons

As the transition continued into the spring, another issue that became increasingly clear was that the elders needed more help in caring for the congregation. As the work of the transition continued, the elders sensed a need for additional elders to join them in leading the church and also more deacons to help serve the mounting needs of the transition and the congregation. In addition to identifying deacon candidates to help with the historic communication and technological responsibilities, the campus assumed in the midst of the transition, the elders also recognized the need for additional deaconesses to help care for the women of the church.[23] Three new deaconesses were identified and

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[22]Again, it is impossible to detail the innumerable aspects of the transition in this chapter. The operational transition could be a D.Min. project of its own. For a more comprehensive view of the manifold aspects of the operational transition, see the operational plan included in appendix 7.

[23]The elders of The Village Church believe that, unlike the office of elder, the biblical office

invited into the deacon candidacy process. In April, five new deacons—two deacons appointed to oversee technology and communication, and three deaconesses—were presented to the congregation and later affirmed into deacon body. The addition of these deacons, along with the men and women already serving on the deacon body, served the church and the elders well during the transition.

The Village Church Network

Further clarity was given to the shape of The Village Church Network toward the end of the spring, as well. Informed by the ongoing lessons learned through the transition of Denton Campus, the vision for The Village Church Network was formalized into a clear document. This document served as a guiding document for the purpose and nature of the network and for the other campuses as they prepared and planned for a transition in the years ahead.[24] Although different in some ways than what was originally imagined, the original hope and essence of The Village Church Network has remained the same: to remember and celebrate our shared history, retain and display the familial ties between the congregations and their leaders, share resources, and continue cooperating in the work of gospel ministry when possible.

Finishing the Transition: Summer 2015

By the end of the spring, the campus began to feel like it had become a new

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of deacon is open to women as well as men who meet the biblical qualifications. This position is based on the fact that Paul explicitly mentions qualifications for women in 1 Timothy 3:8-13 alongside those for men. Paul also mentions a woman in Rom 16:1 named Phoebe, who he says was "a servant (or deacon) of the church in Cenchrea." The elders are aware and respectful to the fact that the interpretation and application of these particular passages are contended. However, because of the positive affirmation of women serving and ministering to the church in formal ways in these two passages and due to the fact that the role of deacon at The Village is not one that holds governing authority or the responsibility to teach authoritatively (see 1 Tim 2:8-15), the elders believe there is biblical freedom to identify and appoint women to serve the church as deaconesses. Currently, 8 out of our 17 deacons are women.

[24]See appendix 8. A webpage devoted to The Village Church Network is available from The Village Church, "The Village Church Network," accessed October 21, 2015, http://www.thevillagechurch.net/about/the-village-church-network/.

church, mostly due to the preaching transition reaching its completion. There were still countless aspects of the operational transition to execute during the summer months; however, the most visible aspect of the transition to the congregation, the preaching, was finished. The completion of the preaching transition left many members with a sense that the transition itself was completed even though it was not. The congregation's response to the preaching transition highlighted the significance of preaching in a campus transition, but it also left the elders to determine how to continue communicating to the campus about the transition when it already felt over to so many.

Changing the Language

Chandler preached his last sermon in a sermon series to Denton on May 31. Afterward, he left for his two-month sabbatical, and the preaching transition was complete. The timing of his sabbatical, at least for the campus transition, was perfectly timed. The preaching transition would have felt too long if we had been required to lengthen it out through the summer months. In the end, we found a year to be the right amount of time for the transition of the preaching.

As mentioned, once the preaching transition concluded, the campus transition felt over to many in the church. For me, talking and casting vision about the transition began to feel a bit awkward once the most visible aspect was over. These were not feelings we had anticipated, although it made sense once we were there. I began to feel the tension of discerning how to continue communicating about the transition until the birthday celebration in August without impeding the transition people had already made in their hearts.

The Sunday after Chandler preached his last sermon to the campus, we scheduled a quarterly celebration service. These services have been anchor points of celebration for the campus throughout its history. Once a quarter, we set aside these services to baptize men and women in every service. At the celebration service following Chandler's last sermon, we intentionally began to change our language around the

campus transition. We stewarded the service to highlight that a milestone in the transition had been reached.

From that day forward, we stopped communicating about the transition like we had up to that point. Although plenty of work was still be done behind the scenes, we began speaking as if the transition was behind us. We did this mostly by no longer talking about the transition. Instead, we began casting vision and preparing the campus for the birthday celebration on August 23, the day we would formalize and celebrate the transition we had been through. This subtle yet explicit change in communication relieved the tension of keeping the transition in front of the church even though it felt over.

Summer Sermon Series

The shift in language was incorporated and used during another crucial aspect of the summer transition, the summer sermon series. In addition to using the series to modify communication regarding the transition, the summer series served as another pivot point of the overall transition. Even though the campus had not become a new church, functionally the summer series served as the first sermon series in the life of the church. Understanding the foundational nature of the series, the Denton elders desired to make the most of the series and use it to create an outward focus for the new church. Many ideas for the series were discussed. It ended up being an eight-week series entitled "Worship." The series highlighted the nature of God, the story of redemption, and the ultimate mission of the church: to worship God by loving Him and loving our neighbors.[25] The series intentionally ended with a sermon about the nations and two sermons about loving our neighbors. The elders' hope was to lead the congregation to a posture of looking upward toward the Lord and outward toward our neighbors as we became a new church.

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[25]The worship sermon is available from The The Village Church Denton, "Sermons: Worship," accessed October 5, 2015, http://thevillagedenton.church/resources/sermons/series/worship/.

Appointing New Elders

During the spring, the elders recognized a need for more elders and deacons to help shepherd the flock moving forward. The elders appointed five new deacons toward the end of the spring. During the summer, the elders identified and recommended three new elder candidates to the congregation. One candidate was a staff member and the other two were non-staff candidates. All three of these men had been at the church for a number of years and had been identified and developed through my pastoral discipleship group. They spent the latter part of the spring sitting in the elder meetings, getting to know and be known by the elders through interactions there, as well through conversations and interviews with the elders outside of the meeting. On Wednesday night, July 1, the three men were affirmed and appointed as elders at our monthly elder-led prayer dinner. These additions brought the total number of elders to 13.

Cancelling a Service

Another decision made at the beginning of the summer was to cancel the 7:15 p.m. worship service, which left three worship services for the congregation during the summer months. The discussion around canceling the service was provoked by the fact that the service had declined in attendance, slowly but surely, since 2011. Continuing to offer the service with such low attendance did not seem like a wise stewardship of the congregation's resources, especially the limited energies of the pastoral staff, to the elders. As the spring came to a close and college students left for the summer, attendance once again declined. With plenty of space in the other three services, including the 5 p.m. service, the elders decided to cancel the service for the summer and reevaluate whether to add it back to the Sunday schedule once college students returned in the fall.

Far more than a pragmatic decision, the discussion and subsequent decision to cancel the 7:15 p.m. service served to highlight important trends at the Denton campus. Since its inception in 2007, the demographic landscape at the Denton campus has undergone significant transitions. Canceling the 7:15 p.m. service provided a timely

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opportunity for the elders to understand the history of the campus, seek clarity about how various demographics and spiritual dynamics had changed since 2007, and allow such clarity to help them understand who their new church was and how they might lead it faithfully.[26] Canceling the 7:15 p.m. service for the summer provided the catalyst for this larger conversation and, in the end, served a far greater purpose in the transition than the elders originally anticipated.

Summertime Transitions

In addition to the annual departure of college students, the onset of summer historically ushers in a host of transitions among the campus membership. The summer before the birthday celebration followed suit. A number of faithful members transitioned away from the congregation during the summer, including two elders, one deacon, and a handful of long-time home group leaders. None of the leaders left because of the transition. In fact, all were sad to leave the campus, especially before the formalization and celebration of the transition took place.

Although membership transitions, especially during the summer, had been a staple of the Denton campus, the transitions leading up to the birthday felt different somehow. The transitions increased the sense, at least among the elders and deacons at the campus, that a page in the history of the congregation was being turned. The transitions also reminded the leadership of the ongoing work of developing more pastoral leaders to help shepherd the flock.

The Operational Transitions

Throughout the summer, the Denton elders and deacons worked tirelessly with the central staff of The Village to untangle the organizational unity of the two

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[26]To help the elders understand the implications of the campus transition and gain clarity about the shifting trends at the campus between 2007-2015, I conducted a research report and presented it to the elders in September 2015. This research report is available in appendix 9.

congregations and complete the innumerable initiatives and tasks necessary for a smooth transition. This was the most intense work of the summer. Although the preaching transition was the most visible and central aspect of the transition, the most difficult and complex work of the transition was discovering and executing what needed to be done to unwind the campus from The Village.[27]

At the beginning of July, we began announcing and handing out print material to inform the church about many of the final operational aspects of the transition, including the changeover of financial giving, new website, and new email addresses for the elders and deacons. Unlike the preaching transition, the operational transformation came down to the wire. The elders needed all the time allotted for the transition to execute the final details.

Celebrating the Transition: August 2015

As August arrived, the campus prepared to cross the finish line and celebrate its multiplication to a local church. The final operational changes were implemented as the Denton congregation ended its days as a campus and became a new church.

The Operational Transition

One of the most critical aspects of the operational transition, the changeover of the financial giving, took place at the beginning of August. On August 1, the Denton campus members were sent an email informing them that those who gave regularly and automatically to the Denton campus through an online account had had their account canceled.[28] The email also clarified that those who desired to continue giving regularly and automatically through an online account could do so by setting up a new online

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[27]Again, hopefully this process will be easier for future campus transitions at The Village now that the Denton Campus has worked through the process, gained clarity through it, and created various tools like the organizational roadmap and this project.

[28]See email in appendix 10.

account and giving schedule with The Village Church Denton.

Although the elders attempted to prepare the congregation for the transition of the financial giving by making them aware of the upcoming cancelation of their automatic giving, many members did not immediately create a new giving account. At many levels, this was expected, but it was still jarring. As mentioned, one of the most difficult aspects of the transition was to determine, with any degree of confidence, what the actual costs of operating as a church would be after the transition. However, by July the elders had gained insight about the monthly giving of the congregation and began developing a budget based on those numbers. Nevertheless, when the automatic giving in Denton was canceled three weeks before the transition, it threatened the giving trends the church had settled into after the vote. The elders were forced into a holding pattern, waiting to see the implications of the financial changeover. Although many members set up a new giving account by the end of the month, the giving in August ended approximately $40,000 less than what the church had been averaging each month up to that point.

The financial transition was one of the more difficult parts of the transition. Some of the difficulty was unavoidable. However, it would have been wiser for the finances to be switched over months earlier, giving the elders time to gain more clarity about the implications of canceling the accounts and attempting to lead the church to re-establish their giving to the new church. It also would have been helpful to not cancel the accounts on the first of the month. Given that the church receives the gifts of those who give a on a bi-monthly basis on the 2nd and the 16th of each month, it would have been better to cancel the giving on the 3rd or the 17th of the month, to avoid canceling as many of the automatic gifts as possible.

The campus' database was also changed over during the first week of August. Fellowship One, the church's online database, is the central tool the church uses to keep records and valuable information about the church's members, guests, and overall ministry. The transition of the database was a critical component of a healthy transition.

Unfortunately, the transition of the database did not go as smoothly as expected. Although the bulk of the data carried over successfully, there were multiple glitches during and after the switchover. A considerable amount of the data did not transition, which left the Denton staff searching for missing information. The process of discovering and recovering what was lost in the database transition continued for months after the transition. As with the finances, it would have been better to transition the database sooner so that the various glitches could be addressed prior to the imminent campus multiplication. As it happened, the Denton leadership was left to navigate the financial and database switchovers right before its birth.

Unlike the preaching, the operational transition came down to the wire. Although the preaching transition only needed about a year, the operational transition needed every day provided for the transition. The Village will need to consider this reality as it seeks to transition other campuses in the future. To relieve pressure and make room for hiccups, the church should plan for significant operational transitions to take effect two months, not two weeks, before the transition is finalized. The Village could possibly re-organize itself now in ways that would make the operational aspect of a campus transition less complex in the future. Hopefully, the tools developed and lessons learned during Denton's roll-off will make the organization unwinding of other campuses smoother.

Restore

Once a month, the staff from all the campuses of The Village set aside a morning to gather for spiritual edification and encouragement. The monthly gathering is called Restore. In light of the transition, the Restore for August was scheduled to take place at the Denton campus, so the staff could celebrate the transition together and gain a sense of healthy closure. In the months leading up to Restore, the Denton staff brainstormed how to bless the other campuses and make the day a special milestone in the life of the staff. The Denton staff decided to harness the unique culture and gifting of the Denton

campus to bless the staff and express gratitude for them. The quirkiness and unique personality of the Denton campus was leveraged throughout the morning to express our affection. It was a worshipful and joyful morning. We finished Restore by showing a "thank you" video created by the Denton staff and presenting a unique gift, a piece of art created by a member in Denton, to each campus. The final Restore ended up being what the Denton staff prayed it would; a milestone moment in the life of The Village staff. It not only served as a wonderful goodbye, but it renewed the staff's vision and confidence about the transition of the Denton campus and other campuses in the future.

The Last Sunday as a Campus

On Sunday, August 16, Chandler returned from his summer sabbatical. His first sermon to the church after sabbatical served as his last to the Denton campus. Although the birthday celebration in Denton was the following Sunday, this sermon served as the official celebration of the Denton transition for the other campuses. The sermon was titled "The Ebb and Flow of Multiplication," and highlighted the multiplication of the Denton campus to a new local church.[29] The sermon also provided Chandler an opportunity to remind the church of the elders' prayerful desire to see the church's other campuses, in due time, transition to local churches. What Restore had done to encourage the staff about the vision of campus transitions, the sermon did for the church. In the middle of the sermon, there was a ten-minute video about the transition of the Denton campus. The video recounted the history of the Denton campus, starting with the beginnings of Grace Temple Baptist Church and ending with the transition of the campus to a new church.[30] At the end of the sermon, Chandler brought my family and I in front of the congregation as representatives of the Denton campus. He and the other elders at the

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[29]The sermon is available from The Village Church, "The Village Church Network."

[30]This video is available from The Village Church, "The Village Church Denton," accessed October 22, 2015, http://www.thevillagechurch.net/resources/stories/detail/the-village-church-denton/.

Flower Mound campus prayed over us and the congregation in Denton and praised God for the transition.

The Birthday

The following Sunday, August 23, marked the birth of the church. It was the day the congregation had been journeying toward since the vote. The celebration was unique, not only in the fact that the Denton campus was being born as a new local church, but I was also becoming the new lead pastor of the church and the campus elders were becoming its elders in a new way. In that sense, the birthday was an installation service for a new church, new elders, and a new lead pastor. The service formalized and celebrated all of these transitions.

Mark Dever, the Senior Pastor of Capitol Hill Baptist Church in Washington, DC, and a friend and mentor of mine, preached the installation service. In his sermon, titled "The Under Shepherd," Dever walked through the responsibilities of the elders, the congregation, and especially the lead pastor in the life of a local church.[31] Speaking directly to me for the majority of the sermon, Dever laid a clear biblical foundation of the nature and purpose of the new church. He equipped the congregation, the elders, and myself with an understanding of the biblical responsibilities and priorities we assumed in becoming a new church together.

At the end of the sermon, Matt Chandler led the Denton elders and congregation through a set of vows that summarized each group's biblical responsibilities to the Lord and one another. The elders stood in front of the congregation and made their vows to the members of the church. Chandler then had the congregation stand and make their vows to the elders. After the vows, the central elders from The Village Church laid hands on the

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[31]The sermon is available from The Village Church Denton, "The Under Shepherd (The Village Church Denton Installation," August 23, 2015, accessed 22 October 2015, http://thevillagedenton.church/resources/sermons/preacher/mark-dever/.

Denton elders, marking a clear transition of leadership.[32]

Following the vows between the Denton elders and congregation, Chandler admonished and led me through a few additional vows to formally transition the role of lead pastor of the congregation from himself to me. After Chandler led me through the additional vows and personally affirmed me as the new lead pastor of The Village Church Denton, the elders laid hands on me and prayed.

In addition to being a ceremonial moment, the transition of the lead pastor role was a personal one. Chandler and I have been friends and co-laborers in ministry for fifteen years. The Lord providentially brought him into my life a week after my conversion. He was a part of the group of men who baptized me. He officiated my wedding. I have never known a day in the Christian life or ministry without his presence and encouragement. His friendship and teaching has been a significant part of my spiritual formation; thus, his installation of me as the lead pastor was a culmination of countless memories, prayers, and shaping moments that we had shared together along the way. It was also an exclamation mark to the conversation Chandler initiated with me seven years earlier about transitioning the campus to a local church.

The birthday of The Village Church Denton was marked by a solemn joy. I had never experienced a service like it. Many remarked that the service felt like a wedding ceremony. Indeed, a wedding is a fitting image to describe the celebration. The service was a spiritual feast; a commemoration of the Lord's faithfulness. It was a fitting ending to the campus transition and a monumental beginning to The Village Church Denton.[33]

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[32]A copy of these vows, including the additional vows I took in becoming the new lead pastor, are in appendix 11.

[33]The installation service in its entirety is available from The Village Church, "Denton Inauguration Service," accessed 22 October 2015, http://www.thevillagechurch.net/resources/stories/detail/the-village-church-denton/#denton-inauguration-service.

Conclusion

It has been difficult to slow down enough during the transition to rejoice and marvel at all God has done the past eight years. During the scattered moments of reflection I enjoyed, my mind often drifted to a transformative moment I experienced early in the life of the campus. About a year into the launch of the campus, at a time when crowds were showing up in droves to the Sunday worship services to hear Chandler preach, I read a devotional that changed my perspective about my role as a campus pastor. I read the devotional on Palm Sunday. It painted a picture of the crowd that lined the streets that Sunday to welcome Jesus into Jerusalem. It depicted the zealousness of the crowd and the king's welcome they gave Jesus. About halfway through, the tone of the devotional turned. Putting the scene in proper perspective, the writer pointed out that the same crowd who welcomed Jesus with shouts of praise that Sunday would, on Friday, be shouting for his crucifixion. The devotional warned that exuberant crowds are not always what they seem.

I led three crowded services that Sunday. The entire day, I was haunted by what I had read. In the following weeks, I continued to thank God for the crowds he brought to our services each Sunday, but my perspective about them had changed. I was thankful for the opportunity to minister to the crowd, but I wanted something more. I began praying that whatever God might desire to do among our campus, that He would allow it to be more than just a crowd. I began to pray that from the crowds God would create a faithful congregation.

Everything I have done the past seven years has been an attempt to lead toward that vision. I sought to steward the crowds God brought by shepherding them toward maturity; toward becoming a church. My fervent hope was that the campus would become more than an excited crowd gathered around a screen to hear a man preach. I longed to see God transform it into a congregation gathered around their Lord. My energies and efforts as a campus pastor have been focused on leading and shepherding the crowds this direction.

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As the campus transition concludes, there are still plenty of unknowns about what lay ahead. Yet, one thing has become clear—God has indeed gathered a congregation for Himself in Denton. The transition revealed that from the crowd, God had recreated a local church on the corner of Oak and Fulton. Looking back, it seems obvious that this was God's plan all along.

APPENDIX 1

DISCIPLESHIP READING SCHEDULE

Table A1. 2015-2016 pastoral discipleship reading schedule

	Papers - Books	Specific Pages Read	Paper Due	Date of Discussion
October				
	Introductions	None	10/4/2015	10/13/2015
	Starting Paper	None	10/4/2015	10/13/2015
1	Reeves, *Delighting in the Trinity*	Book	10/4/2015	10/13/2015
	Identity, Spiritual Formation Book	Session 1 & 2	None	10/18/2015
2	Mahaney, *Humility*	Book	10/18/2015	10/20/2015
3	Keller, *Counterfeit Gods*	Book	10/18/2015	10/20/2015
	"Fear of Man" Article	Hand-Out	10/18/2015	10/20/2015
November				
	Identity, Spiritual Formation Book	Session 3	None	11/1/2015
	Allison, *Foundational Issues*	Hand-Out	None	11/10/2015
4	Dever, *The Church: The Gospel Made Visible*	1-113	11/8/2015	11/10/2015
5	Dever, *The Church: The Gospel Made Visible*	114-end	11/22/2015	11/24/2015
December				
	Identity, Spiritual Formation Book	Session 4	None	12/6/2015
	Your Unique Design Personality Test	Online Test	11/29/2015	12/6/2015
6	Leeman, *Church Membership*	Book	12/6/2015	12/8/2015
7	Leeman, *Church Discipline*	Book	12/13/2015	12/15/2015
	IX Marks, *Practicing Church Discipline*	E-Journal	None	12/15/2015
January				
	Identity, Spiritual Formation Book	Session 5, 6, & 7	None	1/3/2016
8	Ward, *Words of Life*	Book	1/17/2016	1/19/2016
9	Marshall & Payne, *Trellis and the Vine*	Book	1/17/2016	1/19/2016
10	Anyabwile, *Finding Faithful Elders & Deacons*	Book	1/24/2016	1/26/2016
	TVCD Denton Deacon Position Paper	Hand-Out	None	1/26/2016
	TVCD Denton Office Titles Paper	Hand-Out	None	1/26/2016

Table A1 continued

February				
	Identity, Spiritual Formation Book	Session 8, 9, & 10	None	2/7/2016
11	Cosper, *Rhythms of Grace*	Book	2/7/2016	2/9/2016
12	DeYoung and Gilbert, *What Is the Mission of the Church?*	Chaps. 1-4, 9-Epilogue	2/21/2016	2/23/2016
March				
13	Horner, *When Missions Shapes the Mission*	Book	3/13/2016	3/15/2016
14	Keller, *Generous Justice*	Book	3/27/2016	2/29/2016
April				
	"Dear Wormwood" Letters	None	TBD	4/3/2016
15	Piper, *Bloodlines*	pp. 1-144, 201-233	4/10/2016	4/12/2016
16	Moore, *Adopted for Life*	Book	4/24/2016	4/26/2016
May				
	"Dear Wormwood" Letters	None	TBD	5/1/2016
17	Tripp, *Dangerous Calling*	Book	5/8/2016	5/10/2016
18	Final Papers	N/A	5/24/2015	5/28/2016

APPENDIX 2

A CITY WITHIN A CITY:
DENTON CAMPUS VISION DOCUMENT
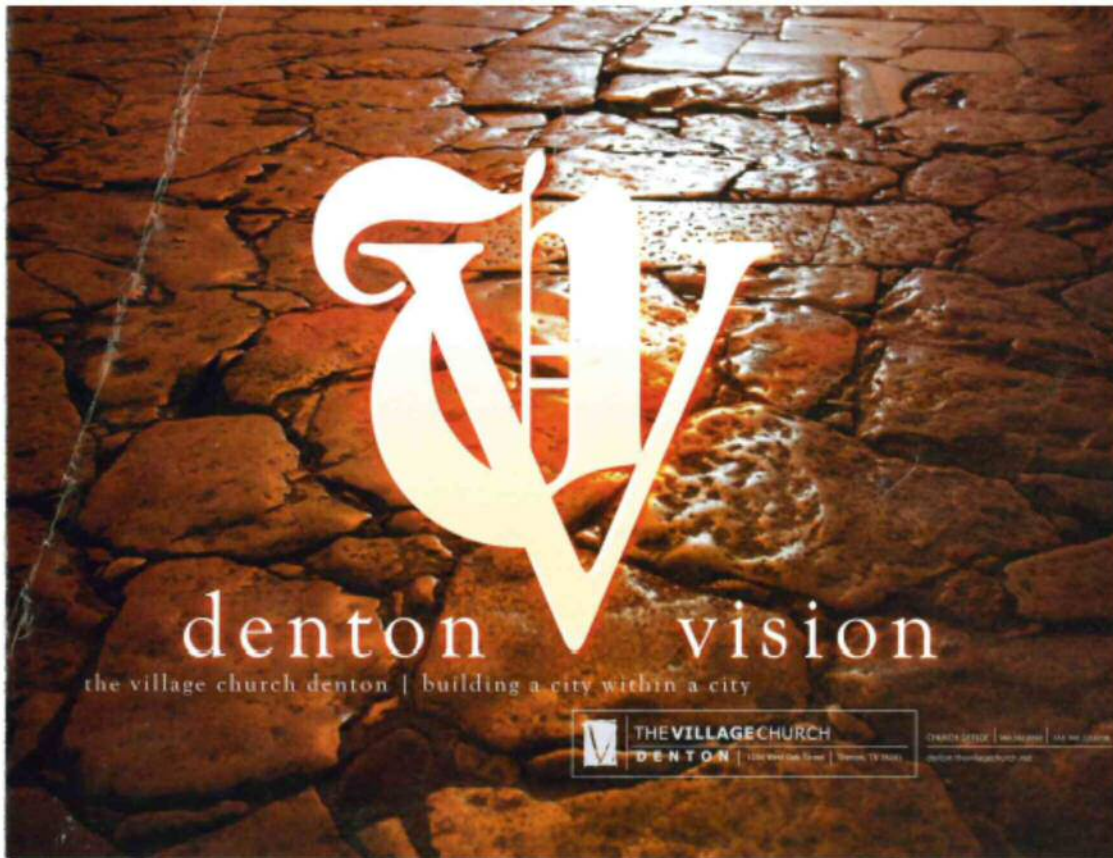
Figure A1. Denton campus vision document

The Death of Christendom

For a long time, the church in America has held a central place in the social and moral fabric of our country. Over the last century a subtle, or not-so-subtle, shift has taken place in American culture that has left the church drifting further and further towards the fringes of the social and moral conscience of our nation. Though this shift is not quite as evident in the "heartland" of the evangelical church, also known as the Bible-belt—southern, conservative states where the church still seems to be thriving—as it is in the rest of the country, the church's diminishing cultural precedence is a reality that exists and one that shows no sign of being remedied.

In 1996, there were 195 million unconverted people living in the United States. This made America the largest mission field in the western hemisphere, the fourth largest mission field especially in the Bible-belt, that will oppose these statistics by noting that churches stand on every corner with more being built every day. Consciously and subconsciously they remain unmoved, thinking that if America has become a post-Christian nation and things are so bad, then why are so many churches still around. Author and speaker Ed Stetzer has cleverly responded by analyzing that in 1900, the Census Bureau counted 212,000 churches. In 2000, the number of churches that existed in the United States had grown to 349,506. Based on these facts, Stetzer argues that though the number of churches is indeed growing and has increased by just over 50 percent, it happens that during that same time the population of our country almost quadrupled. In other words, there are still not enough churches to reach the growing amount of unchurched who live in our country. When you add into the equation the estimates that 70 to 80 percent of all evangelical churches in the US have either stopped growing or are in decline and the reality that 3500-4000 churches die each year, one with eyes to see and ears to hear cannot help but be alarmed. America in now a post-Christian nation.

The alarm has been sounded by many pastors, missionaries, teachers, writers, philosophers, and observers of culture over the last few decades. One of those leading the charge has been Tim Keller, Senior Pastor at Redeemer Presbyterian Church in New York City. In summarizing the shifting spiritual landscape in America, he writes:

"In the West for nearly 1,000 years, the relationship of (Anglo-European) Christian churches to the broader culture was a relationship known as 'Christendom.' The institutions of society 'Christianized' people, and stigmatized non-Christian belief and behavior. Though people were 'Christianized' by the culture, they were not regenerated or converted with the Gospel. The church's job was then to challenge persons into a vital, living relation with Christ.

There were great advantages and yet great disadvantages to 'Christendom.' The advantage was that there was a common language for public moral discourse with which society could discuss what was 'the good.' The disadvantage was that Christian morality without gospel-changed hearts often led to cruelty and hypocrisy. Think of how the small town in 'Christendom' treated the unwed mother or the gay person. Also, under 'Christendom' the church often was silent against abuses of power of the ruling classes over the weak. For these reasons and others, the church in Europe and North America has been losing its privileged place as the arbiter of public morality since at least the mid 19th century. The decline of Christendom has accelerated

SEEK THE WELFARE OF THE CITY WHERE I HAVE SENT YOU INTO EXILE, AND PRAY TO T

in the entire world. America, long known as one of the nations to send out a large number of international missionaries, has now become the destination of a massive amount of international missionaries. The percentage of Christians in the U.S. population dropped 9 percent from 1990 to 2001. The number of unchurched in the nation has almost doubled from 1991 to 2004. Tom Clegg and Tim Bird have noted in their book, Lost in America, that our country's gradual shift into a post-Christian nation can be clearly seen by tracking the number of churches the country has boasted throughout history in relation to its population. In 1900, there were 28 churches for every 10,000 Americans. In 1950, the number dropped to 17 for every 10,000. In 2000, the number fell to 12. In 2004, the number plummeted to only 11 churches for every 10,000 Americans. Many shrug this trend off and respond by noting the massive amount of churches that they see being built around the country. There are those,

greatly since the end of WWII."

During a pastoral staff meeting in late August of 2007, The Village Church's lead pastor, Matt Chandler, echoed the same thoughts to the staff of The Village Church. In his presentation, he took Keller's thoughts and expounded on them, concluding that we have seen the death of Christendom altogether. Chandler pointed out that the only reason that many of those who attend or are members of The Village Church are unaware of this fact is because of the context in which The Village Church finds itself—the Bible-belt. Those who have moved to the metroplex from other parts of the country, notably the east or west coasts, know the spiritual poverty of our country full well and the waning power and influence that the church walks in today. Writing from this very perspective, Michael Wolff observes:

Figure A1 continued

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"There is a fundamental schism in American cultural, political, and economic life. There is the quicker growing, economically vibrant, morally relativist, urban oriented culturally adventuresome, sexually polymorpheus, and ethnically diverse nation....and there is the small town, nuclear family, religiously oriented, white-centric other America with its diminishing cultural and economic force...two nations."

Keller would agree and adds,

"In conservative regions, it is still possible to see people profess faith and the church grow without becoming 'missional.' Most traditional evangelical churches still can only win people to Christ who are temperamentally traditional and conservative. But, as Wolff notes, this is a 'shrinking market.' And eventually evangelical churches ensconced in the declining,

church than it ever has been. Most historians agree and take notice of the fact that during the times in history that the church has not held a cherished place in society or been able to gain converts due to a Christianized culture, it has flourished. In fact, many argue that one of the worst things that happened to the movement of the early church is when it became a recognized institution by the edict of Emperor Constantine in 323 B.C. Whether or not one agrees with this historical perspective, one is forced to admit that throughout her life, the church of Jesus Christ has thrived in the middle of a society that has relegated it to the fringes of culture. Before the church was an accepted institution, it was challenged to find other ways to attract converts and spread its faith. Its lack of privilege during these times forced the church to cultivate a genuine faith, one that strengthens and equips its body to be missionaries to the culture. Rather than being detrimental to the church, a non-Christianized culture has always strengthened her.

In his great book, The City of God, Augustine—a Bishop

during Augustine's own life. In the context of America today, the city of man might best be symbolized by a city such as Las Vegas, a city known and acclaimed for its "sin." Augustine warned that Scripture taught the destiny of the city of man, men and women who live in the desire of their flesh, is destruction and damnation. The destiny of the city of God is glory and rule. Throughout all of history, the city of God has been represented by the church, the community of people whom God has chosen to be His people. Much more than making an observation, the thesis of Augustine's great work is bent towards teaching the church how to flourish as the city of God within the city of man of which we all, by birth, belong. After viewing history through his lens of two cities, Augustine concluded that the church is only vital and powerful when it functions as a city within the city of man, a counter-culture that lives for the good of others in a world that lives for itself. Though clothed in a new language for most, Augustine's conclusions are far from ground-breaking or innovative. It is the very same advice that God has been giving His people throughout all

E LORD ON ITS BEHALF; FOR IN ITS WELFARE YOU WILL HAVE WELFARE.   JEREMIAH 29:7

remaining enclaves of 'Christendom' will have to learn how to become 'missional.' If it does not do that it will decline or die."

If these observations are true, then they have unbelievable theological and philosophical implications for how The Village Church, located in the heart of a post-Christian neighborhood, is to engage in ministry.

A City Within a City

History and Scripture remind us that learning how to function in a pluralist society is not a new undertaking for the church of Jesus Christ. In fact, the spiritual context in America today is more similar to that of the spiritual context in the first 150 years of the

in North Africa—described the rhythm of human history as the working out of one great universal principle, that of two rival cities or societies. He argued that from the first rebellion of the fallen angels against God that, "two cities have been formed by two loves; the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to contempt of self." In other words, Augustine believed that world history has been founded and formed based on the relationship between two contrasting cities or human communities—the city of man and the city of God. The city of man is the earthly society, the city which represents a people that live for themselves and act out of their own sinful lusts and desires. Certain cities throughout history and scripture have been symbolic for the city of man. Babylon is the city of man's representative throughout much of Scripture, but Rome acquired the privilege

of human history.

One of the clearest examples we have of God's people being a city within a city is presented in Jeremiah 29:4-7. In this passage God is addressing a Jewish community, His city of chosen people, who have been taken to live as exiles in the city of man, Babylon. Through the prophet, God says:

"Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: 'Build houses and live in them; and plant gardens and eat their produce. Take wives and become the fathers of sons and daughters, and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there

Figure A1 continued

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and do not decrease. Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf; for in its welfare you will have welfare.'"

Babylon, much like America today, was a pluralistic, disenfranchised culture during the time of the Jewish exile. Conquered people from all of Babylon's military victories had come to live as exiles in Babylon, forming a melting pot of cultures within the city walls. The Jews were one sect among these exiles, a small community of God's people who were forced to be submerged in a secular society. As Augustine would note later, God's command to his people living in this situation is profound. He doesn't encourage His people to resist being in the city of man, knowing that to be an impossibility. In fact, He tells them to get comfortable, encouraging them to "build houses and plant gardens." In the same breath, however, God advises his people to not synchronize with the culture around them and lose their identity as His covenant community. He says, "…multiply there and do not decrease." He wants them to be in the city of man but not of it. In essence, He commands His people to be His city within the city of Babylon. The principles He gives them to follow in doing so are, "Build houses and live…multiply there and do not decrease…and seek the welfare of the city, and pray to the LORD on its behalf."

Centuries later, Jesus would tell his disciples the exact same thing. In his great sermon on the hillside, he reminded his followers that they, as His chosen people, were a city—a city that shines bright for God's glory, a message that Jesus would share with His followers over and over throughout the course of His ministry. In one of His final prayers, Jesus' desire was that the Father would sustain the church in being a city within a city. Jesus prayed:

"But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent

me into the world, so I have sent them into the world."

Harvie Conn, former seminary teacher and international missionary, adds another word picture to help us grasp God's desire for the church to be a city within a city. He writes:

"Perhaps the best analogy to describe all this is that of a model home. We are God's demonstration community of the rule of Christ in the city. On a tract of earth's land, purchased with the blood of Christ, Jesus the kingdom developer has begun building new housing. As a sample of what will be, he has erected a model home of what will eventually fill the urban neighborhood. He now invites the urban world into that model home to take a look at what will be. The church is the occupant of that model home, inviting neighbors into its open door to Christ. Evangelism is when the signs are up, saying 'Come in and look around…' As citizens of, not survivalists in, this new city within the old city, we see our ownership as the gift of Jesus the Builder (Luke 17:20-21). As residents, not pilgrims, we await the kingdom coming when the Lord returns from his distant country (Luke 19:12). The land is already his… in this model home we live out our new lifestyle, as citizens of the heavenly city that one day will come. We do not abandon our jobs or desert the city that is… We are to 'seek the peace and prosperity of the city' to which God called us in exile (Jeremiah. 29:7). And our agenda of concerns in that seeking becomes as large as the cities where our divine development tracts are found."

Our Forty Years

Two thousand years later, Jesus' prayer for God to keep His people in the world and out of it continues to be answered. The Village Church now joins God's people of old in being challenged to discern how to be His city within the city of mankind. Our mission at The Village Church is to bring glory to God through lives changed by the gospel of Jesus Christ. We long to see five Core Values—Truth, Christian Spirituality, Community, Foot-Washing, and Missional Living—expressed through our church members and extended to the community of Denton. In other words, we want to glorify God by being God's city within the city of Denton. This does not make us distinct; it makes us Christian. The mission of the Church of Jesus Christ has been the same since her inception. The message is the same, but the methods are new. The call is consistent, but the context is ever-changing. What makes The Village Church distinct is not that we will strive to become the city of God within the city of man, but how we will go about that striving.

Strategically positioned in the center of Denton, The Village Church has a unique opportunity to fulfill the mission of God within a growing, urban culture that is greatly influenced by the local universities. Adjacent to the church is The University of North Texas, the fourth largest university in the state of Texas with over 33,500 students. Within walking distance to the north is Texas Women's University. The energy generated by these centers of learning has made Denton an eclectic community in flux, ever-searching for Truth. Opportunities abound in this cultural center. The Village Church must live missionally as the city of God within the city of Denton, expressing and extending our love for Jesus. The challenge for our church, as it has been for all generations of God's people, becomes the call to operate within a context that has seen the death of Christendom.

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THE VILLAGE CHURCH
DENTON

Figure A1 continued

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APPENDIX 3

ELDER-LED PRAYER

Wednesday, May 7, 2014

7:00-7:25   Welcome/Announcements/Call to Worship

Beau Hughes

- Share Results
  - 750 members—96%--voted "yes" to transition our campus into a local church
  - Only 30 people—4%-- voted "no"
- Extol the Lord
  - Our exact prayer, word for word, has been that God would clearly and profoundly lead us to the outcome He desire with this.... and He did! He revealed Himself and His heart and will to us!
- Talk about next steps
  - May: A month to exhale and rejoice in God's leading
  - June-August: Start gathering all the behind-the-scenes Info and crafting a detailed plan for what rolling of and establishing a new network for The Village Church will look like.
    - September: Bring you next steps at our Member Meeting
    - We are tentatively looking at September 2015 as the birthdate for a new, local church (16 mos.)
- What's immediately in front of us: internalizing and celebrating together this clear answer of God's call on our church
  - What we need to do tonight and in the next few weeks together is to establish a Memorial Stone, a marker of God's faithfulness.
  - This will be what sustains us moving forward; when the excitement fades and the vision of multiplication seems less clear, we'll have the will and call of God, revealed through prayer and the process we've just walked through, to come back to.
- Share the Video

7:25-7:40   Two Songs/Prayer
             Josh Drew

7:40-7:45   Prayers of Thanksgiving for God's Faithful and Clear Leading
             Beau Hughes

The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' then you shall let your children know, 'Israel passed over this Jordan on dry ground.' For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever." **–Joshua 4:19-24**

- Thanks God for His clear leading of us; rejoice in His response
- Ask God to establish memorials of His faithful leading in your heart and the heart of our church
- Ask Him to root deep within us a sense of His call over our church to this path
- Ask Him to seal the conviction among us that this is His heart and will for our family

7:45-7:50   Prayer for faith and courage to follow the Spirit of God forward

- "They are not monuments, but footprints. A monument only says, 'At least I got this far,' while a footprint says, 'This is where I was when I moved again.'" –William Faulkner
- The reality is that God's people often set up memorials and then drifted into unfaithfulness, disobedience, and forsaking God's purpose for them.
- What Sunday revealed is that God is leading us into deeper waters together. Multiplication makes us bigger men (and women). Like moving out of the parent's house (or moving the parents back into your house), multiplication compels us to mature and grow up in faith. God is graciously calling us into this. Sunday's vote calls each of us and us collectively into:
    o Greater ownership of the mission of our church and His kingdom
    o Greater responsibility in the mission
    o Greater sacrifice to the mission
    o Greater joy

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So in addition to monuments of faith, let's ask the Holy Spirit to give us the courage to follow Him and to grow us up as disciples, for the glory of His name and the good of our world.

As Pastor John said in the video, "Embrace the sacrifice, and trust the promise."

7:50-7:55   Prayers of increased unity and love for one another during these days

- Each one of us will experience a range of emotions in the days ahead
  - I've spoken with a handful of you already who voted yes, have been super excited, but on Sunday, for the first time realized some things that brought some sadness to your heart. That is normal!!
  - I am now five years into praying about all this and two years into being convinced that this is God's will. Many days there is an overwhelming sense of confidence and excitement; but other days I still get blindsided by sadness for what the gospel goodbye will mean.
  - We're a diverse congregation... and there will be a diversity of ways we process and prepare for this transition over the next 16 months. Let's stay mindful of each other; let's love and serve each other.
- Speak to the 30 "No's"
  - I'm so thankful that you're here tonight and that you voted your conscience on Sunday; I hope you stay and set down roots during this transition. Myself and the other elders would love to sit down with you over the coming days and hear where your heart is at as you continue to process and move forward. At the very least, know that you have been thought of and prayed for often over the past few days.
- That we would be a church known for our love for one another.

7:55-8:00   Prayer for More and More Disciples to be made for the Glory of God (multiplication)

- Read Becky Kendall's Letter
- "So the church... had peace and was being built up. And walking in the fear of God and the comfort of the Spirit, it multiplied" –Acts 9:31
- I've prayed and believed all along that through the outcome of this vote, gospel-centered multiplication will ripple from this local church into generation after generation after generation until Jesus returns.

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8:00-8:15   2-3 Songs
              Josh Drew

8:15   Close in Prayer (Remind them that Member Meeting starts at 8:30
              sharp)Dr. Sam Matteson

Announcements:
- Member Meeting

APPENDIX 4

TVC COVENANT MEMBER MEETING AGENDA

Wednesday, May 7, 2014

1. Opening Prayer   -Luis Tovar, Elder

2. Church Covenant   -John Warren, Pastor

3. Various Updates

    a. Financial Report   -Dan Neal, Elder

    b. Elder Report   -Beau Hughes, Pastor

        i. Membership Affirmations

        ii. Members in Transition

        iii. Membership Resignations

        iv. Membership Removals

        v. Current Membership

        vi. New Elder Affirmation

    c. Deacon Report   -Roy Onyebetor, Deacon

    d. Music Ministry Report   -Josh Drew, Music Minister

    e. Groups Report   -Jeremy Daniel, Pastor

    f. Missions and Church Planting Report   -Jamie Hipp, Pastor

    g. Preschool Ministry Report   - Kourtney Nance, Preschool
        Minister

    h. Children's Ministry Report   -Tate Madzima, Children's
        Minister

i. Student Ministry Report	-Clint Crawford, Middle & High School Minister
j. Campus Outreach Report	-Chris Sturdivant, Campus Minister
4. Any Other Items	-Dr. Landrum Leavell III, Pastor
5. Close in Prayer	-Brad Lundy, Elder

APPENDIX 5

MEMORIALS AND FOOTPRINTS:
FOLLOWING THE SPIRIT FORWARD TOGETHER
SUNDAY, MAY 18, 2014

Scripture Reading: Joshua 3:1-4:11, 4:19-24

19 The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. **20** And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. **21** And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' **22** then you shall let your children know, 'Israel passed over this Jordan on dry ground.' **23** For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, **24** so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever."

Let's pray together.

Introduction

Have you ever had an experience that was so incredible, so deep, so memorable—so transcendent—that you felt compelled to memorialize it? Let me help get some of you started... if you're wearing a wedding ring, the answer is yes.

Hawaii—Best hotel I ever stayed at, young in my faith, going out to the cliff, getting the sand...

There is something inside of all of us—Christian or not—that only recognizes and emotionally values transcendent moments in our life but also wants to hold onto them somehow. There's something in us, when we experience the transcendent, that longs to capture that moment, to bottle it up and keep it close. This is why we put pictures in frames, why we keep ticket stubs, why we create playlists that take us back to certain moments in time.

And what I want to suggest to you today is that God is extremely aware of this characteristic of humanity. He is the one Who made us, and therefore He knows that part of the human condition is the desire and need we have for memorials, for tangible ways to remember transcendent and important moments in our lives. And what's beautiful is that God, Who has no such need for such memorials to jog His own memory, doesn't look upon our human condition with condescension. Rather, He actually uses it to provide for us, as His people, ways to remember the most significant thing about us and our lives: what He has done to save us, to lead us, and to care for us.

Memorial Moments in the Bible

You see the Bible is replete with examples of God creating or instructing His people to create memorials—symbolic objects, laws, meals, parties and gatherings— that are meant to help God's people remember Him and specific works He has done.[1] In other words, when God shows up and does something great in the lives of His people, He intends for His people to remember it. And just like that little bottle of sand I brought home from Hawaii, He knows that memorials help us remember.

Here are just a few examples from scripture:
- Genesis 6—The flood and the rainbow
- Exodus 20:8-11—Sabbath as a memorial to God's rest after creation
- Leviticus—an entire book in the Bible filled with daily practices of the ceremonial law that are meant to remind people of God's holiness
- Numbers 17—Aaron's staff budding, to be a sign of remembrance for those who rebel against God's leaders.
- 1 Samuel 12:7—
- Sunday Services—Remembering that Jesus rose from the dead

Of course, the text we're looking at today is perhaps one of the most beautiful texts that conveys this reality. And we'll look at it more in depth in a moment. But what I want you internalize for a moment is that in order for us to persevere in the life of faith, especially in the midst a culture as ADD and alluring as ours today, we need help to remember and stay focused on God. The ultimate help that God has given us is actually the Helper, His Holy Spirit. But, in addition to the gift of His Spirit, God has set a pattern of providing His people memorials to help point them forward as well.

Memorializing the Vote

And what I want to call and focus our attention to today is the fact that we are right in the middle of a memorial moment in the life of our church. No, we haven't crossed the Jordan River or the Red Sea on dry ground. We haven't entered the Promised Land. I'm not trying to parallel our own current moment to that.

However, just like we read in Joshua 4, we are right in the middle of finishing a chapter in the life of our church and starting a new one. Let me tell you why I am excited about the vote we had two weeks ago... and the fact that the vote was overwhelming. It is a marker, a memorial of God's faithfulness and a demonstrable and tangible expression of His call on our life together as a congregation.

And we do well to drive a stake in the ground and recognize this together. And I want us today to, by faith, lay down our own memorial, our own marker of God's faithfulness to us.

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[1]Scott L. Harris "The Importance of Memorials," Grace Bible Church, May 30, 1999, http://gracebibleny.org/the_importance_of_memorials

Why We Need Memorials

Why is it so important for us, in general and in relation to God's recent leading through the vote, to have memorials? Why do we, as people of faith, need memorials anyway? Because without them, we will forget. We will forget Who God is and what He has done for us.

"If information (God's gracious work) is not *retrieved* and *rehearsed*, it will eventually be lost. If connections are not strengthened by active usage, they will *disintegrate*." – Kenneth Wesson

And when we forget, we will begin to drift. And once we begin to drift, at least in the life of faith, we are in big trouble. Me forgetting about that moment in Hawaii? Not that big of a deal. Me forgetting my wedding anniversary? A little bigger deal. Me forgetting about how God showed up and saved me? Disastrous.

And friends, surely you know that because of the fall everything in the world is actively working against us retrieving and rehearsing—remembering—God's faithfulness.

Scientifically speaking:
- Natural decay of all memories
- Failure to retrieve memories
- Trauma
- Anxiety and stress- research has found that high levels of chronic stress have been connected to the memory center of the brain
- Modern Technology- our brains just can't keep up with all there is to remember

They :
- We're distracted and splintered... in a multitask world, we can't hold a thought
- We're myopic... narrow and lack vision
- We're in a hurry for what's next... In an Instagram world, we're always craving for the next picture, the next. You can imagine the spiritual implications for taking this mindset into one's faith.
- We're insatiable... we are so consumed with more, we choose to forget

If we're not careful, the mixture of the physical, mental, emotional and spiritual forces working against us and in us can leave us with spiritual amnesia or dementia.

- When was the last time you lingered in reflection and were affected by God's saving and ongoing grace in your life?
- What memorial moments of God's work in your life—your salvation, past answers to prayers, etc---have you totally forgotten about?
- What keeps you from regularly recounting God's faithfulness? And how is that affecting your spiritual vitality?
- How does God's past faithfulness in your life play into your vision and perspective about your current circumstances? How do the memorial moments of your life of faith, assuming you have at least one if you're a Christian, shape your vision day to day?

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"It is funny how mortals always picture us as putting things into their minds: in reality our best work is done by *keeping things out*."[2] –CS Lewis

We need memorials to help us *retrieve* and *rehearse* God's faithfulness to us. How He has saved us, led us, and cared for us. When we grow anxious or have vision drift, when the initial emotional high fades and we grow weary or discouraged, memorials of faith help us fall back on and remember who our God is and what He has done. That's what Joshua 4 says plainly.

19 The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. **20** And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. **21** And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' **22** then you shall let your children **know**, 'Israel passed over this Jordan on dry ground.'

The heap of stones were to be a objective, visible, steadfast reminder to the people into the generations so that the goodness of God would not be forgotten. Someone once said, "Never doubt (or forget) in the dark what God showed you in the light." Memorials help us not do that. They keep our faith from disintegrating.

Church, this is why it is so critical for us to constantly remember and reflect on how God rescued us, how He's answered our prayers. It's why gathering each Sunday, as the author of Hebrews wrote, is so critical for our perseverance.

It's also why I think it's so important for us to memorialize in our hearts this season in the life of our church, the tangible display of God's clear leading of our church that we had two weeks ago in the vote. As we move forward toward becoming an independent, local church, the emotions will come and go. The vision of multiplication that seems crystal clear right now will get fuzzy (that sweet voice, "Out of joy, the church multiplies"). And we'll need something solid, something objective, something decisive to come back to. And we have that!! We have a solid revelation from God. He gave us a solid answer to prayers, a solid sense of His calling on our church. May we never forget how He's answered us as we move forward together.

So to help us remember that, we glued all the ballots together into an eagle claw..

What We Hope Memorials Ultimately Lead To

But here's a tension: simply erecting memorials in our hearts or in stone is not enough. Memorials are not meant to be an end in themselves. They were always meant to compel the people o God forward in their faith.

"They are not monuments, but footprints. A monument only says, 'At least I got this far,' while a footprint says, 'This is where I was when I moved again.'" –William Faulkner

The reality is that God's people have often set up memorials and then drifted into unfaithfulness, disobedience, and forsaking God's purpose for them. They had a stack of stones, they had a rainbow, they had a sabbath... but those memorials failed to spur them on in faith.

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[2]C. S. Lewis, *The Screwtape Letters with Screwtape Proposes a Toast* (New York: HarperOne, 2001), 16.

So, it's important to see, as John Calvin once wrote, that Joshua not only erected a mound, but called the attention of the people to its use... to keep the memory of the divine goodness alive among them and their children... and even more:

23 For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, **24 so that** all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever." –Joshua 4:23-24

So, in addition to serving as a visual aid the help them remember and instruct their children, these memorial stones had even broader purposes for the church: **1) that all the peoples of the earth might know that the hand of the LORD is powerful 2) that the people of God may fear the Lord forever**.

As the families of Israel spent their first night in the land, their hearts may well have been filled with uncertainty and fear. The mountains rising steeply to the west looked foreboding. But then the people looked at the 12 stones taken out of the Jordan and were reminded that God had done something great for them that day. Surely they could trust Him for the days ahead. –The Bible Knowledge Commentary

Conclusion: A Memorial and Call to Deeper Life Together

What this season of prayer and fasting and study of God's word, ending with the recent vote, has revealed is that 1) God is among us, leading us and answering our prayers 2) God is leading us into deeper waters together as a congregation. As Dr. Mohler encouraged us in the video last week, "God is going to make us into even more of a congregation moving forward." Multiplication makes us bigger men (and women). Like moving out of the parent's house (or moving the parents back into your house), multiplication compels us to mature and grow up in faith. God is graciously calling us into this. The vote two weeks ago calls us personally and collectively into:

- o Greater ownership of the mission of our church and His kingdom
- o Greater responsibility in the mission
- o Greater sacrifice to the mission
- o Greater joy

So church, in addition to memorializing in our heart what God has done among us, let's ask the Holy Spirit to give us the courage to follow Him and to grow us up as disciples, for the glory of His name and the good of our world.

And as He does that, may our prayer and our hope continue to be what we see expressed in Acts 9:31: "So the church... had peace and was being built up. And walking in the fear of God and the comfort of the Spirit, it multiplied"

Or, as Joshua said, "so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever."

I've prayed and believed all along that through the outcome of this vote, gospel-centered multiplication will ripple from this local church into our city and the ends of the earth from generation to generation to generation until Jesus returns. May we not soon forget God's clear leading of us during these days, church. Let's hide these things away in our

heart, that more and more in Denton and around the world might hear of God's grace and that we might always walk in a fear and trust of the Lord together.

Conclusion: The Memorial Jesus Gave to His Followers

And even more importantly, may we never forget, despite the pull and tug of the world around us and our own flesh, the deepest and most profound work God has done for us through Jesus. May we never cease to retrieve and to rehearse the most profound and important reality in our lives: that Christ died for our sins, was buried, and rose again. That He who knew no sin became sin on our behalf that we could become the righteousness of God.

Jesus Himself left His Church a memorial to help us weekly remember the most important thing that God has ever done for us.

The Lord's Supper is a memorial meal...

"Forget Him who loved us even to the death! Can it be possible? Yes, it is not only possible, but conscience confesses that it is too sadly a fault with all of us… The cross where one would think that memory would linger… is desecrated by the feet of forgetfulness…It is the incessant turmoil of the world, the constant attraction of earthly things which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffers the rose of Sharon to wither."[3]

Yet… "Jesus will not let His people forget His love… 'Do you forget my cross?' says He, 'I will cause you to remember it; for at My table I will manifest Myself anew to you.'… Mothers do not let their children forget them. If the boy has gone to Australia, and does not write home, his mother writes, 'Has John forgotten his mother?' Then there comes back a sweet epistle, which proves that the gentle reminder was not in vain. So is it with Jesus, He says to us, 'Remember Me,' and our response is, '*We will* remember Thy love.'"[4]

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[3]Charles H. Spurgeon, *Morning by Morning: Daily Devotions* (Grand Rapids: Baker, 1986), 117.

[4]Charles H. Spurgeon, *Evening by Evening* (Gainesville, FL: Bridge-Logos, 2005), 25.

APPENDIX 6

WHAT'S NEXT FOR THE DENTON TRANSITION?

Figure A2. What's next for the Denton transition?

ELDERS

Kenny Broom | Jim Burke | Jeremy Daniel | Bean Hughes | Ryan Jackson | Lan Leavell

Brad Lundy | Dan Neal | Luis Tovar | Mike Turner | John Warren

DEACONS

Bryan Acree | Beth Broom | Donna Burke | Annie Carman | Janet Chandler | Stewart Childress

Clint Crawford | Josh Drew | WC Garrett | Laura Beth Grentz | Kevin Hurst | Tate Madrima

Kourtney Nance | Roy Onyebetor | Valarie Santoy | Nancy Stewart | Chris Sturdivant | Lauren Vanderpool

Brad Walker

VISION

Several years ago, conversations started about the possibility of transitioning the Denton campus into an autonomous church. These conversations then became a growing conviction among our elders, compelled by the Holy Spirit, to use our multi-site strategy to carry out gospel-centered multiplication and plant healthy local churches.

After the elders shared their conviction with the church at large, Covenant Members considered and prayed about the possibility of a transition and then voted on the issue. The response was an overwhelming "yes" to transitioning the Denton campus into an autonomous church.

NEXT STEPS

Since then, we've been celebrating and considering the next steps for our church, praying through our plan to transition and what that process will look like, including the church's name and the timeline for rolling off.

Many people have expressed interest in the name of the new church, so we're glad to reveal it now—The Village Church in Denton. There are several reasons for keeping the name. The Village is already an established and trusted name in the Denton community. People there know The Village, and it wouldn't be helpful to change the name to something new for the sake of new. It also makes sense because The Village is our "parent" church, and we'll still have ties to it through The Village Network.

As far as when the transition will take place, the timeline now for the "birthday" of The Village Church in Denton is August 23, 2015. This is also when the three-year financial commitment of The Village would start.

BUDGET

When we held our Town Hall Meetings about the transition, one of the concerns that repeatedly came up dealt with the financial sustainability of the Denton campus as a local church. However, we're encouraged about where we are currently in our giving and budgeting. This year, we've received $324K in surplus to expected donations. Also, as stated previously, The Village will provide financial support for the first three years of The Village Church in Denton.

	2014 BUDGET	2014 PROJECTION	12 MONTH ACTUALS	VARIANCE: 2014 BUDGET TO 2014 PROJECTION	VARIANCE: 2014 BUDGET TO 12 MONTH ACTUALS	2015 BUDGET
TOTAL INCOME	$1,443,559	$1,880,866	$1,860,784	$437,307	$417,225	$1,882,704 (Projected)
MINISTRY EXPENSE	$424,500	$403,258	$408,399	$21,851	$16,710	$422,794
MINISTRY SERVICES	$391,761	$308,880	$344,575	$82,881	$47,916	$443,213
PERSONNEL EXPENSES	$952,465	$915,794	$896,453	$36,671	$66,012	$961,678
TOTAL EXPENSES	$1,778,355	$1,646,922	$1,649,427	$131,403	$128,928	$1,822,675
SURPLUS (DEFICIT)	($334,776)	$233,934	$211,357	$568,710	$535,133	$55,029

2015 CAPITAL EXPENDITURES: $283,000
COMPONENTS: roof replacement $160,000, gym demolition $86,000, fire alarm installation $47,900

THE VILLAGE NETWORK

Our new church will be part of The Village Network. This network will hold one statement of faith, including our doctrine and distinctives, while leaving freedom in the philosophy and practice of ministry. The network will only consist of The Village Church, its campuses and campuses that transition into autonomous churches. Network churches, like us, will benefit from the familial relationships with The Village Church and its campuses. It will also benefit through the availability of shared resources.

Figure A2 continued

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APPENDIX 7

DENTON CAMPUS TRANSITION OPERATIONAL MAP

The following document is a roadmap created by the elders of the Denton Campus to help clarify and hold the elders and deacons accountable to executing the operational aspects of the campus transition. This document became the primary resource that enlightened and guided the Denton campus through the unknown territory of transitioning from a campus into a local church.

Item	Area	14Q4	15Q1	15Q2	15Q3	15Q4	Owner	Point of Contact	Status	Last Contact	Specific Task Details or Updates	Start Date	End Date	Effort
1.0	STARTUP													
1.1	Legal Incorporation in Texas						Operations	Johnny Gonzalez	Completed	11/10/2014	Talk to Goodspeed (attorney consul). Determine	11/10/2014	11/30/2014	L
1.1.1	Obtain an Employer Identification Number						Finance	Laurie Harris	Completed	11/10/2014	Online application complete and EIN obtained. Letter	12/1/2014	2/20/2015	L
1.1.2	File AP-209 with the State of Texas for Sales & Franchise Tax Exemption						Finance	Laurie Harris	Near Finish (75%)	11/10/2014	Required. Can be completed after 1.1 Incorporation	12/1/2014	5/8/2015	M
1.2	Assignment of Directors						Operations	Johnny Gonzalez	Completed	11/10/2014	Talk to Goodspeed (attorney consul). Need to	11/10/2014	12/12/2014	L
1.3	501 c3 Process						Operations	Johnny Gonzalez	Completed	11/10/2014	Talk to Goodspeed (attorney consul). Needs articles	12/1/2014	3/31/2015	M
1.3.1	Register as Not-For-Profit with Texas SOS & File Registered Agent Paperwork						Operations	Johnny Gonzalez	Completed	11/10/2014	Prepare Certificate of Formation Form 202.	12/1/2014	3/6/2015	M
1.3.2	File for Texas Hotel Occupancy Tax Exemption						Finance	Laurie Harris	In Progress (50%)	11/10/2014	Required. Need to complete AP-209	12/1/2014	5/8/2015	L
1.3.3	File IRS Form 1023						Operations	Johnny Gonzalez	Completed	11/10/2014	Must obtain letter from SBC or other denominational	11/10/2014	3/31/2015	M
1.4	Banking & Account Setup						Finance	Laurie Harris	Completed	11/10/2014	Will need to be Legally Incorporated first. Use	12/15/2014	5/22/2015	M
1.4.1	Set up Banking Adminstration & Controls						Finance	Laurie Harris	Completed	11/10/2014	Assign adminstrator, wire transfer rights in Denton.	11/10/2014	5/29/2015	M
1.5	Constitution and Bylaw Review						Denton Elders	John Warren	Completed	11/10/2014	Review and make changes. John to send to elders	11/10/2014	12/12/2014	H
1.6	Docs & Collateral Shared Drive/Folder Structure Setup (Google Drive)						Operations	Doug Stanley	Completed	11/10/2014	Root folder link is at right. John Warren has edit	11/10/2014	12/31/2014	M
1.7	Develop Vendor List						Operations	By Dept.	Completed	11/10/2014	See Master Vendor List tab below	1/1/2015	3/31/2015	L
1.8	Basecamp (Operations Management)						Communications	Sara Lamb/ John We	Completed	11/10/2014	John Warren is researching options for a task	1/1/2015	3/31/2015	M
1.8.1	Migration of Existing Templates/Forms						Communications	Sara Lamb/ John We	Completed	11/10/2014	Denton wants unified volunteer application form.	1/1/2015	3/31/2015	M
1.8.2	Setup Approach on Operations Management in Basecamp (Comm, Events, Facilities etc.)						Communications	Sara Lamb/ John We	Completed	11/10/2014	same as 1.8	1/1/2015	3/31/2015	M
1.8.3	Setup RASCI for Operational Ownership						Communications	Sara Lamb/ John We	Completed	11/10/2014	Decided we don't need. Boom	1/1/2015	3/31/2015	M
1.8.4	Train Staff on Basecamp						Communications	Sara Lamb/ John We	Completed	11/10/2014	Not using Basecamp. N/A.	1/1/2015	3/31/2015	M
1.8.5	License TVC Resources to Denton						Operations	Doug Stanley	Started (25%)		Note: Create TVC Denton extensions on a per-			
2.0	GENERAL OPERATIONS									11/10/2014				
2.1	Property Transfer	Latest quarter of start								11/10/2014				
2.1.1	Land & Building Deed, Titles Etc.						Operations	Doug Stanley	Started (25%)	11/10/2014	Goodspeed wants to do as part of overall fixed	4/1/2015	7/30/2015	M
2.1.2	Equipment						Operations	Doug Stanley	Near Finish (75%)	11/10/2014	06/04/2015 - Johnny send completed FA list to	4/1/2015	7/30/2015	M
2.1.3	Cash & Receivables						Finance	Laurie Harris	Started (25%)	11/10/2014		4/1/2015	7/31/2015	L
2.2	SAAS Licenses & Data/Content Transfer													
2.2.1	F1 data conversion on July 28 for August 1 go-live						Technology	Brian Vinson	In Progress (50%)	11/10/2014	Will CIA, Unique Design etc. be transferred as well?	1/1/2015	3/31/2015	H
2.2.2	Right Now Media						Technology	John Warren	Completed	11/10/2014	If we get our own we will communicate with people	1/1/2015	3/31/2015	L
2.2.3	Form Stack (AND Relevant Forms)						Communications	Scott Ballard	Completed	11/10/2014		4/1/2015	7/30/2015	M
2.2.4	Planning Center (Retaining Existing Events)						Technology	Roy Onyebetor	Completed	11/10/2014	Completed	11/10/2014	12/31/2014	M
2.2.5	Adobe Creative Suite (1 Seat)						Technology	Joe McCarty	Completed	11/10/2014	Denton is Buying this. We can help w/install if	4/1/2015	7/30/2015	L
2.2.6	Financial Package for Reporting						Finance	Laurie Harris	Completed	2/5/2015	Laurie will create a set of reports for Denton; Denton	1/1/2015	6/30/2015	H
2.2.7	Google Apps (Change Email Addresses for Employees)						Technology	Joe McCarty	Near Finish (75%)	11/10/2014		4/1/2015	4/30/2015	M
2.2.7.1	Setup administrative rights and distribution lists etc.						Technology	Joe McCarty	In Progress (50%)	11/10/2014		4/1/2015	4/30/2015	L
2.2.8	Church Numbers						Technology	John Warren	Completed	11/10/2014	New instance will begin on 8/23.	11/10/2014	12/31/2014	L
2.2.9	Mailchimp up by June 1 (Load w/Newsletter Templates Lists etc.)						Comm	Scott Ballard	Near Finish (75%)	11/10/2014	We have trained John/Janet and moved them to their	1/1/2015	3/31/2015	M
2.2.10	IT Helpdesk/Support (if needed)						Technology	David Souders	Completed	11/10/2014	Who will maintain software and OS update	4/1/2015	7/30/2015	L
2.2.11	Epicor (HR)						HR	Denise Nadwodny	Completed	11/10/2014	We don't have to use it. We could look at a different	1/1/2015	3/31/2015	L
2.2.12	CIA (for Background Checks, links to F1)						HR	Denise Nadwodny	Completed	11/10/2014	$10 per person. Setup seperately with them. Contact	1/1/2015	3/31/2015	L
2.2.13	Concur and Abila Seat Licenses (No Cost, but need to ID Admin at Denton)						Finance	Shelly Einspahr	In Progress (50%)	11/10/2014	Need bank account to establish funding accts in	1/1/2015	3/31/2015	L
2.2.14	Microsoft OS and Office Licenses						Technology	Joe McCarty	Completed	11/10/2014	DN will need to purchase these and install.	4/1/2015	7/30/2015	L
2.2.15	ServiceU/EventU						Technology	Brian Vinson/Craig N	Completed	11/10/2014	Check Out Planning Center Resouces as alternate	1/1/2015	3/31/2015	L
2.2.16	Database Cleanup Ownership Across Systems						Technology	John Warren	Completed	11/10/2014	Janet will own F1 data QA for Denton post-	4/1/2015	7/30/2015	L
2.3	Hardware													
2.3.1	Copiers (Assess if they are best for our use case)						Technology	Joe McCarty	In Progress (50%)	11/10/2014	Stuck with What we have until August 2017 -	4/1/2015	7/30/2015	L
2.3.2	Checkin Kiosks (part of F1 license)						Technology	Joe McCarty	Completed	11/10/2014	John has asked Bevo to be on-site for first Sunday	4/1/2015	7/30/2015	L
2.3.3	Wireless Access Points (Need to purchase a controller)						Technology	Joe McCarty	Completed	11/10/2014	Ruckus access points in place- Switch over will take	1/1/2015	3/31/2015	L
2.3.4	Phones (Need to purchase a controller)						Technology	Joe McCarty	In Progress (50%)	11/10/2014	Install to happen Jun/July. Comm business card	1/1/2015	3/31/2015	L
2.3.5	DHCP/DNS Handling (Server - Need to Purchase)						Technology	Joe McCarty	In Progress (50%)	11/10/2014	Setup date will be mid July (same server as	1/1/2015	3/31/2015	L
2.3.6	Switches for Hardware Ports						Technology	Joe McCarty	Completed	11/10/2014	They are going to keep what they have and pay the	1/1/2015	3/31/2015	L
2.3.7	Computers, displays, and tablets						Technology	Joe McCarty	Near Finish (75%)	11/10/2014	Working to get all machine refreshes done. Only	4/1/2015	7/30/2015	L
2.3.8	Security Cameras						Technology	Joe McCarty	Started (25%)	11/10/2014	See 2.4.1	4/1/2015	7/30/2015	L
2.3.9	Firewall and VPN and Anti-virus for Computers						Technology	Joe McCarty	Completed	11/10/2014	Yearly fee to maintain - Transferring to DN.	4/1/2015	7/30/2015	L

Figure A3. Denton campus transition operational map

ID	Task	Department	Owner	Status	Date	Notes	Start	End	Priority
2.4	**Utilities Transfer**								
2.4.1	Security Monitoring	Facilities	Craig Northcutt	Started (25%)	11/10/2014	Joe McCarty and I are meeting with Texas Security	7/1/2015	8/1/2015	L
2.4.2	Fire Alarm Monitoring (Once Installed)	Facilities	Jeremy Irwin	Near Finish (75%)	11/10/2014	Currently controlled by Finance	7/1/2015	8/1/2015	L
2.4.3	Electric	Facilities	Jeremy Irwin	Not Started (0%)	11/10/2014	Currently controlled by Finance	7/1/2015	8/1/2015	L
2.4.4	Water	Facilities	Jeremy Irwin	Not Started (0%)	11/10/2014	Currently controlled by Finance	7/1/2015	8/1/2015	L
2.4.5	Gas	Facilities	Jeremy Irwin	Not Started (0%)	11/10/2014	Currently controlled by Finance	7/1/2015	8/1/2015	L
2.4.6	Trash	Facilities	Jeremy Irwin	Not Started (0%)	11/10/2014	Currently controlled by Finance	7/1/2015	8/1/2015	L
2.4.7	Internet & Telecom	Technology	Joe McCarty	Not Started (0%)	11/10/2014	Going to keep internet as is. Testing phone company	4/1/2015	6/30/2015	L
2.5	**Vendor Management Setup (See Master Vendor Tab)**								
2.5.2	Office/Kitchen Supplies	Operations	Johnny Gonzalez	Completed	11/10/2014	stapleslink.com	4/1/2015	6/30/2015	L
2.5.3	Catering	Operations	Jen Hale/ Janet Char	Completed	11/10/2014	Good question for Janet Chandler	4/1/2015	6/30/2015	L
2.5.4	Production Equipment	Production	Dustin Hamilton	Completed	11/10/2014	Completed	4/1/2015	6/30/2015	L
2.5.5	HVAC	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.6	Electrical	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.7	Plumbing	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.8	Roofing	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.9	Repairs & Light Construction	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.10	Major Construction	Facilities	Craig Northcutt	Completed	11/10/2014	Vendor info. added to Master Vendor List tab	4/1/2015	6/30/2015	L
2.5.11	Printing	Comm	David Roark	Completed	11/10/2014	We've created a list of all our vendors and put it in a	4/1/2015	6/30/2015	L
2.5.12	Pest Control	Facilities	Craig Northcutt	Completed	11/10/2014	Adams Exterminating	4/1/2015	6/30/2015	L
2.5.13	Security Personnel	Facilities	Kenny Broom	Completed	11/10/2014	See write-up for 12/09/14 Elder meeting.	11/10/2014	12/31/2014	L
2.5.14.	Lawncare	Facilities	Jeremy Irwin	Completed	11/17/2014	Moved from $2,110 monthly to $1,075	11/10/2014	12/31/2014	L
2.5.14.	Cleaning Service	Facilities	Jeremy Irwin	Completed	11/17/2014	Moved from $ 2,300 monthly to $1,975	11/10/2014	12/31/2014	L
2.5.15	Christmas Lights	Facilities	Jeremy Irwin	Completed	11/24/2014	No lights for 2014 due to roof. Looking at changing	11/10/2014	12/31/2014	L
2.5.16	Bibles & Books	Spiritual Formation	John Warren	Completed	4/10/2015	Janet buys bibles. Books are purchased on our own	4/1/2015	6/30/2015	L
2.5.17	Legal Counsel	Operations	Doug Stanley	Completed	4/10/2015	Per Goodspeed, he secured agreement at Anthony	1/1/2015	3/31/2015	M
2.5.18	Audit	Denton Elders	Dan Neal	Not Started (0%)	11/10/2014	Send out RFP, recommend Carl Deaton or PSK	4/1/2015	6/30/2015	M
2.5.19	Benefit & Retirement Administration	Denton Elders	Dan Neal	In Progress (50%)	11/10/2014	Retirement is handled through Guidestone. Have Dan	1/1/2015	3/31/2015	M
2.5.20	Insurances	Denton Elders	Dan Neal	Near Finish (75%)	11/10/2014	We will go to market 90 days before we roll off. I will	4/1/2015	6/30/2015	M
2.5.20.1	Property/Casualty	Denton Elders	Dan Neal	Near Finish (75%)	11/10/2014	Begin August 1	4/1/2015	6/30/2015	M
2.5.20.2	Director & Officers	Denton Elders	Dan Neal	Near Finish (75%)	11/10/2014	Begin August 1	4/1/2015	6/30/2015	M
2.5.20.3	Pastoral Liability	Denton Elders	Dan Neal	Near Finish (75%)	11/10/2014	Begin August 1	4/1/2015	6/30/2015	M
2.5.20.4	General Liability	Denton Elders	Dan Neal	Near Finish (75%)	11/10/2014	Begin August 1	4/1/2015	6/30/2015	M
2.5.21	Magazine Subscriptions/Publications Transfer	Spiritual Formation	John Warren	Completed	11/10/2014	staff have these as individuals	4/1/2015	6/30/2015	L
2.5.22	Best Practice Publications/Resources Identification	Ministry Services	Johnny Gonzalez	Started (25%)	11/10/2014		4/1/2015	6/30/2015	L
2.6	**Finance Setup (with TVC Network)**								
2.6.1	Collections Process for Denton	Finance	Shelly Einspahr	Completed	11/10/2014	Team will continue as currently are	4/1/2015	6/30/2015	L
2.6.1.1	Oversight of Collection Team	Denton Elders	Dan Neal	Completed	11/10/2014	Dan Neal will continue to manage the collection	4/1/2015	6/30/2015	L
2.6.1.2	Donor Communication	Denton Elders	Dan Neal	Started (25%)	11/10/2014	Communicate that checks will need to be made	1/1/2015	3/31/2015	L
2.6.2	Budgeting Process for Denton	Finance	Doug Stanley / Lauri	Started (25%)	11/10/2014	Budget prep for 2016 (knowledge transfer about	1/1/2015	5/31/2015	M
2.6.3	Reporting Process for Denton	Finance	Laurie Harris	Near Finish (75%)	11/10/2014		1/1/2015	6/30/2015	M
2.6.4	Audit Prep Process for Denton	Finance	Laurie Harris	Completed	11/10/2014	RFP, recommend Carl Deaton or PSK, overlap with	1/1/2015	4/30/2015	H
2.6.5.1	Capitalization Thresholds	Finance	Laurie Harris	Completed	11/10/2014	Will discuss with BMWL as part of the transition	1/1/2015	4/30/2015	L
2.6.6	Partnership Funding Process (Discretionary Funds Allocation)	Denton Elders	Kenny Broom	Not Started (0%)	11/10/2014	gets process docs from Collin R. give to Kenny to	1/1/2015	3/31/2015	L
2.6.7	Employee Expense Process & Charge Cards	Denton Elders/Fina	Kenny Broom/Shelly	Started (25%)	11/10/2014	AMEX Best? Kenny to research (fees and rewards	4/1/2015	8/1/2015	M
2.6.7.1	Activate The Village Denton Credit Cards	Finance	Laurie Harris	Near Finish (75%)	11/10/2014	Recommend last TVC day 08/22/15, Denton 09/01/15	7/1/2015	8/1/2015	L
2.6.8	Best Practice Publications/Resources Identification	Finance	Laurie Harris	Completed	11/10/2014		4/1/2015	6/30/2015	L
2.7	**Human Resources Transfer**								
2.7.1	Revise Employee Handbook/Policies	Denton Elders	John Warren	In Progress (50%)	11/10/2014	Being updated by Central. Done in June. Will revise, if needed, at that point.	11/10/2014	12/31/2014	M

Figure A3 continued

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ID	Task	Dept	Owner	Status	Date	Notes	Start	End	Pri
2.7.2	Revise Role Descriptions (Gap Analysis)	Denton Elders	Ryan Jackson	Near Finish (75%)	2/9/2015	Compiled, sorted, and testing hypothesis on new	11/10/2014	12/31/2014	M
2.7.3	Hire to Retire/Fire Process for Denton	HR	Denise Nadwodny	Completed	11/10/2014	asked Denise to add to shared drive	1/1/2015	3/31/2015	L
2.7.4	Onboarding Process/Documentation	HR	Denise Nadwodny	Completed	11/10/2014	asked Denise to add to shared drive	1/1/2015	3/31/2015	L
2.7.5	Performance Mgt. Process & Docs for Denton	Denton Elders	John Warren	Not Started (0%)	11/10/2014	get docs from Johnny and upload to drive	1/1/2015	3/31/2015	M
2.7.7	Payroll Process w TVC Finance	Finance	Shelley Richards	Not Started (0%)	11/10/2014	What are the handoffs? Sync? Frequency of	4/1/2015	6/30/2015	M
2.7.7.1	Transfer Employee Information	Finance	Shelley Richards	Not Started (0%)	11/10/2014	Direct Deposit Authorization, Benefit Election,	7/1/2015	8/1/2015	M
2.7.7.2	EFTPS Enrollment - online payroll tax payments	Finance	Shelley Richards	Not Started (0%)	11/10/2014	Required https://www.eftps.gov/eftps/	4/1/2015	6/30/2015	M
2.7.7.3	Minister Housing Allowance Forms Completed Each Year with Elder Approval	Finance	Laurie Harris	Completed	11/10/2014		4/1/2015	6/30/2015	M
2.7.8	Benefits Transfer (403b)	HR	Dan Neal	Started (25%)	11/10/2014	Setup 403 B in Fall 2014	10/16/2015	12/31/2015	M
2.7.9	Insurance Transfer	HR	Dan Neal	Not Started (0%)	11/10/2014	Start fresh in 2016 (Dan N to setup)	10/16/2015	12/31/2015	M
2.7.10	Best Practice Publications/Resources Identification	HR	Denise Nadwodny	Not Started (0%)	11/10/2014	SHRM (Janet or John should subscribe, $185 per	4/1/2015	6/30/2015	L
2.7.11	HR Outsourcing Vetting/Decision (Insperity)	Denton Elders	Dan Neal	Completed	11/10/2014	Insperity Dual Employment (Unemployment Benefits,	11/10/2014	12/31/2014	L
2.7.12	Handoff of Employee Records (Payroll and Personnel)	HR/Finance	Denise Nadwodny/L	Near Finish (75%)	11/10/2014	Employee requests Personnel file w/ release (Denise	7/1/2015	8/1/2015	L
2.8	Facilities Transfer			Not Started (0%)					
2.8.1	State of the Facilities Documentation/Review (Useful life etc.)	Facilities	Jeremy Irwin	In Progress (50%)	5/12/2015	In progress	11/10/2014	12/31/2014	M
2.8.2	Capital Improvements Master List w/ Cost Estimates	Facilities	Jeremy Irwin	Near Finish (75%)	5/12/2015	Adding to this list	11/10/2014	12/31/2014	M
2.8.2.1	Gym demolition	Facilities	Jeremy Irwin	Near Finish (75%)	5/12/2015	Submitted request to city to approve side walks.	11/10/2014	12/31/2014	M
2.8.22	Fire alarms	Facilities	Jeremy Irwin	Near Finish (75%)	5/12/2015	Waiting on path forward on phone lines	11/10/2014	12/31/2014	M
2.8.23	Roof	Facilities	Jeremy Irwin	Started (25%)	5/12/2015	Waiting on adjuster to compare reports and approve	11/10/2014	12/31/2014	M
2.8.3	Ponder House Property re-platting to TVC Denton overall for greenspace	Facilities	Jeremy Irwin	Completed	11/10/2014	Jeremy Irwin will contact G&A Consultants (Bobby	1/1/2015	3/31/2015	M
2.8.4	Develop Regular Maintenance Items/Schedule	Facilities	Jeremy Irwin	Completed	11/10/2014		1/1/2015	3/31/2015	M
2.8.5	Develop Preventive Maintenance Items/Schedule	Facilities	Jeremy Irwin	Completed	11/10/2014	HVAC is the big item here. Decide on PM software.	1/1/2015	3/31/2015	M
2.8.5.1	Update Physical Asset Tracking/Inventory Management	Facilities	Jeremy Irwin	Started (25%)	11/10/2014	Finance has this (but it may not be current)	4/1/2015	6/30/2015	L
2.8.6	Event Setup Guidelines (ELP, Wedding/Funeral, GroupConnect Etc.)	Facilities	Jeremy Irwin	Started (25%)	11/10/2014	Janet & Roy	4/1/2015	6/30/2015	L
2.8.7.1	Access Control to Building	Facilities	Whit Martin (Owner)	Started (25%)	11/10/2014	Setup VM on server for software (Texas Security	4/1/2015	6/30/2015	L
2.8.72	Geovision (security camera software)	Technology	Jeremy Irwin	Started (25%)	11/10/2014	Texas Security Group owns this,	4/1/2015	6/30/2015	
2.8.8	Consider adopting CMMS (computer managed maintenance software)	Facilities	Craig Northcutt	In Progress (50%)	11/10/2014	We have begun beta testing a CMMS solution called	11/10/2014	12/31/2014	L
2.8.9	Best Practice Publications/Resources Identification	Facilities	Craig Northcutt	Completed	11/10/2014	IFMA (international facility manager association.	4/1/2015	6/30/2015	L
2.8.10	Transfer Drawings, Autocads, Plat Drawings, Architectural Plans etc.	Facilities	Craig Northcutt	In Progress (50%)	11/10/2014		4/1/2015	6/30/2015	L
2.8.11	Obtain Certificate of Occupancy	Facilities	Jeremy Irwin/Craig N	Started (25%)	5/12/2015	Trying to get CO without being the owners of the	4/2/2015	7/1/2015	M
2.9	Communications Transfer (Process, Electronic Docs/Collateral)								
2.9.1.1	Website Specs for Denton	Comm	Scott Ballard/ John	Completed	11/10/2014		11/24/2014	12/31/2014	H
2.9.1.2	TVC Website Domain Creation	Comm	Scott Ballard	Completed	11/10/2014		1/1/2015	3/31/2015	L
2.9.1.3	Website Build-Out for Denton	Comm	John Warren	Started (25%)	11/10/2014		1/1/2015	3/31/2015	H
2.9.2	Social Media Setup (Facebook, Twitter, Instagram, Youtube, Vimeo)	Comm	Scott Ballard	Completed	11/10/2014		1/1/2015	3/31/2015	L
2.9.3	Sermon Series Kit (e.g. slides, discussion guides etc.)	Comm	Sara Lamb	Started (25%)	11/10/2014	This will be in ther google folder. We will include	1/1/2015	3/31/2015	L
2.9.4	Announcement Slides	Comm	Sara Lamb	Near Finish (75%)	11/10/2014	All slides will be loaded to the macbook in the	1/1/2015	3/31/2015	L
2.9.5	Event Collateral (Signage, Banners, Lanyards, Tees etc.)	Comm	Sara Lamb	Started (25%)	11/10/2014	Google Folder is setup. All files will be transferred to	1/1/2015	3/31/2015	L
2.9.6	Ministry Collateral (Little Village Tees etc.)	Comm	Sara Lamb	Started (25%)	11/10/2014	Google Folder is setup. All files will be transferred to	1/1/2015	3/31/2015	L
2.9.7	Emergency Action Plan Collateral	Facilities	Craig Northcutt	Near Finish (75%)	11/10/2014		1/1/2015	3/31/2015	L
2.9.8.1	Email Newsletter Setup (in Mailchimp)	Comm	Scott Ballard	Completed	11/10/2014		1/1/2015	3/31/2015	L
2.9.8.2	Email Database/List Transfer (F1 Tie-In)	Comm	Scott Ballard	Completed	11/10/2014	Not doing this	1/1/2015	3/31/2015	L
2.9.9	General Handouts (The Gospel, Home Groups etc.)	Comm	Sara Lamb	In Progress (50%)	11/10/2014	We have compiled a list of all items that need to be	1/1/2015	3/31/2015	L
2.9.10	Business Cards/Letterhead/Notecards/Envelopes	Comm	Sara Lamb	Started (25%)	11/10/2014	Design complete, waiting on phone number and	1/1/2015	3/31/2015	L
2.9.11.1	Content Creation Processes/Checklists etc.	Comm	Sara Lamb	In Progress (50%)	11/10/2014	TVC Network Style guide is being created.	1/1/2015	3/31/2015	M
2.9.11.2	Content Creation Standards (Print, Photo, Video, Web etc.)	Comm	Sara Lamb	In Progress (50%)	11/10/2014	TVC Network Style guide is being created.	1/1/2015	3/31/2015	M
2.9.11.3	Brand Standards Documentation (Revised to New Branding)	Comm	Sara Lamb	In Progress (50%)	11/10/2014	TVC Network Style guide is being created.	1/1/2015	3/31/2015	L
2.9.11.4	Workflow Management Processes/Techniques	Comm	Sara Lamb	In Progress (50%)	11/10/2014	For each project we will have a kick off sheet	1/1/2015	3/31/2015	M
2.9.12	Best Practice Publications/Resources Identification	Comm	Sara Lamb	Completed	11/10/2014	TVC Network Style Guide is being created	4/1/2015	6/30/2015	L
2.9.13	Comm Continuity/Operations Ownership in Denton	Denton Elders	Ryan Jackson	Near Finish (75%)	2/9/2015	Working on Deacon candidate, processes.	1/1/2015	3/31/2015	M

Figure A3 continued

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ID	Task	Category	Owner	Status	Date	Description	Start	End	Pri
2.10	**Production**								
2.10.1	Usable Life Expectancy	Production	Dustin Hamilton	Completed	11/10/2014	Put file in folder	1/1/2015	3/31/2015	L
2.10.2	Preventative Maintenance	Production	Dustin Hamilton	Completed	11/10/2014	Put file in folder	1/1/2015	3/31/2015	L
2.10.3	Digital SOPs	Production	Dustin Hamilton	Near Finish (75%)	11/10/2014	Put what we have. We are re-working some of	4/1/2015	6/30/2015	L
2.10.4	Asset Transfers	Production	Dustin Hamilton	Started (25%)	11/10/2014	Updated asset log for Shelly	4/1/2015	6/30/2015	M
2.10.5	Training of Denton staff	Production	Dustin Hamilton	Started (25%)	11/10/2014		7/1/2015	8/1/2015	M
3.0	**MINISTRY AREAS**								
3.1	**Elder Room Transfer (See Checklist)**								
3.1.1	Elder Handbook Revisions (Collin Roberts Doc)	Denton Elders	Brad Lundy	Not Started (0%)	11/10/2014		4/1/2015	6/30/2015	L
3.1.2	Elder/Deacon Interview Process for Denton	Denton Elders	Ryan Jackson	Completed	4/30/2015	Review new central elder process	4/1/2015	6/30/2015	L
3.1.5	Elder Role Descriptions	Denton Elders	Ryan Jackson	In Progress (50%)	4/30/2015	Brad Lundy is drafting a paper.	1/1/2015	3/31/2015	L
3.1.6	Alignment of Programs around Strategic Priorities	Denton Elders	Beau Hughes	Completed	11/10/2014		4/1/2015	6/30/2015	M
3.1.7	Alignment of Partnerships around Strategic Priorities	Denton Elders	Beau Hughes	Completed	11/10/2014		4/1/2015	6/30/2015	M
3.1.8	Master 2015/2016 Meeting Agendas (major items)	Denton Elders	Ryan Jackson	Completed	2/9/2015	Revised method for agenda-setting that will work as	11/10/2014	12/31/2014	L
3.1.9	Master 2015/2016 Church Events (major items)	Spiritual	Roy Onyebetor	In Progress (50%)	11/10/2014	We have developed a basic approach and will revisit	11/10/2014	12/31/2014	L
3.1.10	Master 2015/2016 Preaching Schedule	Denton Elders	Beau Hughes	Completed	11/10/2014	Already exists. Need to integrate into master	11/10/2014	12/31/2014	L
3.1.11	Review & Approve Position Papers	Denton Elders	Ryan Jackson	Near Finish (75%)	4/30/2015	Reviewing three per meeting, which will continue	11/10/2014	12/31/2014	H
3.2	**Plant/Send Transfer (See Checklist)**								
3.2.1	Sending Program	Spiritual Formation	John Warren	Started (25%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	M
3.2.2	Scholarships	Spiritual Formation	John Warren	Completed	11/10/2014	not needed	1/1/2015	3/31/2015	L
3.2.3	Missionary Care	Spiritual Formation	John Warren	Started (25%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.2.4	Short-Term Mission Trips	Spiritual Formation	Roy Onyebetor	Started (25%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	M
3.2.5	Campus Outreach (as needed)	CO	Mike Turner	Completed	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.2.5.1	Campus Outreach Officing	Operations	Johnny Gonzalez	Not Started (0%)	12/3/2014	Develop agreement for CO to office out of Denton	8/1/2015	8/30/2015	L
3.3	**Next Gen Transfer (See Checklist)**								
3.3.1	Kids Village	KV	Tate Madzima	Not Started (0%)	11/10/2014	policies and procedures	1/1/2015	3/31/2015	L
3.3.2	Little Village	LV	Kourtney Nance	Not Started (0%)	11/10/2014	policies and procedures	1/1/2015	3/31/2015	L
3.3.3	SPN Weekend	KV	Clint Crawford	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.3.4	Kids Camp	KV	Tate Madzima	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.3.5	Mission Camp	KV	Tate Madzima	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.3.6	Focus	Middle/High	Clint Crawford	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.3.7	Crave	Middle/High	Clint Crawford	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.3.8	Family Discipleship (Resources, Calendars, Summer Guides etc.)	Various	Next Gen	In Progress (50%)	11/10/2014	getting from Comm	1/1/2015	3/31/2015	L
3.3.9	Kidkeepers	LV	Kourtney Nance	Not Started (0%)	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.4	**Care/Events Transfer (See Checklist)**								
3.4.1	Benevolence	Spiritual	Roy Onyebetor	Completed	11/10/2014		11/10/2014	12/31/2014	L
3.4.2	Weddings & Funerals	Events	Janet Chandler	Near Finish (75%)	11/10/2014	Add docs and process to shared drive.	11/10/2014	12/31/2014	L
3.4.3	Home & Hospital Visits	Spiritual	Lan Leavell	Completed	11/10/2014	Add docs and process to shared drive.	11/10/2014	12/31/2014	L
3.4.4	Prenarital Counseling	Spiritual	Roy Onyebetor	Completed	11/10/2014	I have begun editing previous documents created to	11/10/2014	12/31/2014	L
3.4.5	Counseling/Referrals	Spiritual	Roy Onyebetor	Completed	11/10/2014		11/10/2014	12/31/2014	L
3.5	**Seasonal Event Transfer (See Checklist)**								
3.5.1	Calhoun Camp	Spiritual	Clint Crawford	Completed	11/10/2014	Add docs and process to shared drive.	11/10/2014	12/31/2014	L
3.5.2	Thanksgiving	Spiritual	Clint Crawford	Completed	11/10/2014	Add docs and process to shared drive.	11/10/2014	12/31/2014	L
3.5.3	Lent/Month of Prayer	Spiritual	Sara Lamb	Not Started (0%)	11/10/2014	getting from Comm	11/10/2014	12/31/2014	L
3.5.4	Giving Tree	Spiritual	Roy Onyebetor	Completed	11/10/2014	Add docs and process to shared drive.	11/10/2014	12/31/2014	L
3.5.5	Apple Tree	Spiritual	Roy Onyebetor	Completed	11/10/2014	I've contacted Valarie Santoy to see how this was	11/10/2014	12/31/2014	L

Figure A3 continued

	General Ministry Transfer (See Checklist)			Dept	Owner		Notes	Start	End	M
3.6	General Ministry Transfer (See Checklist)									M
3.6.1	Sermon Series Curricula		Not Started (0%)	Spiritual Formation	David Roark	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.2	Membership Class		Started (25%)	Spiritual Formation	Janet Chandler	11/10/2014	this is getting reworked centrally	1/1/2015	3/31/2015	L
3.6.3	Baptism Class		Completed	Spiritual Formation	Mike Turner	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.4	Group Connect		Not Started (0%)	Spiritual Formation	John Warren	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.5	Home Groups		Not Started (0%)	Spiritual Formation	Brad Welker	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.6	Recovery Groups		Not Started (0%)	Spiritual Formation	Jeremy Daniel	11/10/2014	curricula	1/1/2015	3/31/2015	L
3.6.7	Step Studies		Not Started (0%)	Spiritual Formation	Jeremy Daniel	11/10/2014	curricula	1/1/2015	3/31/2015	L
3.6.8	Coach & Group Leader Training/Conference		Not Started (0%)	Spiritual Formation	TBD	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.9	New Leader Orientation		Not Started (0%)	Spiritual Formation	TBD	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.10	Connections		Started (25%)	Spiritual Formation	Roy Onyebetor	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	M
3.6.11	TVC Training Curricula		Not Started (0%)	Spiritual Formation	JT English	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.12	Worship & Production Planning		Not Started (0%)	Spiritual Formation	John Warren	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.13	Worship Album Creation Process & Docs		Not Started (0%)	Operations	Doug Stanley / John	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
3.6.14	Restore		Started (25%)	Lead Pastors	Josh Patterson	11/10/2014	working on Staff Development calendar	1/1/2015	3/31/2015	L
3.6.15	Staff/Volunteer Appreciation Events		Not Started (0%)	Spiritual Formation	TBD	11/10/2014	Add docs and process to shared drive.	1/1/2015	3/31/2015	L
	Total Units of Work (based on H -3, M - 2, L - 1)									

Figure A3 continued

APPENDIX 8

THE VILLAGE CHURCH NETWORK
DEFINITION DOCUMENT: DRAFT

What is The Village Church Network?
The Village Church Network is a group of churches that are currently, or were formerly, part of The Village Church in Texas. Members of the Network share a common theology, identity and brand.

Who can participate in The Village Church Network?
The Network will only consist of The Village Church and its former campuses that have transitioned into autonomous churches. Other churches and church plants will not be eligible to apply, in hopes of the Network staying small and functioning like a family.

How is the Network structured?
The Network is structured as an association of churches led by the central elders of The Village Church. While Network churches are individually autonomous and The Village Church imposes no centralized governance on other churches in the Network, Network churches are bound by agreements that mandate certain Network requirements. (See below for details.)

Who makes decisions?
Network churches are separate, autonomous entities, so each church makes its own decisions within the broad guidelines imposed on all Network participants.

How will Network churches be named?
All Network churches will be named "The Village Church *Location*," where *Location* is the local community in which the church operates, typically represented by the former campus name (e.g., The Village Church Denton, which was previously the Denton campus of The Village Church).[1]

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[1]If a network church itself becomes multi-campus, its campuses would not be called "The Village Church *Location Campus-Location*" or "The Village Church *Campus-Location*"; a new naming convention would be established at that time to avoid confusion with The Village Church and its existing campuses. In other words, while we permit "The Village Church Denton" as an autonomous Network member, we would not permit its campuses to be called "The Village Church Denton Frisco" or "The Village Church Frisco."

How will Network churches be branded?
Network churches will use the identity components of The Village Church Network, including The Village Church's stylized "V" trademark.

Can a Network church forgo The Village Church Network name, logo or brand?
No. Use of these identity components is required for continued participation in the Network.

How will Network churches participate in The Village Church's online properties?
Each Network church will establish its own online properties, including website, Twitter account and Facebook page. The Village Church may provide links to other Network churches from its home page, however, using design elements to clearly indicate the distinction between Network churches and existing campuses of The Village Church.

What are the requirements for a church to remain in the Network?
Churches in the Network must adhere to The Village Church Statement of Faith, including our basic beliefs, theological distinctives and biblical doctrine. Network churches retain the freedom to shape their own philosophy and practice of ministry, however. As an example: a Network church must agree that the gifts of the Holy Spirit exist today—i.e., it could not promote a cessationist doctrine—but the practice of that theological distinctive may differ.

What happens if a participating church violates a Network requirement?
The Network church will be notified of the issue and given an opportunity to cure. If satisfactory change does not occur within the cure period[2], the church will cease to be a part of the Network and will lose all Network benefits, including use of The Village Church name and Network trademarks. The church's participation in central services will also be discontinued at an appropriate transition point, and financial support will terminate.

What will The Village Church give Network churches upon transition?
The Village Church will license its name and select trademarks to Network churches. Assets allocated to the transitioning campus, including real property (buildings and land), personal property (FF&E), and personnel (employees) will be transferred to the new church entity. The Village Church may agree to financially support the Network church for a period of up to three years from its transition date; monetary support will be provided only if necessary and will be tailored to the church's individual circumstances and needs. Additionally, some central services may be offered by The Village Church to the Network church (see below).

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[2]The "cure period" involves The Village Church central elders and Network church elders (i.e., its board of directors) meeting together with the purpose of working toward resolution. If, in the determination of The Village Church central elders, they have not and cannot come to agreement, the church in violation is removed from the Network by The Village Church.

Which central services may be shared?

The following outsourced service offerings may be provided by The Village Church to Network churches in different combinations and to varying degrees, depending on the churches' individual needs and characteristics:

- Accounting services
- Facilities management
- General operations assistance
- Communications agency services
- Production services
- Technology management

Which central services will not be shared?

The following service offerings will not be provided by The Village Church to Network churches:

- Outsourced human resources
- Direct legal assistance

In which events and activities of The Village Church may Network churches participate?

Network churches are invited, but not required, to participate in the following activities of The Village Church:

- Night of Worship
- The Village Church Institute
- Restore (one annually)

Additionally, the lead pastors of all Network churches will participate in at least one combined leadership meeting per year.

What other resources of The Village Church will be available to Network churches?

The Village Church will license its curriculum and similar resources to Network churches in the same way that those resources are licensed to other churches not in the Network. License terms will be somewhat more favorable to Network churches, however, within the limitations of controlling agreements (e.g., exclusive publishing contracts). In return, licensing reciprocity is expected of Network churches; Network churches will license their own resources back to The Village Church as available and appropriate.

May a staff member of The Village Church be a covenant member of any Network church?

Yes. Every employee of The Village Church must be a covenant member of The Village Church *or* of another church within The Village Church Network.

For which transition tasks is The Village Church responsible?

When transitioning a campus to a Network church, The Village Church will be responsible for all tasks for which it must take specific action in order to transfer assets or set up shared services. Examples include:

- Divestiture of real and personal property
- Separation of employees

- Creation of separate databases for outsourced services (e.g., accounting)
- Export of member and attendee records
- Documentation of established vendors and other key contacts

Additionally, The Village Church's legal counsel will be available to assist in the formation of the new church entity and associated tasks.

For which transition tasks is a transitioning campus responsible?
When transitioning itself to a Network church, a campus of The Village Church will be responsible for all tasks specific to its new structure, governance and ministry as an autonomous entity. Examples include:
- Establishment of a board of directors
- Clarification of governance model and leadership roles
- Creation of the corporate bylaws
- Determination/administration of employee benefits
- Purchase of appropriate insurance policies
- Setup of on-site finance processes, e.g., collection of contributions

The Village Church staff will provide advice and make recommendations on the items above, as necessary and upon request. Additionally, The Village Church will be responsible for high-level project management of the overall transition project itself.

APPENDIX 9

IMPLICATIONS OF TRANSITIONING A MULTISITE
CAMPUS TO A LOCAL CHURCH:
A QUANTITATIVE STUDY

On May 4, 2014, the members of the Denton Campus of The Village Church in Denton, Texas, voted on a proposed vision for our campus to transition into a new local church. Of the members who participated in the vote, 96 percent voted to transition the campus into a local, autonomous church. After the vote, the leadership and membership of the campus spent 15 months navigating the uncharted territory of transitioning a multi-site campus to a new church. On August 23, 2015, the Denton Campus of The Village Church became The Village Church, Denton. The research concern of this report is to help the elders at The Village Church Denton understand and consider the implications of transitioning the Denton campus to a local church. It seeks to clarify how the campus transition has affected select trends in the life of the congregation.

Research Question

One research question was chosen for this report.

1. What relationship exists, if any, between the campus transition and the trends of church membership, number of baptisms, adult weekend worship service attendance, preschool and elementary school weekend worship service attendance, monthly prayer service attendance, bi-monthly member meeting attendance, and financial giving among the congregation?

Method of Research

Population

The population of this research was a mixture of members of the church as well as regular guests, first-time guests, preschool, and elementary school aged children who are a part of the life of the church.

Data Collection and Variables

The data for this study was collected over the last eight years. From this population I collected seven variables. The variable of church membership is tracked on an ongoing basis throughout the year but summarized and reported by the elders at the church's bi-monthly elder meeting. The numbers from those member meetings are what are recorded and analyzed in this study. Baptisms occur quarterly at a weekend worship service and are recorded by a staff member during those services. The adult weekend worship service attendance is recorded at the weekly worship services and entered into the church database by a staff member during each service. The preschool and elementary school weekend worship service attendance is automatically recorded in the church database by an electronic check-in system each weekend as parents or guardians check their children in for their assigned class. The monthly prayer service attendance is recorded at the monthly prayer service and entered into the church database by a staff member during each service. The bi-monthly member meeting attendance is recorded at the bi-monthly member meeting and entered into the church database by a staff member during each meeting. Last, financial giving is collected and entered into the church database by a staff member after the weekend worship services. Additional financial giving is also collected and recorded weekly through an automatic, online giving system.

Research Findings

1. What is the relationship, if any, between the campus transition and the trends of church membership?

From July 2011 to September 2015, the membership grew from 792 members to 981, a net positive of 189 members. The campus hit a peak of 1136 members in May of 2014. The membership had declined slightly to 981 by September 2015, leaving 80 less members in September 2015 than when the campus transition was initially announced in January 2014.

Since the vision to transition the campus into a local church was announced to the congregation in January of 2014, approximately 43 members left the campus due to

the transition itself.[1] In the same time frame, 361 members joined the campus. Overall, I can conclude that membership did not significantly increase or decrease over time.

To measure whether any given year was significantly different than any other year, I conducted a One-Way ANOVA on the variables of *year* and *total covenant membership*. The results revealed no significant difference between years ($F = 16.25$, $p < .001$). Therefore, we can conclude that total membership significantly increased over time. Figure A4 clearly shows this trend. There was no significant statistical difference due to the campus transition, as 2013-2015 were not significantly different.

From July 2011 to September 2015, 1076 covenant members were added to the Denton Campus of The Village Church. Over the same time period, 774 transitioned away from the campus. Therefore, the campus had a net positive of 332 members.

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[1]This estimate is extremely conservative based on conversations with and other information regarding those who have transitioned. Included in this number are those who explicitly stated that their reason for transitioning was due to the transition and others who simply moved to a different local church in town or the Flower Mound Campus of The Village Church between January 2014 and September 2015. Therefore, the number of those who transitioned is likely not any higher than this estimate, but could actually be much lower.
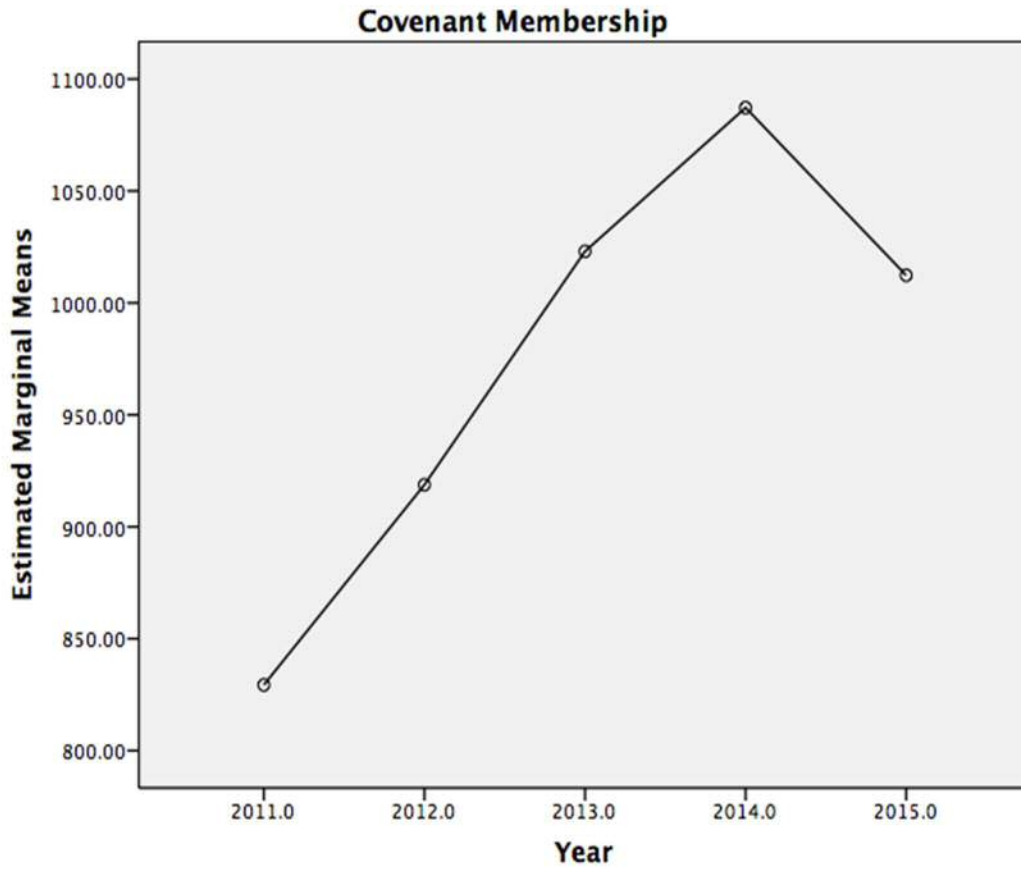
Figure A4. Total covenant membership by year

To measure whether any given year was significantly different than any other year, I conducted a One-Way ANOVA on the variables of *year* and *members added*. The results revealed no significant difference between years ($F = 1.108$, $p = .429$). Therefore, I can conclude that the number of members added did not significantly increase nor decrease over time. The data showed no significant statistical difference due to the campus transition. Figure A5 does show, however, a downward trend in mean members added per year.
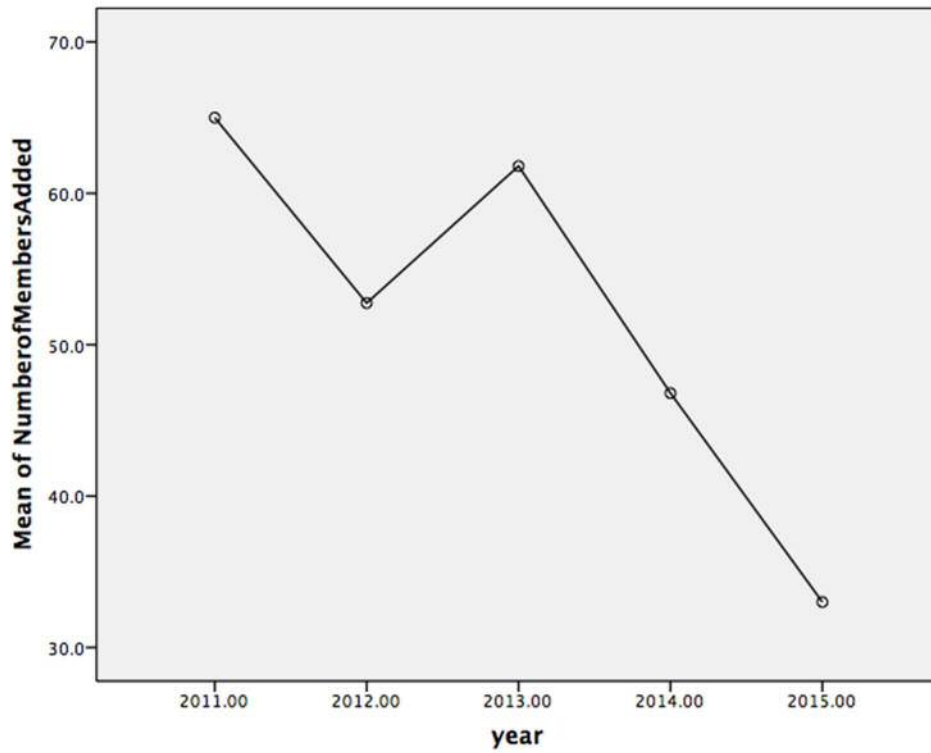
Figure A5. Covenant members added by year
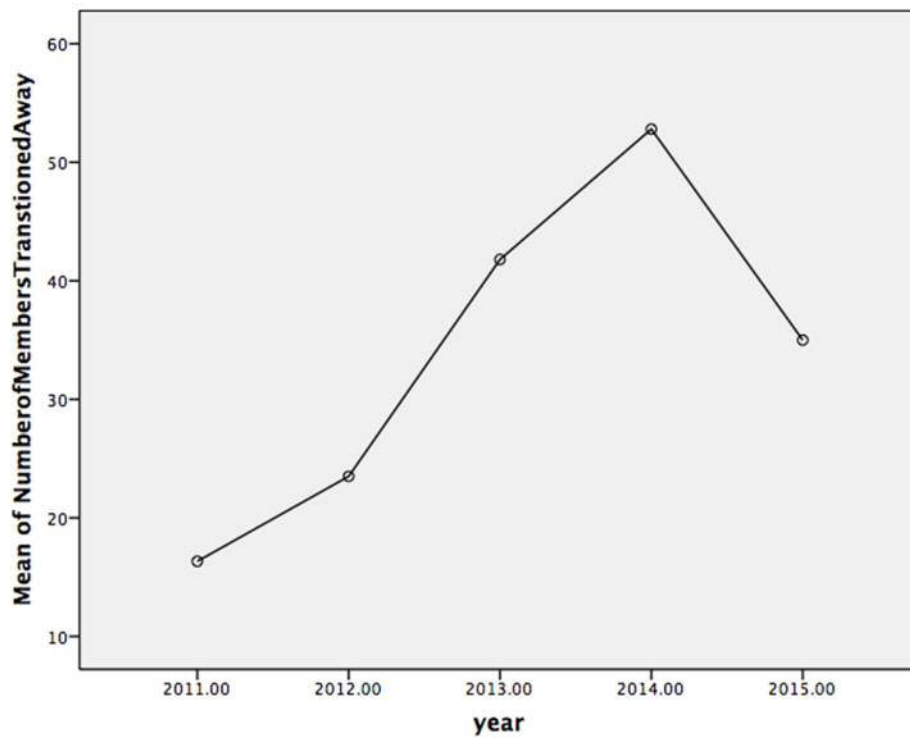
Figure A6. Covenant members transitioned by year

2. What is the relationship, if any, between the campus transition and the trends of baptism?

    To measure whether any given year was significantly different than any other year, I conducted a One-Way ANOVA on the variables of *year* and *number of baptisms*. The results revealed no significant difference between years ($F = 1.09, p = .418$). Therefore, I can conclude that baptisms did not significantly increase nor decrease over time and that there was no significant statistical difference due to the campus transition.
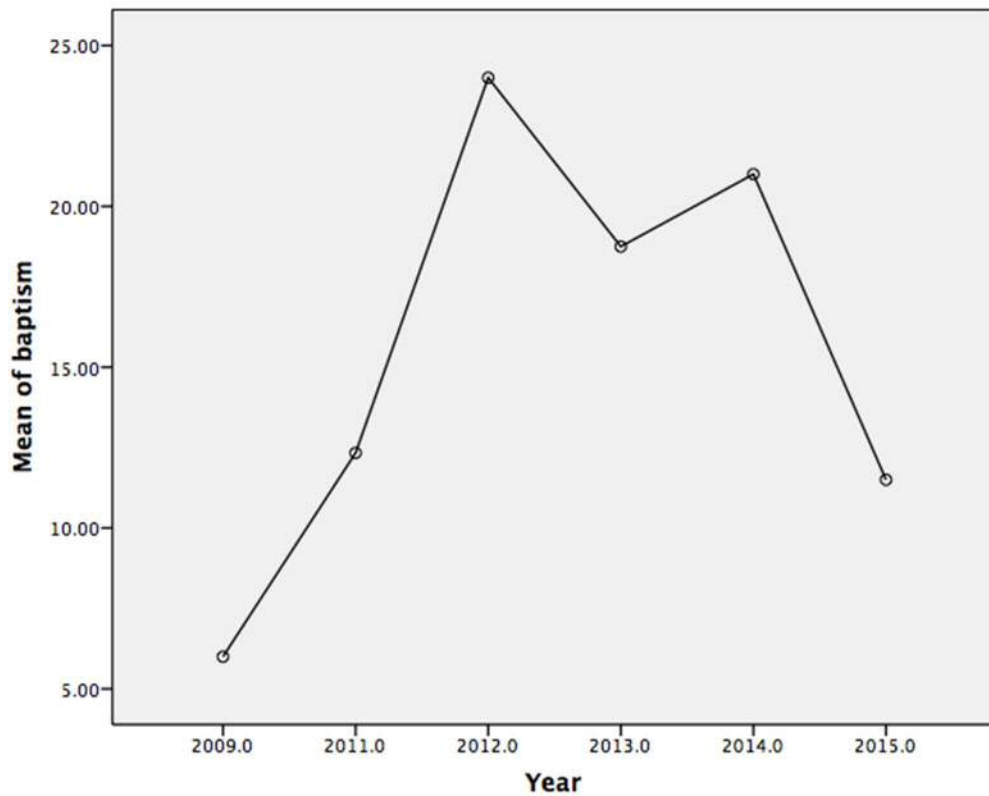
Figure A7. Average number of baptisms by year

3. What is the relationship, if any, between the campus transition and the trends of adult weekend worship service attendance?

    First, I examined the attendance across all services by year. A one-way ANOVA for attendance per service across all services and year revealed a significant difference between years ($F = 3.603, p = 0.004$). A follow-up test revealed the overall attendance in 2015 ($M = 314.94, SD = 65.83$) was significantly lower than 2013 ($M =$

376.33, *SD* = 59.95). This is seen in figure A8. However, to contextualize this finding, see Figure A9 where attendance for all services is higher in August 2015 than any other August on record, which makes it difficult to determine if the statistical difference is due to the campus transition.

In order to gain a more nuanced view of the adult weekend worship serve attendance trend, I also examined attendance for each service separately. For the 9 a.m. service, a one-way ANOVA revealed a significant difference between years ($F = 7.51$, $p < 0.01$) (see figures A7 and A8). A follow-up analysis revealed that the year 2011 saw significantly lower attendance than 2012, 2013, and 2014. The data showed no significant statistical difference due to the campus transition.
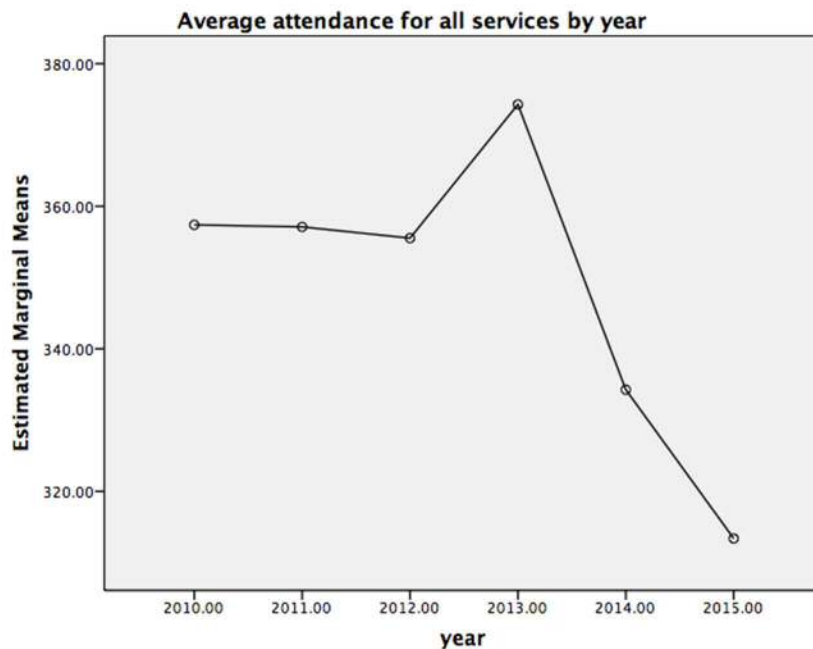
Figure A8. Adult weekend worship attendance by year (all services)
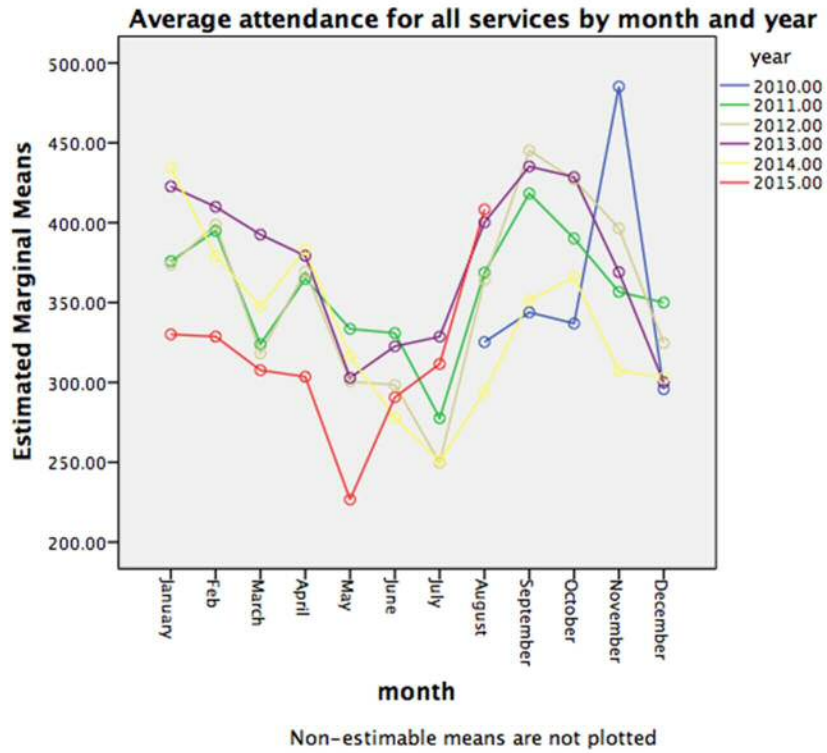
Figure A9. Adult weekend worship attendance by month and year
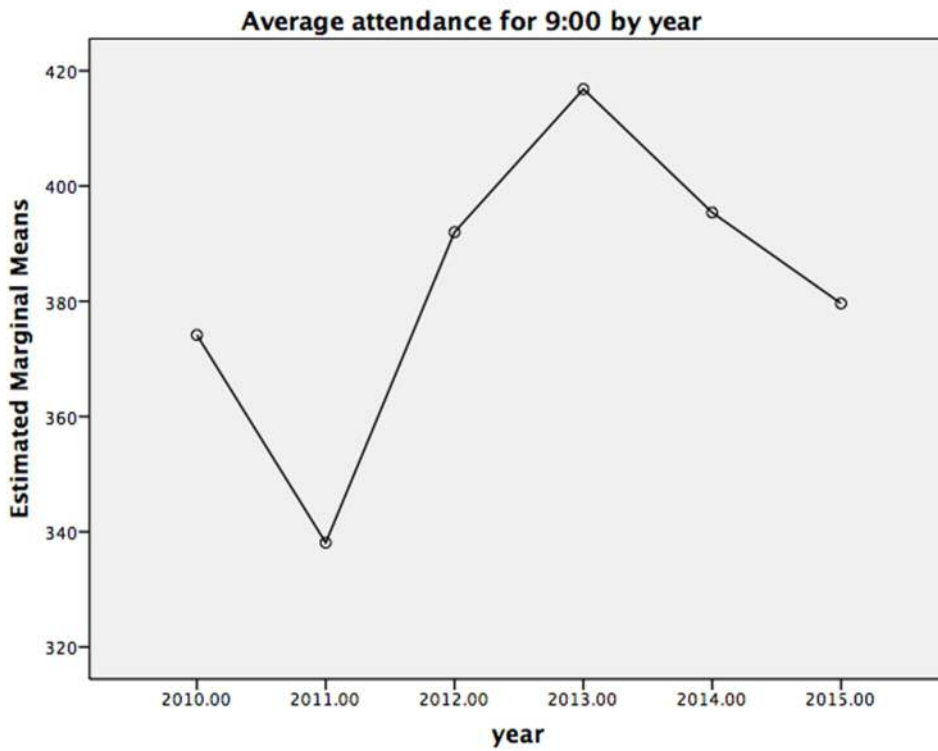
Figure A10. 9 a.m. adult worship service attendance by year

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Average attendance for the 9:00 service by month and year

Non−estimable means are not plotted
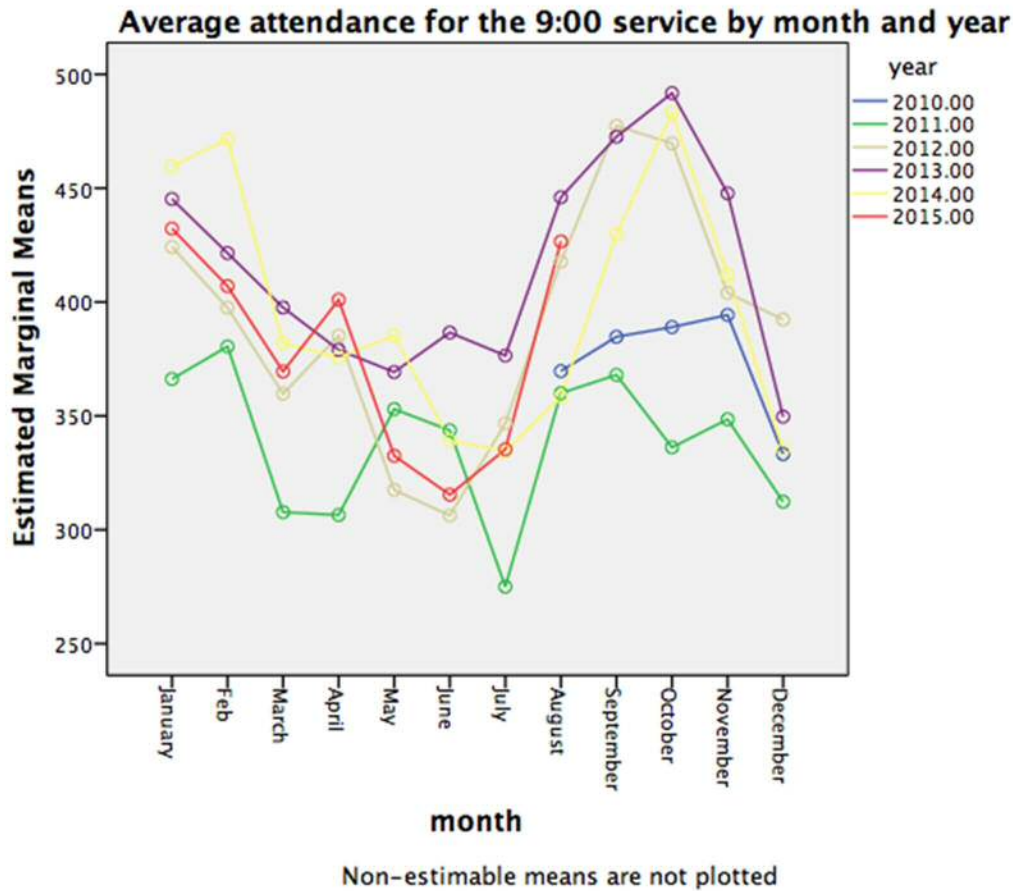
Figure A11. 9 a.m. adult worship service attendance by month and year

For the 11:15 a.m. service, a one-way ANOVA revealed a significant difference between years ($F = 33.058$, $p = 0.01$). A follow-up analysis found that the year 2012 was the lowest year for the 11:15 service and was significantly lower than all other years (2010, 2013, 2014, and 2015). Also, 2015 saw significantly lower attendance than 2013, which seemed to be a peak year for attendance in the 11:15 a.m. service. However, to contextualize this finding, in figure A13, one sees that attendance for the 11:15 a.m. service in August 2015 was the second highest August on record.
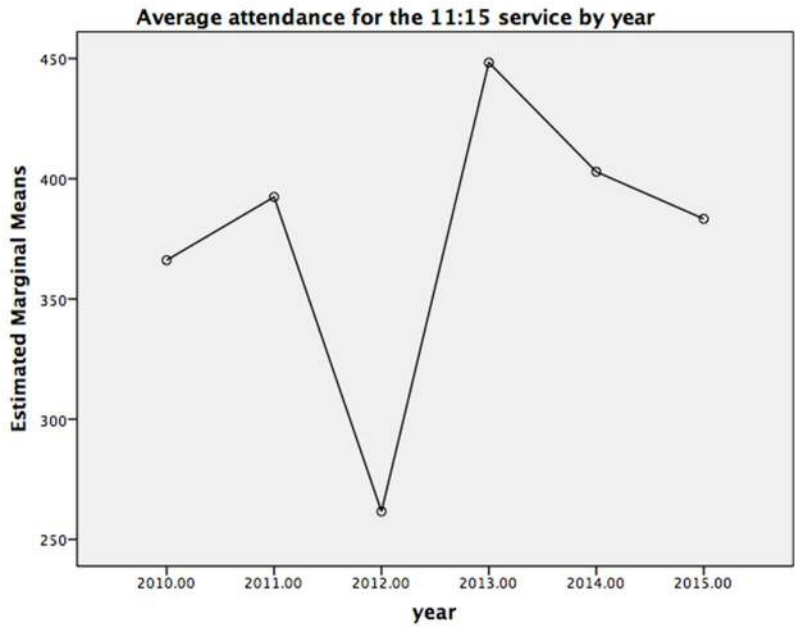
Figure A12. 11:15 a.m. Adult worship service attendance by year

Non-estimable means are not plotted
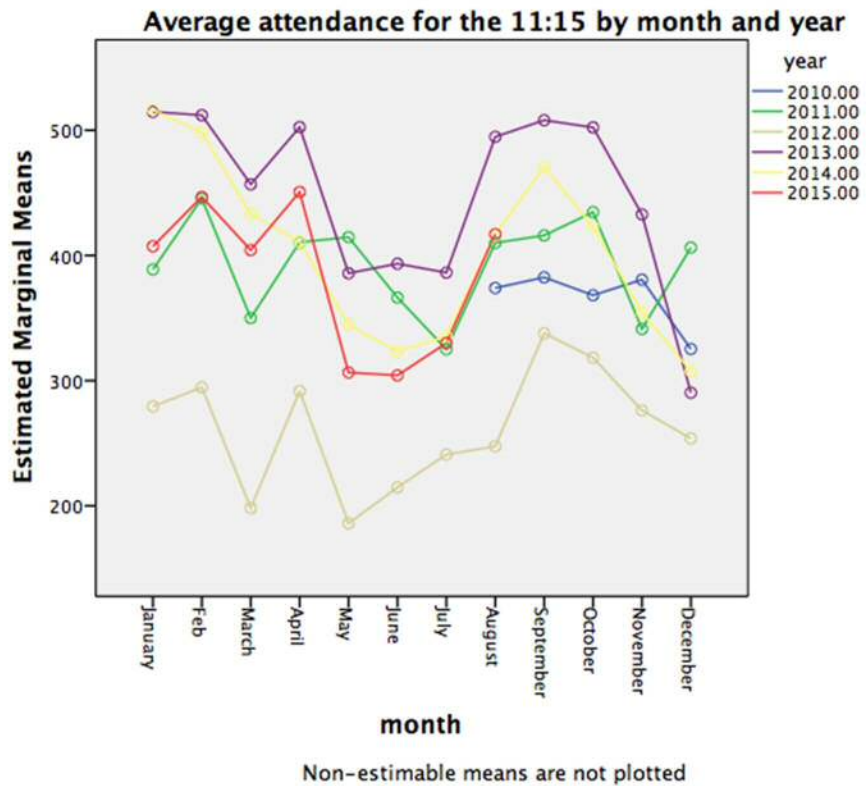
Figure A13. 11:15 a.m. adult worship service attendance by month and year

For the 5:00 service, a one-way ANOVA revealed a significant difference between years ($F = 14.73$, $p = 0.01$). A follow-up analysis interestingly revealed 2012 was the peak year for attendance at the 5:00 p.m. with significantly higher numbers than all other years—a seemingly opposite trend than the 11:15 a.m. service. The data in figures A11 and A12 show no significant statistical difference due to the campus transition.

For the 7:15 p.m. service, a one-way ANOVA revealed a significant difference between years ($F = 31.15$, $p = 0.01$). A follow-up analysis revealed that 2010, 2011, 2012, and 2013 all saw significantly higher attendance than 2014 and 2015. This is clearly seen in Figure A16. The data did show a significant statistical difference, but since the high point for the 7:15 p.m. service was 2011 and the accelerated decline in the attendance began in the May of 2013, a year before the vote to transition the campus, it is unlikely that the accelerated decline in the service is due to the campus transition. The decline may simply reflect larger cultural trends regarding shifting religious affiliations among the younger generations.
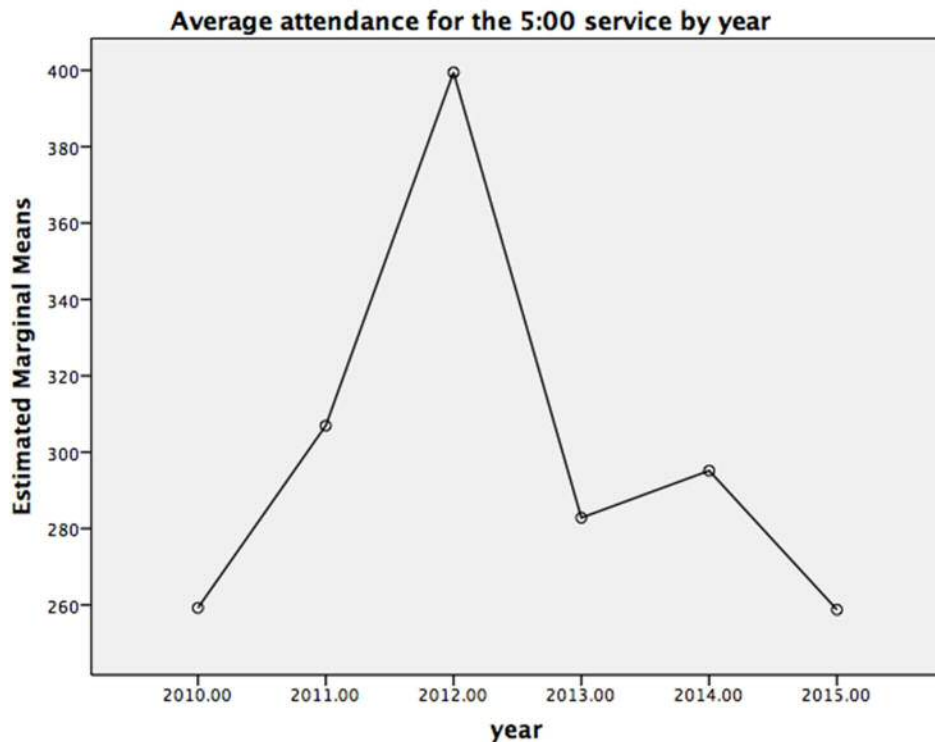
Figure A14. 5:00 p.m. adult worship service attendance by year

Average attendance for the 5:00 by year and month
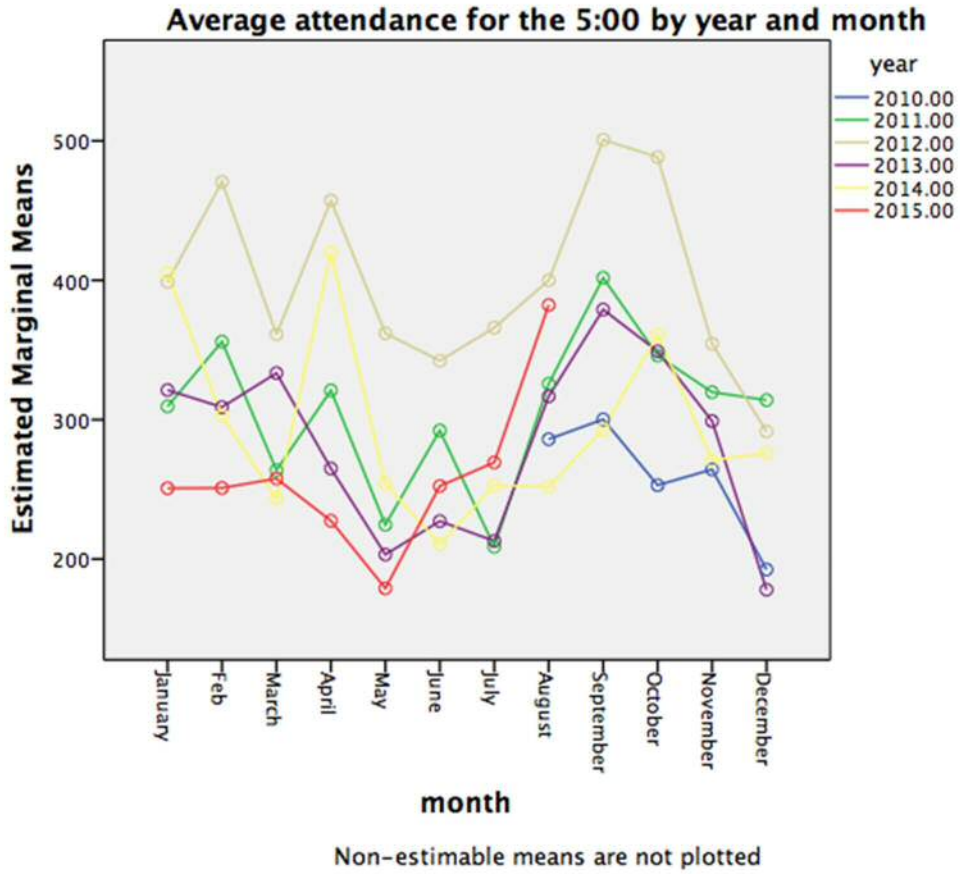
Figure A15. 5:00 p.m. adult worship service attendance by month and year

Average attendance for the 7:15 service by year
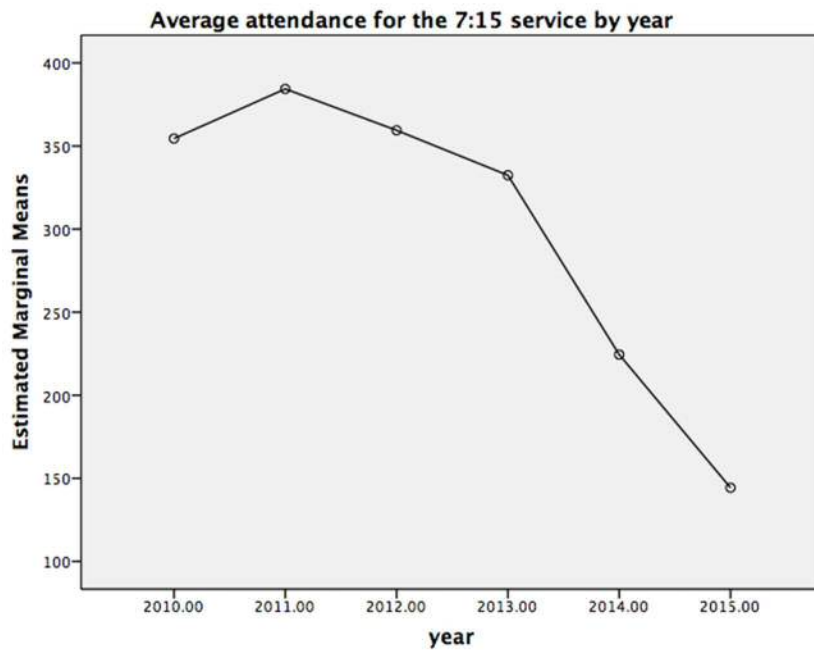
Figure A16. 7:15 p.m. adult worship service attendance by year

194
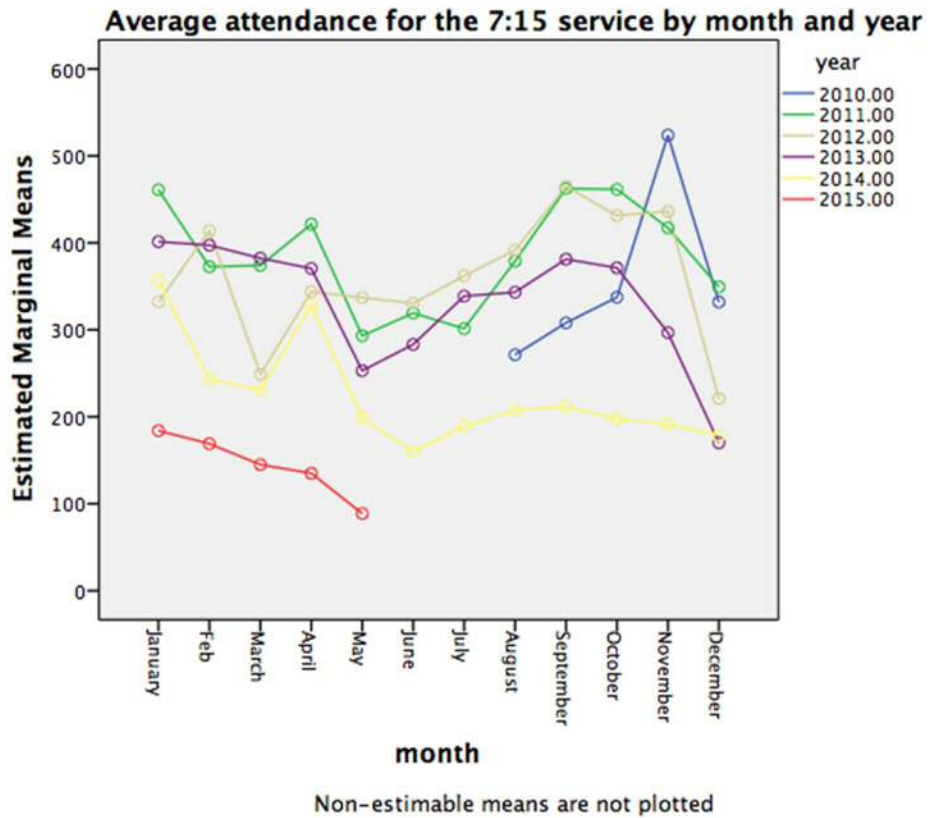
Figure A17. 7:15 p.m. adult worship service attendance by month and year

4. What is the relationship, if any, between the campus transition and the trends of Preschool and Elementary School weekend worship service attendance?

Next, I examined how the preschool and elementary school ministries changed over time. A one-way ANOVA for Next Gen attendance and Year yielded a significant value ($F = 21.23$, $p < 0.01$). Follow-up tests revealed that the years 2015, 2014, 2013, 2012, and 2011 were all significantly higher than the years 2009 and prior, which shows a clear pattern of growth since the launch of the Denton Campus in 2007 (see figure A18).
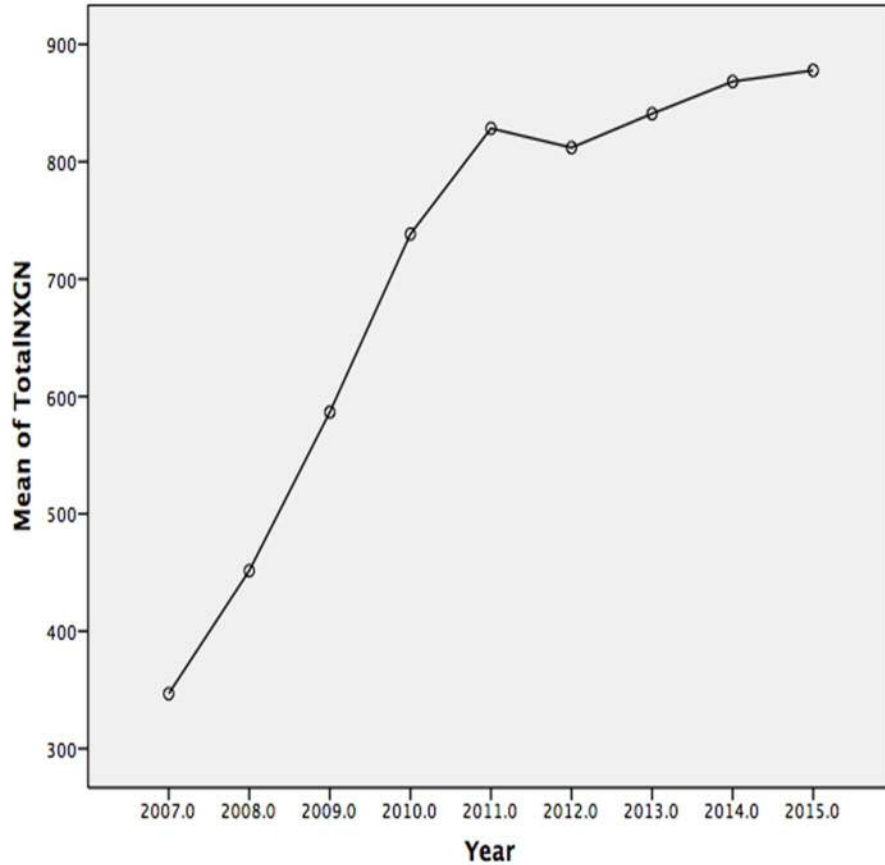
Figure A18. Preschool and elementary school worship attendance by year

5. What is the relationship, if any, between the campus transition and the trend of the monthly prayer service attendance?

I examined how attendance at the monthly prayer gathering changed over time. A One-Way ANOVA revealed no significant difference between years (F = 1.264, p = 0.313). However, since there was missing data for many of the prayer gatherings, figure A19 is likely not reliable.
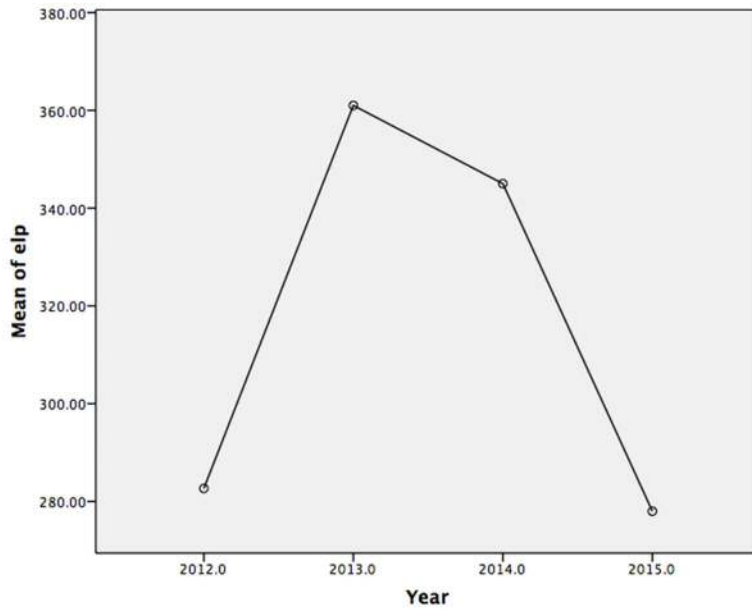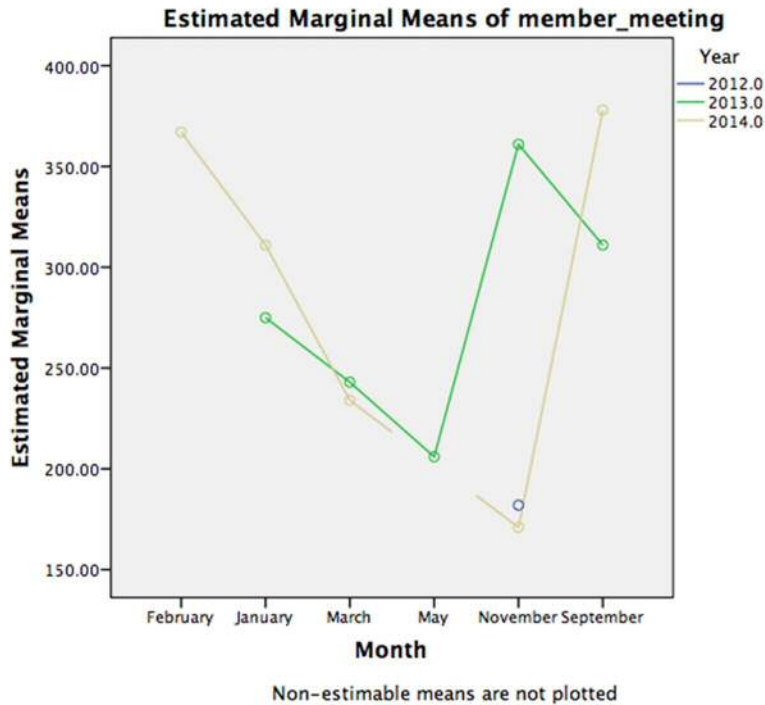
Figure A19. Monthly prayer service attendance by year

6. What is the relationship, if any, between the campus transition and the trends of the bi-monthly member meeting attendance?

I examined how attendance at the bi-monthly member meeting changed over time. A one-way ANOVA revealed no significant difference between years ($F = 0.891$ $p = 0.447$). However, since there was missing data for many of the member meetings, this figure A20 is likely not reliable.
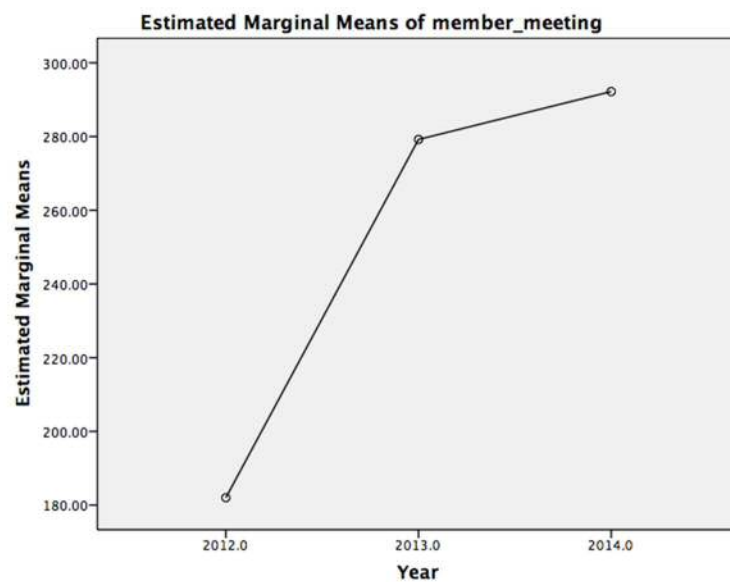
Figure A20. Bi-monthly member meeting attendance by year

Estimated Marginal Means of member_meeting

Figure A21. Bi-monthly member meeting attendance by month and year

7. What is the relationship, if any, between the campus transition and the trends of financial giving?

Last, I examined how giving has changed over time. A one-way ANOVA revealed a significant change over time ($F = 9.56$, $p < 0.01$). A follow-up analysis revealed that 2014 was a peak year for giving and saw significantly higher giving than the years 2007, 2008, and 2011. Figure A22 also shows a steady and clear upward trend. Although 2015 has seen a decrease in financial giving, the financial giving in 2015 is still higher than any other year besides 2014.
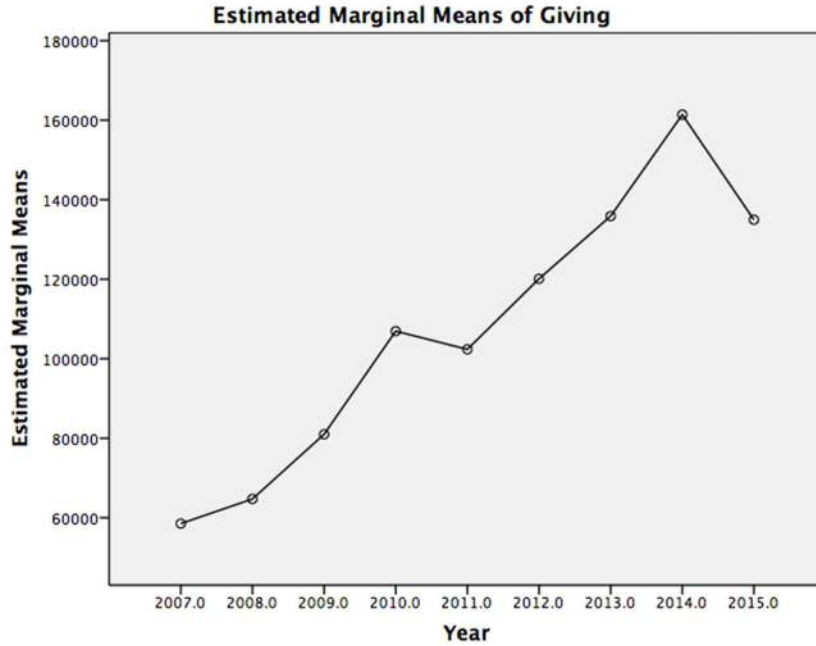
Figure A22: Financial giving by year
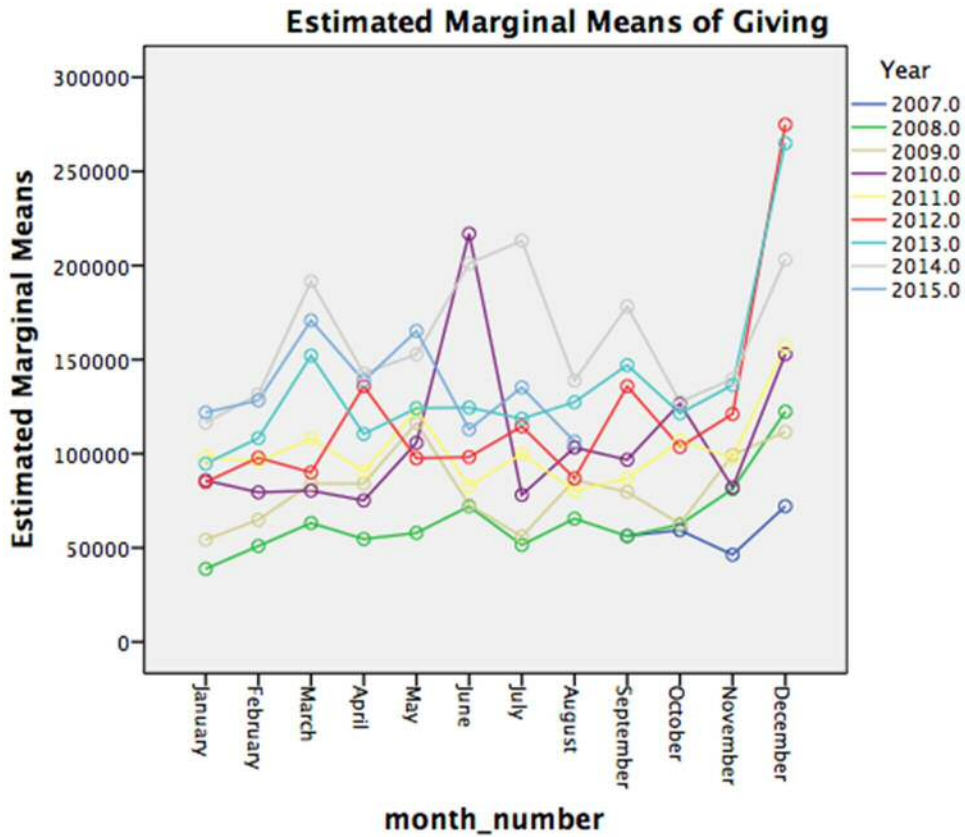
Figure A23: Financial giving by month and year

Interpreting and Summarizing the Data

Looking at the data as a whole, it is difficult to determine the implications of the campus transition. Only a few points of data in the report are of statistical significance. Where there is data of statistical significance, it is not immediately evident that these trends are implications of the campus transition. The purpose of this section is to interpret and summarize the four most notable trends in the data: the adult weekend worship service attendance, next generation weekend worship service attendance, financial giving, and church membership. The data from these trends provides a glimpse into the historic and ongoing narrative of the congregation that the elders should be aware of and pay attention to as they begin shepherding the new church toward maturity in the days and years following the campus transition.

Adult Weekend Worship
Service Attendance

One of the most obvious and potentially concerning trends from the data is the downward trajectory of the weekend worship service attendance. Although it appears this trend is not an implication of the transition as much as a general trend that has been happening at the campus since 2013, and has maintained its trajectory throughout the transition, the elders should be aware of the overall attendance pattern and understand, as much as possible, the factors behind it.

The data shows that 2013 marked the collective high point for the attendance at the campus. However, the data conveys that the high point for two of the four services was actually in preceding years. For the 5 p.m. service, the high point for attendance was 2012. For the 7:15 p.m. service, the service that has primarily comprised college students, the high point for attendance was a year earlier, in 2011. Since 2011, the 7:15 p.m. service experienced a steady decline. Beginning in May of 2013, the decline accelerated and eventually compelled the cancellation of the service in May of 2015.

A notable exception to the general trends of the adult weekend worship attendance is the 11:15 a.m. service. After experiencing its low point in 2012, the 11:15

a.m. service peaked in 2013 and has leveled off since. The change in this service between 2012 and 2013 may be explained by the founding and immediate fruitfulness of the church's Campus Outreach ministry.[2] Virtually every college student connected to the Campus Outreach ministry, a number that has steadily grown since the ministry began at the campus in the fall of 2011, attends the 11:15 a.m. service. Without the ministry of Campus Outreach, the 11:15 a.m. service might have experienced the same downward trajectory that the 9 a.m. and 5 p.m. services began experiencing in 2012 and the 7:15 p.m. service began experiencing in 2011. The 11:15 a.m. service also receives the most regular attendance of guests on Sundays, which adds to its uniqueness and further insulates it from the common trends felt in the other services.

Another exception to the steady decline in adult weekend worship attendance occurred in the 5 p.m. worship service attendance in 2013. During that year, the 5 p.m. service experienced slight growth in attendance. However, when compared with the rest of the data, this increase in the 5 p.m. service came at the exact same time as a significant decrease in attendance at the 7:15 p.m. service. It appears that the bump in attendance in the 5 p.m. service in 2013 was not due primarily to new people beginning to attend the service but to people transitioning from the 7:15 p.m. service to the 5 p.m. service. It seems that as many in the population of the 7:15 p.m. service grew older, graduated from college, and began to take on new responsibilities, they eventually decided to switch to the earlier evening service. This change resulted in a temporary attendance gain for the 5 p.m. service, but accelerated the downward trend in the 7:15 p.m. service and further highlighted the evaporation of the historic pipeline of students and other young adults showing up on their own initiative for the 7:15 p.m. service.

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[2]Campus Outreach is a network of interdenominational ministries targeting strategic college campuses in the US and throughout the world. Campus Outreach has served as the college ministry of the Denton Campus since the fall of 2011. We partner with them through financial support and staffing local leaders. For more information about Campus Outreach at The Village Church and The Village Church Denton, see "Campus Outreach, accessed Sept 10, 2015, http://www.thevillagechurch.net/outreach/partners/campus-outreach/.

In summary, since the campus transition was announced in January 2014, and voted on in May 2014, the adult weekend worship service attendance trends have not changed as much as they have continued on the same trajectory they were on before the transition of the campus. The steady decline in overall attendance is due to the overall aging of the campus and the fact that not as many college students show up for services on their own initiative as there was at the beginning of the campus. This trend seems to have started as early as 2011, three years before the campus transition was announced.

Although the same number of people continue to transition away from the campus each year due to graduation and various other factors which make the context in Denton extremely transient, the pipeline of young people showing up to replace those who have transitioned is not as strong as it was between 2007 and 2011. Over the past eight years, the campus has increasingly experienced some of the same trends, potentially even more intensely because of its context, that ongoing research suggests every church is experiencing among younger generations.[3] The continued downward trend of the 7:15 p.m. service since 2011, which eventually led to the elders canceling the service at the start of the summer of 2015, provides a fitting case study for the findings of recent research. Although the campus transition may have added in some way to the downward

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[3]The Pew Research Center's recent Religious Landscape Study recently concluded, "More than a third of adults in the Millennial generation (35%) now say they have no religion, up 10 points from 2007. Millennials have become more unaffiliated, both because large numbers of younger Millennials are entering adulthood with high levels of religious disaffiliation—36% of those currently ages 18-24 are unaffiliated—and because older Millennials increasingly identify as religious 'nones.' Roughly a third (34%) of older Millennials (now ages 25-33) identify as unaffiliated, up from 25% among this same cohort in 2007 (when they were 18-26). Just 56% of Millennial adults identify themselves as Christians, including 21% who identify with evangelical Protestantism, 16% with Catholicism and 11% with mainline Protestantism. By comparison, people in older generations are far more likely than Millennials to describe themselves as Christians and less likely to identify as religious 'nones.'" The Pew Research Center, "America's Changing Religious Landscape," accessed Sept 9, 2015, http://www.pewforum.org/2015/05/12/chapter-4-the-shifting-religious-identity-of-demographic-groups/. The Pew Research Center's latest Religious Landscape Study was conducted in English and Spanish among a nationally representative sample of 35,071 adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. 30, 2014. Findings based on the full sample have a margin of sampling error of plus or minus 0.6 percentage points. The survey is estimated to cover 97 percent of the non-institutionalized US adult population; 3 percent of US adults are not reachable by telephone or do not speak English or Spanish well enough to participate in the survey.

trend in the adult weekend worship service attendance, the trajectory of the attendance seems to be primarily compelled by a different set of factors that began long before the campus transition.

Despite the portrait painted by the data, hopeful data is emerging from the adult weekend worship service attendance. Since the affirmative vote to transition the campus in May of 2014, the 9 a.m., 11:15 a.m., and 5 p.m. services have leveled out, keeping up with the attendance patterns of previous years. During many months, the attendance at the services has surpassed that of previous years. In August of 2015, the weekend worship attendance across all services exceeded the historic attendance trends at the campus. The campus officially transitioned to a local church on August 23, and the worship services in August 2015 enjoyed the highest average attendance across all services since August 2010.

Preschool and Elementary School
Weekend Worship Service
Attendance

In contrast to the adult weekend worship service attendance, the combined weekend worship service attendance of the preschool and elementary school ministries at the campus has grown steadily since the inception of the campus in 2007. This growth reinforces the explanation that the membership of the church is growing older.

Financial Giving

Also in juxtaposition to the adult worship service attendance trends, there has been steady and positive growth in the financial giving of the campus since 2007. Although the giving has declined in 2015 after reaching a high point in 2014, the overall trend remains positive, especially in contrast to the decline in the worship service attendance during the same years.

The growth in giving has occurred without any intentional or systematic teaching on the subject, with the exception of a sermon series on the topic of generosity

in the summer of 2014, which explains the discrepancy in giving between certain months in 2014 and 2015. The most significant variance between giving in 2014 and 2015 occurred in the weeks during and following the sermon series.

Transferring the church's financial accounts and accounting during the campus transition also negatively affected the giving trends at the campus. This reality is seen particularly in the financial giving in August 2015. Before the transition of the financial accounts, including the cancellation of automatic giving among the members, 2015 was on track to be the highest year of giving outside of 2014.

Overall, the increase in giving during the same period the church experienced a decrease in attendance indicates a story behind the data that points to a growing health and spiritual maturity among the congregation, even as the services declined in overall attendance.

Church Membership

As the adult weekend worship service attendance has steadily declined, the church's membership has steadily grown. The membership trend is a particularly encouraging one, especially considering the extreme transience of the context in which the church finds itself. By God's grace, the church has continued to grow through the years, despite the transition of hundreds of members. The church's membership actually peaked during the heart of the campus transition, in May of 2014. Although it has declined slightly since then, the membership data reveals that as the Sunday crowds have come and gone through the years, the actual church has remained and grown stable, especially throughout the transition.

<center>**Leading in the Days Ahead**</center>

The data affords the elders of The Village Church Denton as clear a glimpse of the spiritual life and trends of the congregation as data can provide. That clarity provides the elders a wonderful foundation for understanding, to whatever degree statistics can

convey, the spiritual dynamics among the flock they have been appointed to shepherd.

Having been entrusted with the privilege and responsibility of shepherding the church

toward maturity, the elders must prayerfully reflect on these dynamics and seek God's

wisdom for how to lead the congregation toward maturity as it begins its new life

together as a church. Next are four recommendations, based on the data, for how the

elders can seek to equip the church so that it might continue to grow up spiritually and

provide a faithful witness for Christ in the city of Denton and to the ends of the earth.

**Toward a Culture of Personal
and Corporate Evangelism**

First, the elders must continue to lead the church into a paradigm shift in the

way they think about reaching their neighbors with the gospel. The data confirms

something that the elders have been talking about for a number of years now: the days of

huge crowds, especially crowds of college students, showing up to weekend worship

services on their own initiative has seemingly come to an end. Although the beginning of

fall and spring semesters continue to bring a spike in weekend worship attendance, college

students are not showing up in droves like they used to. Over the last four years, it has

become increasingly clear that The Village Church Denton can no longer rely on the

attractional approach it enjoyed during its first five years of ministry to reach its neighbors.

The church's members, corporately and personally, must grow in doing the work of

evangelism as they move forward in their new life together. The elders should prayerfully

consider ways to prayerfully lead toward creating a culture of evangelism among

themselves and the congregation.

Thankfully, the partnership with Campus Outreach that began in the fall of

2011 has provided a head start in building toward such a culture. Since its establishment,

Campus Outreach has provided a formal, systematic, evangelistic reach into the college

campus that was missing and seemingly unnecessary during the early days of the Denton

Campus. Yet, as the weekend worship attendance trends of the campus have shifted and the attractional force of the church has weakened in recent years, the significance of establishing an evangelistic ministry to the college campus has become even clearer. The church's Campus Outreach ministry has not only prepared the church to continue reaching college students despite the steady evaporation of its attractional appeal, it has also provided an example for the church and a group of ministers who can help equip and encourage the congregation to do the work of evangelizing their own neighbors and co-workers.

As the elders seek to lead themselves and the church out of an attractional and somewhat passive paradigm for reaching out to neighbors, the elders should consider how to continue rallying around and supporting the work of Campus Outreach while at the same time utilizing the wisdom and gifting of the Campus Outreach staff to lead toward a culture of corporate and personal evangelism in the life of the church.

Toward Spiritually Healthy Homes

A second aspect of the church's ministry that the data should compel the elders to prayerfully consider is its ministry to the next generation of the church and their families. The growing number of young marriages and families in the congregation should remain a point of prayer and conversation among the elders. As the elders have already affirmed, teaching and modeling to the men of the church how to be Godly husbands and fathers and to the women how to be Godly wives and mothers should stay a top priority in the prayers and ministry initiatives of the elders. Cultivating spiritual health in the homes of the church's members should continue growing into a central focus of the church's ongoing ministry. The elders must also consider practical ways to provide for and steward the steady and ongoing growth of the preschool and elementary school ministries, and soon, by implication, the middle and high school ministries of the church.

**Toward a Culture Greater Financial
Stewardship and Generosity**

Third, as the elders have already been discussing, the days ahead provide a wonderful opportunity for the church to be taught about and led into greater financial stewardship and generosity. Despite the fact that financial giving has not been consistently or systematically addressed since the inception of the campus, there has been a steady growth in financial generosity throughout its history. However, the decrease in financial giving in 2015, and the ongoing transition of the church's budget and financial operations, provides the elders a timely opportunity to address the finances of the church. The elders must steward this season well by informing the church about its historic and current financial position, apologizing and repenting to the members of the church for not addressing the topic more frequently or pointedly in years past, and begin leading, through intentional teaching and modeling, toward the establishment of a culture of greater financial stewardship and generosity.

**Toward Even More Meaningful
Church Membership**

As the elders seek to equip and encourage the church toward personal and corporate evangelism, cultivate spiritually healthy homes, and lead toward a culture of greater financial stewardship and generosity, they must continually connect these endeavors to the church's doctrine and practice of membership. In many ways, a healthy doctrine and practice of church membership is what has prepared and compelled the membership into the campus transition to begin. The elders must not drift from the priority of teaching and modeling a theological vision of church membership to the congregation.

Future Research Needed

This research only scratches the surface of what relationship, if any, exists between the transition of a multisite campus and the select trends outlined in the research question. Being that this is the first research focused on the particular topic, it should come as no surprise the elders of The Village Church Denton and pastoral leaders from

other churches would benefit from further research on the topic.

In addition to continuing to track the variables of this research paper, I offer the following suggestions about further research moving forward. First, I would suggest collecting data in a way that allows clearer differentiation between members and non-members. This would help the elders understand and respond to the trends in the data in a more pointed and nuanced way. For example, if the elders were able to track whether it was members or non-members attending the adult weekend worship services or giving financially, then the elders of the church would have an even clearer picture about the select trends, the spiritual health of the church, and how they might lead in light of both. The second recommendation is to create a survey with more detailed indicators of spiritual growth that would allow the elders to measure the spiritual maturation of the congregation over time in a way that would provide additional and more comprehensive data than the select trends above.

Table A2. Membership trends at the Denton campus

	Total Number of Members	Members Added	Members Transitioned	Transitioned Due to Campus Transition	Transitioned to Denton from FM
July 2011	792	71	17		
Sept. 2011	799	58	15		
Nov. 2011	897	66	17		
2011 Totals:		195	49		
Jan. 2012	879	40	15		
Mar. 2012	894	38	22		
Sept. 2012	946	92	22		
Nov. 2012	955	41	35		
2012 Totals:		211	94		
Jan. 2013	932	65	84		17
Mar. 2013	986	61	33		2
May. 2013	1023	50	15		3
Sept. 2013	1091	105	31		2
Nov. 2013	1083	28	46		3
2013 Totals:		309	209		27
Jan. 2014	1061	56	42		
Mar. 2014	1122	85	36	4	9
May. 2014	1136	25	13	2	1
Sept. 2014	1085	46	87	17	2
Nov. 2014	1032	22	86	15	2
2014 Totals:		234	264	38	14
Jan. 2015	1006	23	46	2	5
Apr. 2015	1014	42	32	0	1
June. 2015	1017	34	27	3	0
Sept. 2015	981	28	53	2	4
2015 Totals:		127	158	7	10
2011-2015 Totals:		1076	774	45	51

APPENDIX 10

AUTOMATIC GIVING EMAIL

From: The Village Church <xxxxxxxxxxxx@activenetwork.com>
Date: Thu, Jul 30, 2015 at 12:25 PM
Subject: The Village Church - Scheduled Online Contributions
To: xxxxxxxxx@xxxxxxxxx.net

Beau-

You are receiving this email because you have set up an automatic giving schedule to the Denton campus through The Village Church. On August 23, the Denton campus will transition to its own local church—The VillageChurch Denton.

In light of the transition, we have deleted your giving schedule through TheVillage Church. No further online contributions will be deducted automatically from your account. To continue giving at The Village ChurchDenton, you'll need to set up a new giving schedule through our website:

- Click here to schedule your online giving.
- Log in with your old email address and password (you won't need to make new ones).
- Click on the green Schedule Giving button on the right to schedule a recurring gift or click the green Give Now button for a one-time gift.
- Complete all the required information and then click Process This Schedule.

For 2015, you will receive contribution statements from both The VillageChurch and The Village Church Denton. If you have any questions, please email Janet Chandler at xxxxxxxxx@thevillagedenton.church.

APPENDIX 11

ELDER AND LEAD PASTOR INSTALLATION VOWS
THE VILLAGE CHURCH DENTON
SUNDAY, AUGUST 23, 2015

Installation of Elders

Elders

Pastor: Do you reaffirm your faith in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God – Father, Son, and Holy Spirit?
Elders: I do.

Pastor: Do you believe the Scriptures of the Old and New Testaments to be the Word of God, totally trustworthy, fully inspired by the Holy Spirit, and the supreme and final authority of faith and practice?
Elders: I do.

Pastor: Do you sincerely believe, receive, and adopt the essential tenets of the faith as expressed in our Statement of Faith and Church Covenant, as reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by the Statements as you lead the people of God?
Elders: I do, and I will with God's help.

Pastor: Do you promise that if at any time you find yourself out of accord with any part of the Statement of Faith or Church Covenant, you will on your own initiative make known to your fellow elders the change which has taken place in your views since your assumption of this vow?
Elders: I will.

Pastor: Do you subscribe to the government and discipline of The Village Church Denton?
Elders: I do.

Pastor: Will you fulfill your office in obedience to Jesus Christ, being continually guided by the Holy Spirit under the authority of Scripture?
Elders: I will.

Pastor: Do you promise to be mutually submissive to your fellow elders in the Lord and will you love your colleagues in ministry, your fellow pastors and staff members – working with them, subject to the ordering of God's Word and Spirit?
Elders: I do.

Pastor: Have you been induced, as far as you know your own heart, to accept the office of elder from love of God and sincere desire to promote his glory in the gospel of his Son?
Elders: I have and I do.

Pastor: Do you promise to be zealous and faithful in promoting the truths of the gospel and the purity and peace of the church, whatever persecution or opposition may arise against you on that account?
Elders: I do, with God's help.

Pastor: Are you now willing to take personal responsibility in the life of this congregation as elders to faithfully and diligently carry out all of the responsibilities prescribed in the Church Covenant: to oversee the ministry and resources of the church, and to devote yourself to prayer, the ministry of the Word, and the shepherding of God's flock, relying upon the grace of God, in such a way that The Village Church and the entire Church of Jesus Christ will be blessed?
Elders: I am, with the help of God.

Congregation

Pastor: Do you, the members of The Village Church, acknowledge and publicly receive these men as elders, as gifts of Christ to this church?
Congregation: We do.

Pastor: Will you love them and pray for them in their ministry, and work together with them humbly and cheerfully, that by the grace of God you may accomplish the mission of the church, giving them all due honor and support in their leadership to which the Lord has called them, to the glory and honor of God?
Congregation: We will.

Installation of Lead Pastor

Lead Pastor

Pastor: Do you therefore earnestly purpose to diligently fulfill these duties in the strength God supplies?
Pastor: I do, with God's help.

Congregation

Pastor: Church, receive as your pastor, William Beau Hughes, whom God has given you. Joyfully and soberly accept the word of God as preached by ☐his messenger. Pray for your pastor that the ministry offered in this place may tend to the salvation of many souls to the everlasting glory of God. Honor and esteem the one who is to minister to your souls. Congregation of The Village Church Denton, do you now accept these obligations?
Congregation: We do, with God's help.

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ABSTRACT

PREPARING AND TRANSITIONING A MULTI-SITE
CAMPUS TO A LOCAL CHURCH AT THE VILLAGE
CHURCH IN DENTON, TEXAS

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The Southern Baptist Theological Seminary, 2016
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The purpose of this project was to create a transition model to serve the elders of The Village Church, particularly its campus pastors, as they prepare and lead their multi-site campuses to become local churches. The project focuses on how a campus pastor can prepare himself, the leadership, and the membership at a multisite campus to be a local church. Chapter 1 outlines the two goals compelling the project. The chapter also describes the history and context of The Village Church, including my personal background. The chapter concludes by clarifying the rationale for the project and providing key definitions, limitations, delimitations, and methodological approach for it.

Chapter 2 provides a framework for how a campus pastor can ready himself for a campus transition. Beginning with a theological survey of Timothy's pastoral development, this chapter focuses on the pastoral competencies a campus pastor must develop to become a lead pastor and to lead the campus into a transition.

Chapter 3 outlines how a campus pastor can prioritize his energy and time toward preparing other pastoral leaders to help him care for the campus. Rooted in the ministry pattern established by the apostle Paul and handed off to Titus, this chapter focuses on the priority that leadership development must take in the ministry of a campus pastor in order for a campus to be healthy and ready to transition to a local church. It provides a theological foundation and model for campus pastors who want to structure their ministry for the sake of ongoing development of pastoral leaders.

Chapter 4 describes how a campus pastor can lead the other pastoral leaders into the work of shepherding the congregation toward the spiritual health and maturity necessary for a campus transition. Informed by the apostle Paul's instruction about the gift and goal of pastoral leadership, this chapter outlines a pattern for how the pastoral leaders at a campus, led by the campus pastor, can prepare the membership for a campus transition by shepherding them toward spiritual maturity.

Chapter 5 provides a narrative of leading the Denton campus of The Village Church from its affirmative vote on the campus transition vision to its formal establishment as a new local church, The Village Church Denton. It highlights lessons learned over the course of the transition that might serve the campus pastors and other elders of The Village Church in the future as they seek to transition additional campuses.

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