

**HAND IN HAND CONGREGATIONAL TRAINING  
EXECUTIVE REPORT**

**The Youth & Family Institute**

**Bloomington, MN**

[www.tyfi.org](http://www.tyfi.org)

**for**

**ST PAUL LUTHERAN CHURCH  
MISSOULA, MONTANA**

**St. Paul Lutheran Church  
202 Brooks Street  
Missoula, MT 59801-4096**

# HAND IN HAND CONGREGATIONAL TRAINING

## Executive Report

### For St. Paul Lutheran Church

#### Introduction

St. Paul Lutheran Church hosted a *Hand in Hand Congregational Training* event on February 23-26, 2007. Dr. Dick Hardel and Dr. David Anderson from The Youth & Family Institute in Bloomington, MN facilitated this four-day event. The training event was a follow up to Pastor Chris Flohr, pastor of the congregation having attended a Passing On The Faith Conference facilitated by The Youth & Family Institute held in Billings, MT. Bonnie Olsgaard also had attended other workshops and events of The Youth & Family Institute and has been a champion of bringing this event to St. Paul.

St. Paul is a congregation richly blessed by God through the variety of generations including significant numbers of young children. They celebrated their Centennial in 2006 by building a new pipe organ. They also rallied around the mission of building a home for Habitat for Humanity that modeled how this congregation can work together to grow in faith and serve God in the community. The report will also reflect the work done by Kairos and Associates who did surveys in the congregation and consultation to the leadership of the congregation. This report will respond to many of the suggestions of Kairos. The Hand in Hand Congregational Training is designed to move the leadership from vision to action.

The primary purpose of the Christian Church is to be an effective means by which the Holy Spirit creates faith. A Hand in Hand Congregation **partners home and congregation for faith formation** and presents a vision of how faith develops in the public (congregational) and personal (home) church. *Hand in Hand Congregational Training* represents a convergence of the Biblical witness, our Lutheran heritage, and the most recent research in faith formation and nurture.

The *Hand in Hand Congregational Training* is not another program for the congregation to try. Rather it shares a vision of how the Church can be, **a new way of thinking about church**, where it is located, how it operates, and the role of the people of God, both lay and clergy within this framework. The emphasis is placed upon the value of all God's

people to be active participants as communicators and nurturers of faith, especially to children, youth, and families. Members of St. Paul will see and think in new ways and operate out of a new paradigm, a new vision of how the Spirit works in people's lives.

Such a change takes a clear vision and clear desired outcomes. The vision and desired outcomes must be communicated often and with a variety of means so that every member of St. Paul is aware that God is stirring up the hearts of the people of St. Paul to invest and engage in ministry that nurtures faith in children, youth, families, singles, older adults – children of all ages, equips them to live well in Christ, and enables them to pass on the faith. Instead of a congregation operating with a variety of ministries all in separate silos, this new vision moves the silos into concentric circles of one ministry of the congregation to the community. The concentric circles are areas of relationships through which the Holy Spirit shapes faith. This is a model for evangelism, discipleship, and congregational renewal for the 21<sup>st</sup> century.

## **Desired Outcomes of the Hand in Hand Congregational Training**

With the guidance of the Holy Spirit the following were the desired outcomes for the training event and the follow up of the leadership of St. Paul:

1. The congregation will grow in faith maturity
2. The congregation will clarify its vision for ministry
3. The life and ministry of lay professionals, lay volunteers, and clergy is revitalized.
4. Families grow in the ability to discuss and nurture faith
5. Youth ministries are redefined and revitalized
6. Parenting and family relationship skills expand
7. New leadership is identified and equipped

## **Definitions or Clarifying Words**

The questions of what is meant by “family,” and what is meant by “faith,” indicated that it is always helpful to define the major words used in a presentation about the Christian Church. These are the definitions we used:

**Faith** – an affair of the heart that commits the mind and shows itself in good actions. It is all those all the time. The object of Christian faith is always Jesus Christ. We have faith in Jesus Christ as our Lord and Savior.

**Family** – those people with whom we intentionally share our love, our beliefs, our values, our direction, and meaning of life. The biblical understanding of family used in *Hand in Hand Congregational Training* is a much broader

understanding of family than our culture presently uses. Family is more than people with whom we share bloodline heritage. It involves other faith mentors: neighbors, friends, godparents, grandparents, uncles, aunts, cousins, other people of the congregation and community, as well as brothers, sisters, and parents. It includes families with one parent, families with no children, some people who have never married, single people and their best friends. There are many types of families. Another way of saying “family” is “intergenerational.” The point is we have a gracious God who loves us no matter what type family we have been or are.

**Youth**—research tells us now that adolescence begins at a much earlier age and takes much longer to grow through. In the USA young girls begin having their periods at about 10.5 years old. The recent research surprises us with the statistics that it may now take 25 years for a youth to grow through adolescence into adulthood. So the term youth ministry can mean from ages 10 - 35.

**Youth and Family Ministry**—effective youth and family ministry is where faith is formed and developed through Christian community for witness to Christ Jesus and service to the glory of God.

**Tending the Baptismal Journey**—nurturing faith in children of God of all ages, from the womb to the grave. It is nurturing faith, living well in Christ, and passing on the faith.

## **History of Hand in Hand Training**

*Hand in Hand Congregational Training* is a four-day congregational training event developed by Dr. Paul Hill when he was on staff at the Center for Youth Ministries of Wartburg Seminary and Dr. David Anderson at The Youth & Family Institute. The *Hand in Hand Training* event is designed to particularize The Youth & Family Institute’s model for passing on faith from generation to generation to an individual congregation’s history, setting, and gifts. Therefore, the training is designed to help individual congregations develop strategies that implement The Youth & Family Institute’s model for congregational ministry. It is understood that St. Paul Lutheran Church may prefer to use the language of *Hand in Hand Congregational Training* for their entire parish-based initiative in order to foster a broader, more inclusive perspective.

## **Hand in Hand Adjunct Staff & Coach**

Dr. Dick Hardel and Dr. David Anderson joined St. Paul Lutheran Church as partners who guided the congregation through a process of evaluation and discovery centering on faith formation.

Dr. David Anderson is the Director of Home and Congregational Renewal at The Youth and Family Institute, Bloomington, MN and is adjunct faculty for the Center for Youth Ministries of Wartburg Seminary, Dubuque, IA. He is a national and international speaker, author, consultant, and trainer on topics related to youth and family ministry.. David Anderson is the co-developer of *The Child in Our Hands Initiative* and the *Hand in Hand* congregational training event. He wrote *The Child In Our Hands Leadership Manual* and has co-authored with Paul Hill *Frogs without Legs Can't Hear: Nurturing Disciples in Home and Congregation* (Augsburg Fortress, 2003).

Dr. Dick Hardel is the Executive Director of The Youth & Family Institute, Bloomington, MN. Dick is an author and sought-after speaker in and beyond the United States. Among his many books, he is the co-author of *Passing on the Faith: A Radical New Model for Youth and Family Ministry*, author of *Blest Be the Pie that Bind*, and *The Cross in the Sawdust Circle*. He has served as a parish pastor for over 20 years in congregations in South Dakota and Florida and as the Assistant to the Bishop for the Nebraska Synod, ELCA. His sense of humor and training by older circus clowns enables him to see the Church from interesting angles.

## **Summary of the Content of the Event**

David and Dick raised the question of how the Christian faith can best be shared with and claimed by the various generations. In the American context it is often assumed that faith develops primarily through congregational participation. The vision for congregational life presented by David and Dick suggests that faith formation develops through the power of the Holy Spirit and takes place in the home as well as the congregation, through the influence of relationships and the witness of mentors, friends, parents, grandparents and other caring adults.

As part of this vision, a different way of thinking about and defining “church” is proposed. Church has a personal dimension that takes place in the home and in daily life. Church also has a corporate dimension that takes place in the congregation. Currently, much emphasis has been placed upon corporate congregational life with a strong emphasis on age-segregated program ministries. Dick and David questioned the adequacy of this approach to faith formation and to a full understanding of the life of the Church.

A convergence of opinion between the biblical witness, teachings of the Reformers of the Church, the teaching of educators in the catholic and apostolic Church and current research points to the power and primacy of the home as a faith formation center. Christian formation is a developmental process that cannot be limited to the activities and programs of a congregation. A significant influence in faith formation is the witness of family members and other caregivers of children and youth. In other words, spiritual formation takes place within the relationships and rhythms of family and daily life. (*Family* is used here as a comprehensive term that includes all people.)

This represents a different, but not new, paradigm for the church. In this altered understanding of the life and work of the church, the role of the congregation changes dramatically. Beyond the corporate gathering of God's people for worship and mutual ministry, the purpose of the congregation is to help facilitate faith formation activity in the home. The congregation encourages, nurtures, teaches and supports the ministry of parents and other caregivers as they witness to and evangelize the children. In the event that parents are unable or unwilling to take this role, the congregation identifies, trains and provides other adults of the congregation to build relationships with children and youth and to witness to the faith.

There are Four Key faith practices around which the congregation can organize itself and also teach parents to use in the home. The Four Keys are **1) caring conversation, 2) devotions, 3) family or cross-generational service, and 4) family rituals and traditions.** Homes that build their lives around these Four Key faith practices are intentional, faith-forming homes.

The paradigm presented by Dick and David also suggests that how congregations shape their leadership is crucial to the success of equipping homes and the congregation. Dick presented the concentric circles of the model for youth and family ministry that puts children in the youth in the center of all the ministries, surrounds them with family as primary church and equips the families to live out their faith in the community. David presented the five themes that provide the foundation for a ministry from this vision. The key to spiritual leadership is not control but permission giving. This emphasis in congregational leadership is articulated in the summary of William Easum's book, *Sacred Cows Make Gourmet Burgers*. The "spirit blows where it wills" (John 3:8), and it is crucial that the leadership of St. Paul Lutheran Church not try wholly to control this process, but follow the Spirit's leading.

Permission-giving leadership encourages leadership that is willing to take risks, allows experimentation, develops pilot initiatives, creates an atmosphere of spontaneity, and intentionally pushes the congregational conversation to the following questions:

- 1) How can we facilitate faith formation activity in the homes of our members?
- 2) How can we build relationships with young people rather than just offer another program?

- 3) How can we connect multiple generations in faith formation conversation?
- 4) How can we form an identity within all adult members and friends of the congregation that recognizes their critical role as youth ministers to the next generations?
- 5) How can we create a "youth friendly" congregational ministry? Most importantly, the leadership needs to continue to ask itself, "How can we grow spiritually?"

Finally, the choice to make this shift in paradigms is not just another important choice in the life of the congregation. It is a call to discipleship. The situation calls out for new and innovative ministry responses.

Consider the following: (Some of this is added information not mentioned during the Hand-in-Hand Training)

- The Lutheran Church has done fewer baptisms from 1990-2000 (during a baby-boom period that exceeded the original baby boom that followed World War II).
- The Lutheran Church--Missouri Synod (with an excellent Christian school system) reports that they lose 50% of all baptized children before they reach the age of confirmation.
- Nearly 90% of teenagers who regularly attend worship services do not know what their parents believe about God and/or the Church.
- Husbands and wives spend on average 18.5 minutes per week letting each other in on what is going on deeply inside their lives and only 8.5 minutes letting their children know what is going on deeply inside their lives.
- Less than 37% of Boomers have connected to a church; less than 32% of Gen Xers have connected to a church. Less than 30% of the Millennial Kids (born after 1980) will do so.
- We are more than three decades removed from having parents who are rooted in the faith. The Boosters (over age 65) are the most churched generation. They are the greatest assets a congregation has in passing on faith.
- From pre-birth to age 18 parents are the most influential people in the lives of their children and youth.
- 85% of all people who are Christians as adults become Christian by the time they reach the age of 18.
- To be successful and healthy the Search Institute of Minneapolis, MN reports that every child and youth needs a significant relationship with at least three adults other than a parent (four is better than three, five is better than four, etc.).
- In families who talk about faith in the home, children and youth are more likely to be active participants in the life of a congregation when they are adults. The probability more than doubles from 22% to 53%.

- It is more important for a child or youth to be in worship with a parent, grandparent, uncle, aunt, or mentor when worship is inclusive of children and youth and families than it is to be in Sunday school without them.
- Faith is caught more than taught. It is caught through relationships.

### **Information and research on current youth culture:**

Teen Stress: Do teens today face more problems than their parents did as teens? Teens responded: 70% say more, 5% say less, 24% say the same. (*Newsweek* Poll, May 8, 2000)

Importance of religion in teens' lives: 43% say it is very important, 35% say it is somewhat important, 14% say not too important, and 8% say not at all. (*Newsweek*)

Do you think religion in America is increasing or decreasing: Pew Research Center poll showed a sharp increase in those who felt religion was increasing right after September 11 to 78%, but by April 2002, that number had dropped back to pre-September 11 levels of 37%. (Pew Research)

- Importance of religion to success of America: Percent believing by age group was 46% for 18-29 year olds, 56% for 30-49 year-olds, and 65% for 50-64 year olds. (Pew Research)
- Importance of belief in God to being a moral person: Percent believing by age group was 40% for 18-29 year olds, 44% for 30-49 year olds, and 52% for 50-64 year olds (Pew Research)
- Importance of religious faith to raising moral children: Percent believing by age group was 47% for 18-29 year olds, 59% for 30-49 year olds, and 66% for 50-64 year olds. (Pew Research)
- Importance of church attendance to faith: 78% of teens say that religion is important to them only about half say that they attend religious activities regularly (*Newsweek*)

The idea is to create a critical mass of people who get it! This is about congregational renewal with concrete steps. For this Hand in Hand Training, we wanted leadership people of St. Paul to leave with a sense of team and a positive spirit that God is stirring up St. Paul to a growing ministry that makes a difference in the lives of other people.

### **Brief Background to the Community of Missoula County**

Missoula County, Montana covers approximately 2,600 square miles in the western part of the state. Five large valleys and two major rivers wind through this

mountainous region. Missoula County has a population of over 100,000 people and the county seat is Missoula.

The Missoula County Courthouse, 200 West Broadway, Missoula, MT, 59802, was completed in 1910. Its south foyer is graced by a series of eight murals painted by famed western artist Edgar S. Paxson between 1912 and 1914. An addition to the Courthouse was completed in 1966.

Missoula County is governed by three Commissioners, each elected to staggered six-year terms. The current Commissioners are Jean Curtiss, Bill Carey, Chair, and Barbara Evans.

## Related data

### Minorities- Population Percentages - Missoula County

	1990	2000
White	96.1	95.8
Black	0.2	.5
American Indian	2.3	2.3
Asian & Pacific Islands	1.1	1.6
Other	0.3	0.8

*Source: U.S. Census*

### Mobility in Missoula County

A significant number of Missoulians are moving in and out of the community. When we measure how we are doing in subsequent years, we won't be measuring the same people. This in-and-out migration affects the quality and effectiveness of schools, programs, social services, neighborhoods, and the community as a whole. The 1990 census found that 55% of Missoulians had lived somewhere other than their current residence in the previous four years: 27% had moved from within Missoula County, 13% from other towns in Montana, and 14% from a different state. 32% of Missoulians have lived at their current address for less than two years. (1990 U.S. Census, processed by the Census and Economic Information Center, Montana Department of Commerce)

July, 2000 US Census Bureau estimates: Between March 1998-March 1999 16% of

population moved. 59% relocated in the same county, 20% moved to another county in the same state.

## **College Town**

Part of Missoula's turnover is associated with the university. With more than 12,000 students, the U obviously impacts this community profoundly, in many different ways. Many UM students are not long-term residents here, and their contributions and participation are different than those of longer-term residents. Data associated with many Missoula Measures is profoundly affected by this significant population.

## **School Based Programs to Assist Minority Students**

Since 1978, MCPS has pursued federal funding (Title 9 grants of various sizes and duration) to provide additional support for minority students in Missoula County. With the fall of Vietnam in 1975, Hmong refugees began to arrive in Missoula (currently, there are 79 students enrolled in Missoula County schools). In 1990, a persecuted evangelical Christian group began to arrive from the Soviet Union; (currently, 138 Belarussian students). In recent years, some Title 7 funds and Title 9 funds have been obtained to bolster the district's assistance to American Indian students (currently, 350 students from 35 tribes). Services include bilingual tutors, after school language classes, summer school. Starla Klevenberg is the teacher/coordinator, visiting schools providing tutoring and cultural enrichment activities, as well as conferring with parents about services, etc. Indian students generally fall into two categories: 1) those associated with students at UM, and 2) those making Missoula a permanent home and there is a wide range of educational, income and modern vs. traditional backgrounds. (Betsy Williams 542-4017)

## **Family reading to young children**

Reading to young children promotes language acquisition and correlates with literacy development and, later on, with achievement in reading comprehension and overall success in school. The percentage of young children read aloud to daily by a family member is one indicator of how well young children are prepared for school. Mother's education is consistently related to whether children are read to by a family member.

## **Family Structure and Children's Living Arrangements**

The number of parents living with a child is generally linked to the amount and quality of human and economic resources available to that child. Children who live in a household with one parent are substantially more likely to have family incomes below the poverty line than are children who live in a household with two parents.

Most children spend the majority of their childhood living with two parents; however, significant proportions of children have more diverse living arrangements. Information about the presence of parents and other adults in the family, such as the parent's unmarried partner, grandparents, and other relatives, is important for understanding children's social, economic, and developmental well-being.

## **Missoula (City)**

Known as the "Garden City" for its dense trees and lush green landscape, Missoula is nestled in the heart of the northern Rockies in western Montana. A community of approximately 85,000 residents, Missoula lies in a mountain forest setting where five valleys converge.

Missoula started as a settlement called Hell Gate when C. P. Higgins and Francis Worden began a trading post to accommodate travelers. The settlement was later renamed Missoula, taken from a Salish Indian word meaning "near the cold, chilling waters."

Missoula serves as a center for education, medicine, retail and the arts. Located at the base of Mount Sentinel and on the banks of the Clark Fork River is The University of Montana. The 200-acre campus is one of the most beautiful in the nation and is home to 12,000 students.

Missoula offers a variety of recreation opportunities. Three major rivers run through the area: the famous Blackfoot River to the northeast, the beautiful Bitterroot River to the south and the Clark Fork of the Columbia River, which flows through the city. Fly fishermen, rafters, kayakers and canoers thrive on the waters of western Montana.

Missoula attractions include A Carousel for Missoula/Dragon Hollow, Art Museum of Missoula, Historical Museum at Fort Missoula, Museum of Art & Culture, St. Francis Xavier Church, The Rocky Mountain Elk Foundation Wildlife Visitor Center and The Smokejumper Visitor Center. Historic Downtown Missoula features classic early-century buildings and offers unique shops, galleries, fine dining, cultural activities and an exciting nightlife.

Several major events Missoula celebrates include the International Wildlife Film Festival, Out to Lunch, Downtown Tonight, International Choral Festival, Farmer's Market, Saturday Arts and Crafts Market, First Night Missoula, Irish Cultural Celebration, Germanfest, and numerous other community events. Performing arts include Missoula Children's Theater, Missoula Symphony and The University of Montana performing arts.

## **Churches in the Area**

**Arlee Alliance Church**  
Missoula, MT 59801  
Category: Community Alliance

**Atonement Lutheran Church**  
2205 34th St, Missoula, MT 59801  
Category: Lutheran

**Bahai Center Bahai Under The Provisions of The Covenant**  
2605 S 7th St, Missoula, MT 59804  
Category: Churches

**Bethel Baptist Church**  
1601 S 6th St, Missoula, MT 59801  
Category: Baptist

**Calvary Chapel**  
715 Kensington Ave, Missoula, MT 59801  
Category: Churches

**Calvary Community Church**  
2023 S Higgins Ave, Missoula, MT 59801  
Category: Community

**Christ The King Church University of Montana Newman Center**  
1400 Gerald Ave, Missoula, MT 59801  
Category: Roman Catholic

**Christian & Missionary Alliance Church**  
100 Foss Ct, Missoula, MT 59803  
Category: Missionary Alliance

**Christian Assembly Foursquare Church**  
1001 Cleveland St, Missoula, MT 59801  
Category: Foursquare Gospel

**Christian Life Center**  
3801 S Russell St, Missoula, MT 59801  
Category: Assembly Of God

**Christian Science Reading Room**  
509 SW Higgins Ave, Missoula, MT 59803

Category: Christian Science

**Christ's Church On The Clark Fork**

601 Longstaff St, Missoula, MT 59801

Category: Nondenominational

**Church of Jesus Christ Lds**

Franklin, Missoula, MT 59801

Category: Mormon Lds

**Church of The Nazarene**

2339 26th Ave, Missoula, MT 59804

Category: Churches

**Clark Fork City Church**

140 S 4th St, Missoula, MT 59801

Category: Charismatic

**Crosspoint Community Church**

7500 Mullan Way, Missoula, MT 59808

Category: Southern Baptist

**Eckankar Montana**

Missoula, MT 59801

Category: Religious Sect

**Emmanuel Baptist Church**

4907 Blue Mountain Rd, Missoula, MT 59804

Category: Churches Baptist

**Faith Baptist Church**

2853 Briggs St, Missoula, MT 59803

Category: Baptist

**Faith Evangelical Free Church of Missoula**

2000 S 10th St, Missoula, MT 59801

Category: Evangelical Free Church

**Fellow Laborers International Network**

2415 Arcadia Dr, Missoula, MT 59803

Category: Apostolic

**First Baptist Church**

308 W Pine St, Missoula, MT 59802

Category: Baptist

**First Christian Church**

2701 S Russell St, Missoula, MT 59801

Category: Disciples of Christ

**First Church Christ Scientist**

509 SW Higgins Ave, Missoula, MT 59803

Category: Christian Science

**First Church of God**

405 S 1st St, Missoula, MT 59801

Category: Church Of God

**First Lutheran Church**

2808 South Ave, Missoula, MT 59804

Category: Lutheran

**First Presbyterian Church**

201 S 5th St, Missoula, MT 59801

Category: Presbyterian

**First United Methodist Church**

300 E Main St, Missoula, MT 59802

Category: Methodist

**Garden City Church**

1100 S Higgins Ave, Missoula, MT 59801

Category: Community

**Garden City Presbyterian**

2345 S 7th St, Missoula, MT 59801

Category: Presbyterian Orthodox

**Grace United Methodist Church**

1750 S 10th St, Missoula, MT 59801

Category: United Methodist

**Hellgate Canyon Baptist Fellowship**

4915 Lower Miller Creek Rd, Missoula, MT 59803

Category: Baptist

**High Point Adventures**

2830 W Central Ave, Missoula, MT 59804

Category: Interdenominational

**High Point Adventures**

1025 Burlington Ave, Missoula, MT 59801

Category: Interdenominational

**Holy Family Catholic Church**

4616 Gharrett Ave, Missoula, MT 59803

Category: Roman Catholic

**Holy Spirit Parish**

130 S 6th St, Missoula, MT 59801

Category: Episcopal

**Hope Baptist Church**

7498 Zaugg Dr, Missoula, MT 59802

Category: Southern Baptist

**Immanuel Lutheran Church**

830 South Ave, Missoula, MT 59801

Category: Lutheran

**Kingdom Hall of Jehovah's Witness**

1115 S Reserve St, Missoula, MT 59801

Category: Religious Sect

**Lifeway Baptist Church**

3909 Brooks St, Missoula, MT 59804

Category: Baptist

**Lighthouse Baptist Church**

5425 Gharrett Ave, Missoula, MT 59803

Category: Baptist

**Lincoln School Baptist Church**

1209 Lolo St, Missoula, MT 59802

Category: Southern Baptist

**Living Word Church**

1714 S Reserve St, Missoula, MT 59801

Category: Nondenominational

**Lolo Baptist Church**

Corner Ann's Lane, Missoula, MT 59801

Category: Southern Baptist

**Messiah Lutheran Church**

3718 Rattlesnake Dr, Missoula, MT 59802

Category: Lutheran

**Missoula Bible Church**

4455 W Broadway St, Missoula, MT 59808

Category: Nondenominational

**Missoula Friends Meeting Quakers**

1861 S 12th St, Missoula, MT 59801

Category: Quaker

**Missoula Gospel Assembly**

201 S 3rd St, Missoula, MT 59801

Category: Nondenominational

**Missoula Landmark Missionary Baptist**

3803 Brooks St, Missoula, MT 59804

Category: Independent Baptist

**Missoula Valley Church**

1528 S Higgins Ave, Missoula, MT 59801

Category: Church Of Christ

**Missoula Valley Church**

336 Livingston Ave, Missoula, MT 59801

Category: Churches

**Mount Zion Evangelical Lutheran Church**

402 Strand Ave, Missoula, MT 59801

Category: Lutheran

**Mountain View Chapel**

2232 S 9th St, Missoula, MT 59801

Category: Nondenominational

**New Hope Christian Fellowship**

336 Livingston Ave, Missoula, MT 59801

Category: Churches

**New Life Worship Center**

1714 S Reserve St, Missoula, MT 59801

Category: Assembly of God

**Open Door Baptist Church**

135 Knowles St, Missoula, MT 59801

Category: Baptist

**Orthodox Church of The Annunciation**

301 S 6th St, Missoula, MT 59801

Category: Greek Orthodox

**Our Lady of The Bitterroot Chapel of The Society of St Pius The X**

4th St, Missoula, MT 59801

Category: Catholic Traditional

**Path of Life**

1620 Rodgers St, Missoula, MT 59802

Category: Church Of God

**Pope John XXIII Catholic Community**

1475 Eaton St, Missoula, MT 59801

Category: Roman Catholic

**Presbyterian Bitterroot**

2345 S 7th St, Missoula, MT 59801

Category: Presbyterian Orthodox

**Prince of Peace Lutheran Church**

2512 Sunset Ln, Missoula, MT 59804

Category: Lutheran

**Rock of Glory Fellowship**

16802 Mullan Rd, Missoula, MT 59801

Category: Churches

**Rocky Mountain Baptist Fellowship**

345 S 5th St, Missoula, MT 59801

Category: Baptist

**Rocky Mtn Buddhist Center**

540 S 2nd St Apt 1, Missoula, MT 59801  
Category: Buddhist

**Second Intl Bahai Council**  
620 S 3rd St, Missoula, MT 59801  
Category: Bahai Faith

**Seventh Day Adventist Church**  
800 South Ave, Missoula, MT 59801  
Category: Seventh Day Adventist

**South Hills Evangelical Church**  
1919 North Ave, Missoula, MT 59801  
Category: Nondenominational

**Spirit of Peace Alternative Catholic Community**  
506 Toole Ave, Missoula, MT 59802  
Category: Catholic

**St Anthony Parish**  
217 Tremont St, Missoula, MT 59801  
Category: Roman Catholic

**St Francis Xavier Church**  
420 W Pine St, Missoula, MT 59802  
Category: Roman Catholic

**St Mary's Mission Church**  
N Ave, Missoula, MT 59801  
Category: Roman Catholic

**St Paul Lutheran Church**  
202 Brooks St, Missoula, MT 59801  
Category: Lutheran

**The Church**  
1960 S 10th St, Missoula, MT 59801  
Category: Assembly of God

**The Church of Jesus Christ of Latter-Day Saints**  
3201 Bancroft St, Missoula, MT 59801  
Category: Mormon Lds

**The Church of Jesus Christ of Latter-Day Saints**  
515 McLeod Ave, Missoula, MT 59801  
Category: Mormon Lds

**The Church of Jesus Christ of Latter-Day Saints**  
3050 South Ave, Missoula, MT 59804  
Category: Mormon Lds

**The Church of Jesus Christ of Latter-Day Saints**  
6200 Industrial Rd, Missoula, MT 59808  
Category: Mormon Lds

**The House At Bethany**  
2415 Arcadia Dr, Missoula, MT 59803  
Category: Pentecostal Church of God

**The Salvation Army**  
4713 Graham St, Missoula, MT 59808  
Category: Salvation Army

**Trinity Baptist Church**  
3020 South Ave, Missoula, MT 59804  
Category: Baptist

**Unitarian Universalist Fellowship of Missoula**  
102 McLeod Ave, Missoula, MT 59801  
Category: Unitarian Universalist

**United Pentecostal Church**  
2405 McDonald Ave, Missoula, MT 59801  
Category: Pentecostal

**Unity Church of Missoula**  
546 South Ave, Missoula, MT 59801  
Category: Unity

**University Baptist Church**  
Missoula, MT 59801  
Category: Southern Baptist

**University Congregational Church**  
405 University Ave, Missoula, MT 59801  
Category: UCC

**Vineyard Christian Fellowship The River**

3800 South Ave, Missoula, MT 59804

Category: Vineyard Christian Fellowship

**Wesley Foundation United Methodist Campus Ministry**

1327 Arthur Ave, Missoula, MT 59801

Category: United Methodist

**Wesleyan Methodist Church**

701 S 6th St, Missoula, MT 59801

Category: Wesleyan

**Woodside Mennonite Church**

Missoula, MT 59801

Category: Mennonite

**Part of the History of St. Paul Lutheran Church****The Medallion Carvings**

Just above on the Sound Transept hang six medallions depicting, in Christian symbolism, the six parts of Luther's Small Catechism carved by St. Paul Lutheran Church member Art Roe in the 1950s.

One Sunday afternoon in the early 1950s, Pastor Gordon Tollefson came over to the Art's home to meet his mother, who was visiting from Minnesota. While they sat and talked, Art was doing some whittling and the Pastor asked him, when are you going to whittle something for the church? Art asked, "What do you want?" That's entirely up to you," Tollefson answered.

Art had always been interested in Church symbolism, so he began to research just how artistic carvings could be adapted into some symbolic rendition. He decided to pattern the medallions after the catechism.

Carved from ponderosa pine from the mill in Bonner, the medallions' outside borders are stained and varnished, while the center area is simply varnished. Art said he had real concerns about warping after he began carving the first one, but through persistence and patience he was able to solve the problem.

These six medallions, which took about a year to carve, have been a part of St. Paul for nearly half a century. They were dedicated on October 26, 1952, as part of the dedication ceremony for the new church addition.

They are symbols, aids to worship. They tell a wonderful story for us all. To help you better understand their meaning here is what each one, starting on the left, represents:

**The Ten Commandments:** (two tablets brought down by Moses).

**Apostle's Creed:** (Father, Son and Holy Ghost represented by the Creative Hand, Cross of Redemption and Descending Dove).

**Holy Baptism:** (The Baptismal Shell).

**Sacrament of the Altar:** (Host and Cup).

**The Lord's Prayer:** (The Incense Lamp of Prayer).

**Office of the Keys and Confession:** (Crossed Keys).

For nearly 40 years, the medallions hung on each side of the Altar, but in the early 1990's they were moved to the front of the Sound Transept, where they can be seen more clearly.

## **A Recap of Centennial Events:**

Centennial activities have taken place throughout 2005 and 2006.

The celebration kicked-off with a "Tailgate Party" in the church parking lot in the fall of 2005.

Throughout the year, former pastors returned to the pulpit at St. Paul and offered their Centennial Messages (see details below).

St. Paul hosted a Norwegian Dinner in July, 2006. Many friends of St. Paul enjoyed a proper Norwegian smorgasbord, great company, charming decorations, fine Norwegian costumes, Norwegian dancers, music and a fine speaker--Missoula's mayor, John Engen. Mr. Engen shared tidbits about his youthful escapades at St. Paul with the delighted crowd.

A second tailgate party was held in the parking lot in the fall of 2006.

A weekend of celebration from October 20 - 22 included a Friday evening Pie Social, Decade Parade, power point display and a history lesson from Mark Jakobson.

Saturday's events included an amazing display of members' visual arts and a festive

reception. This exhibit included pewter items, needlework, metal sculpture, watercolor and other painting, rosmaling, carvings, pottery and pencil sketches.

Sunday's worship celebration included a Centennial message by Bishop Rich Omland and former pastors, Don Gordineer, Rusty Halaas, Joe Wahlin and former intern Daniel Disch return to assist in worship. A potluck luncheon concluded the weekend's activities.

The second century of St. Paul commenced with a stirring service of music, "Soli Deo Gloria" (To God Alone the Glory) composed by Dr. J. Robert Hanson. A 40 piece orchestra, 30 voice choir and two soloists presented this musical offering at both services. Don Beller served as conductor for this event.

Thanks be to God for this community of faith, for the people whose vision and energy planted and nurtured this congregation, for all the past, present, and future saints who have offered here their worship and praise.

We continue to *Grow In Faith Together* as we embark on our second century of service to Christ and community.

#### **Centennial Messages:**

Former pastors and children of the congregation who have been ordained have been invited to come back to St. Paul to offer a centennial message to the congregation.

Pastors Paul Meierding and David Ophus presented their messages in February and March.

Pastor Arne Bergland gave his message on July 23. Pr. Beth Jarrett returned to St. Paul and presented her Centennial Message on July 30, the eleventh anniversary of her ordination. Pastor Joe Wahlin, who has been designated *Pastor Emeritus* of St. Paul, "unpacked some boxes" and gave his Centennial Message on October 8, 2006. Pastor Don Gordineer has indicated that he, too, will be giving us his special message at a later date.

#### **Our Centennial Theme: G. I. F. T.**

*Growing in Faith Together Through the Centuries . . .*

#### **The theme scripture comes from Colossians 1:3-6 and 9-12**

3 In our prayers for you we always thank God, the Father of our Lord Jesus Christ, 4 for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, 5 because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel 6 that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. 9 For this reason,

since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, 10 so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. 11 May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully 12 giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. (NRSV)

## **Hand in Hand Congregational Training**

### **DAY ONE: HAND IN HAND CONGREGATIONAL TRAINING**

Friday, Feb. 23 began by David doing devotion on Colossian 3. The emphasis of this text is that the people of God are to be tending the baptismal journey of faith. They are covered with the grace of God in Christ Jesus and are to be equipped to tell the stories of God's faithfulness. David shared with the staff of St. Paul and key lay leaders that this weekend is all about passing on the faith from generation to generation. The Hand in Hand Congregational Training manual was distributed to the Friday participants. Goals for the four days were identified. They include the following:

1. The congregation will grow in faith maturity.
2. The congregation will clarify its vision for ministry.
3. The life and ministry of lay professionals and clergy is revitalized.
4. Families will grow in their ability to discuss and nurture faith.
5. Youth ministries are redefined and revitalized.
6. Parenting and family skills expand.
7. New leadership is identified and equipped.

### **Getting To Know Each Other**

Dick asked each participant to share their name, what position they have at St. Paul, how they got their middle name (who or what where they named after), and to describe themselves without talking about their work or their family. The following people were present:

1. Pastor Chris Flohr
2. Bonnie Olsgaard, Organist and Faith Formation
3. Mary Jones, Office Manager

4. Ardie Fraley, Parish Nurse
5. Elaine Ryan, Director of Christian Education
6. Deborah Nelson Goetz, Preschool Director
7. Gail Pedersen, Custodial Services
8. Mardell Pedersen, Custodial Services
9. Donald Spritzer, President of Church Council
10. Jacque Harris, Preschool Teacher

### **Definition of Important Words**

Dick then went over the definition of key words listed on page 5 in the participant's manual.

### **Flipping the Tarp**

David led the staff in the Flip the Tarp exercise. The Flip the Tarp exercise provides a way of experiencing how change in paradigms takes place. A paradigm is a way of seeing and interpreting some aspect of life around us. The Hand in Hand Congregational Training weekend provides St. Paul with a way of seeing *the church* in ways that is distinct from recent understandings and perceptions. To "flip the tarp" is to find another paradigm, another way of seeing and perceiving, in this case, the church. Therefore, the Flip the Tarp exercise allows people to experience the dynamics involved in changing paradigms in our understanding of church.

Six of Friday's participants stepped onto a tarp. They were then asked to turn over the tarp without getting off the tarp. At the end of the experience, the task was processed with the following observations regarding what happened to the groups on the tarp:

David asked those who were on the tarp how it felt to do the task. Then he asked the observers what they noticed about the exercise. They answered with the following comments:

1. We had to get very close
2. Worked together
3. It took effective communication
4. We had to watch carefully what we were doing

5. We were observant
6. It was a challenge
7. Everyone needed to cooperate
8. Stop at moments to see if the strategy was working
9. There was a common purpose and direction
10. We learned while we were doing
11. One step at a time
12. Patience was necessary
13. We worked as a team
14. We held each other up
15. A sense of humor was important
16. They adapted and adjusted along the way
17. Leadership changed
18. Learned through trial and error
19. Changed positions
20. We went outside our comfort zones to accomplish the task
21. Had a high trust level
22. Did not know all the rules
23. Pointed out a need for a change in process
24. Affirmed the vision for each other

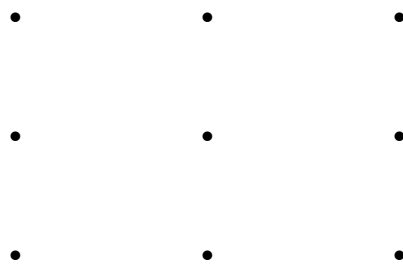
David and Dick then led the total group in discussion as to how is the flipping of the tarp like the paradigm shift that St. Paul must make to be more effective in strengthening families to partner with the congregation in nurturing faith, living well in Christ, and passing on the faith.

A list of changes in paradigm thinking is described in *Paradigm Shifts in Youth and Family Ministry* (pp. 31-32 in the participant's manual). Large group conversation ensued and included the following changes in paradigms:

1. From "Family supports the congregation" to "Congregation supports the family and family supports congregation."
2. New research out of Princeton, still unpublished (2002): Adolescence is taking longer to grow through. It begins at 10. 3 years for girls with the time of their first periods, for example. It is being suggested that it takes 25 years to go through adolescence. Therefore, youth ministry is now pre-birth to age 35. This changes the scope of our ministry to and with youth. So the paradigm shifts from youth ministry program to youth ministry as process and relationships.
3. From industrial age to information age and high technology
4. Ministry is expert driven to participant/volunteer driven

The dynamics of change are built into the “flipping the tarp” experience. The list of 24 experiences above is to be expected in the process of change that takes place in the life of the congregation. One conclusion offered by David was that when decisions are made, something dies. The word “decide” has the root “cide” within it, which means to kill. It is found in words like pesticide, homicide, and suicide. Decisions lead not only to certain direction but the loss of other directions. This means that decisions will often leave some people with a feeling of loss because the decision cut off something that some people might have supported. Decisions made in the life of the congregation require that care and attention be given to those whose preferences, passions, or interests were not selected. They may be experiencing a sense of loss. Dick talked about programs St. Paul may need to let go of. He said celebrate what they accomplished, but St. Paul does not need to keep them going. “You cannot take on more without letting go of many things you are already doing that are not accomplishing your desired outcomes. Evaluate by asking, ‘You see this vision happening at St. Paul Lutheran Church so that what?’” The staff must help the leadership of the congregation evaluate all ministries according to this new paradigm and hold them accountable to the desired outcomes.

David also pointed out that moving into a new paradigm to be more effective in passing on faith means to be open to thinking outside of the box of the congregation. He used example of connecting nine dots with one continuous line and without lifting the pen or maker.



It is helpful to note that paradigm changes have occurred in the current context of church experience. What follows is a brief outline of the work of Episcopal priest and educator The Reverend Dr. John Westerhoff; from his book *Will Our Children Have Faith?* Included in this is an exploration of the two central components of Westerhoff’s work. The first identifies a “broken ecology of Christian Formation.” Prior to the 1960s, Westerhoff argued that an ecology of Christian formation for children, youth and adults existed that included:

- The Church

- The Town/Community
- The School (Public Schools were essentially Protestant parochial schools)
- The Sunday School
- Periodicals (e.g. *Reader's Digest very Christian*)

Today, as a result of the influences of post-modernism and pluralism, it is clear that this ecology no longer exists and cannot be assumed. The influence of post-modernism and pluralism is not viewed as either inherently good or inherently bad, it simply is. They influence society and so, the Church which exists within society, places more responsibility on the Church--that is, both the people of God and the institution--to be much more intentional in taking responsibility for the formation of Christian life and identity.

The second aspect of Westerhoff's work is a critique of the "school/instruction model" which dominates American pedagogy. This represents the over-reliance of American society on the classroom as the primary location for conveying knowledge and values. As with the wider culture, the church was seduced by the school/instruction model and as a result came to rely on the Sunday school as the primary agent for teaching the faith to children and youth, supplanting the home. Evidence suggests that average Sunday school attendance is under 50% for most students; that the average Sunday school class lesson lasts 25 minutes on a Sunday morning, and that the average child is seen for approximately 16 sessions in a year. It is clear that Christians cannot be adequately formed in this "broken ecology." Recognizing that other factors bombard children and youth with messages and "education" that are often in contradiction to the primary values of the church makes the problem acute. It is noted that the average child watches 40 hours of television per week.

Both the acknowledgment of the broken ecology of Christian formation and the inadequacy of the school/instruction model to form children, youth or adults in the Christian faith clearly support the major premise of The Child In Our Hands initiative: **If children, youth and adults are to be formed as Christians, there must be a strong partnership between the congregation and the home. In addition, it must be understood that the home is the primary place where faith is formed and that the community church supports the home church in nurturing faith and faith formation.**

### **Passing On Faith Vision and Biblical & Theological Roots**

Dick then led the staff through the vision of the concentric circles on page 6 of the participant's manual. The emphasis in this vision for the 21<sup>st</sup> century is that it is about passing on faith; therefore, children and youth are in the center of all the ministries of Trinity. We should not silo the ministries but think and act in terms of concentric circles. Each circle in the diagram is an area of relationships where the Holy Spirit shapes faith through personal, trusted relationships. Then Dr. Hardel took the participants briefly through the Four Imperatives of the congregation on page 7. This is a focus on the

congregation's responsibility of equipping families to nurture faith, live well in Christ, and pass on the faith. Then David took the staff and lay leaders through the Four Keys for nurturing faith in the home and congregation. David also asked, "Who or what has been the major influence on your faith development?"

The responses that were put on newsprint were:

- Dad
- Aunt
- Grandma
- Wife
- Sister
- Mother-in-law
- Mother

David asked the participants, "What do you see here?" They responded with, "Family, Multi-generational, Variety, Gender Inclusive, Relationships." Then David pointed out that in the 20<sup>th</sup> century the vision of "church" was institutionalized to mean the buildings of the congregation and anything that happens within those buildings. The ministry was thus also professionalized. We lost the gift of the ministry of the home and the presence of the Holy Spirit in Christ in the daily lives of the believers.

## **Personal Interviews**

During the first day the Friday participants were interviewed by either David or Dick regarding the nature of the congregation and the context for ministry. Dick and David point out the helpfulness of the Kairos Strategic Planning Report and other demographics that Mary had sent to them. The following are descriptions shared:

## **Highways and Speed Bumps**

Dick and David meet briefly after all the interviews to put together a profile of the congregation by using Highways and Speed Bumps. This quick glimpse and assessment helps the adjunct staff to develop some early impressions of the congregation, its strengths and growing edges.

HIGHWAYS identify the direction and energy of the congregation's ministry. *Highways* identify strengths that will help the congregation's move into new paradigms and practices of ministry. *Speed Bumps* are areas in the life of the congregation that need to be considered closely. Speed Bumps are not necessarily negative issues in the life of the congregation; they are simply factors that need attention and consideration before moving into new directions for ministry. For example, a multi-million-dollar building addition does not by itself reflect a negative factor in the life of a congregation. It would

be, however, listed as a Speed Bump because of the attention that that issue would demand. It would clearly impact other plans in the life of the congregation.

The listing of Highways and Speed Bumps are not intended as an evaluation of the congregation by Dick and David. The exercise is intended to make sure that the adjunct staff accurately understands the life of St. Paul Lutheran Church.

## **HIGWAYS**

1. Downtown location
2. Long and rich history
3. New Organ
4. Music Ministry
5. Building Habitat for Humanity House and continued ministry
6. Aging Congregation
7. Many people and organizations in the community use the facilities
8. New energy
9. Preschool
10. High School is within blocks of St. Paul
11. Custodians know the people and work extremely well
12. Parish Nurse
13. Sunday School
14. VBS
15. Confirmation ministry has begun to focus on faith formation
16. Lutheran Campus Ministry

## **SPEED BUMPS**

1. Facilities need repair and redesign.
2. St. Paul is landlocked
3. History
4. Strong cultural focus on individualism
5. Need to connect the preschool to the vision and mission of St. Paul
6. Need to think outside the box and think about reaching more people with the love of Christ.
7. Strong focus in nature replacing the gathering around Word and Sacrament
8. Rise in housing cost in the community
9. Post Norwegian culture
10. St. Paul appears to be friendly to those they know well, but has difficulty connecting to new people in the community.
11. Aging congregation
12. Lutheran Campus Ministry
13. Evangelism and Outreach tools
14. New Organ process

15. Bring wellness ministry to families with young children
16. Connect more deeply and often with University students
17. Parking
18. Sunday School

Dick and David then asked the participants, “Are there other things that we should know about the Missoula area and about the congregation that are important in understanding the profile of the congregation?” They responded as follows:

### **Area of Missoula**

1. There is a difference between the culture and types of people who live in Eastern Montana and those who live in Western Montana. New people moving to Montana mainly move to the western area.
2. Retirees are moving here
3. People live here, but work all over the USA
4. There is incredible beauty and majesty of creation here that attracts people
5. Strong sense of protecting God’s creation
6. This is a university town that brings a rich culture: drama, music, dance, theater, and variety of sporting activities.
7. Missoula is perceived by the rest of the state as the most liberal area of Montana.
8. Missoula has a strong and good school system but is declining in numbers
9. There is a decline in numbers of students in downtown area, but the outside circle is growing
10. High property values and low salaries makes growth difficult
11. This is the regional headquarters for the National Forest Services
12. Hospital and Health Care is excellent
13. There is an increase in enrollment in private schools
14. Many, many people are home schooling their children
15. Missoula is more isolated than other areas of Montana
16. Strong focus on individualism has caused a loss of the sense of family and neighborhood.
17. With the circles of the county suburbs Missoula has about 100,000 people
18. The growth of population is west and south
19. High cost of housing raises the cost of living.

### **St. Paul Lutheran Church**

1. Used to be a neighborhood congregation, but no longer
2. Now much more mixed ethnically (Norwegian heritage)
3. The decline of loyalties to denominations brings new challenges to help people understand Lutheran theology, rituals, and traditions
4. People of the congregation are very friendly but difficult to know

5. St. Paul does not intentionally try to know people more deeply
6. It takes much longer to develop relationships here.
7. St. Paul gains about 10-12 new members per year
8. We are seen on TV by the community as a congregation doing things
9. Centennial year provided learning for ministry
10. St. Paul has the historical reputation of quality music in the community

## **DAY TWO: FOUR KEY CONGREGATIONAL TRAINING**

Approximately 35 people participated in the Saturday event.

Dick led a devotion on Romans 6:3 and what it means to be baptized “into Christ Jesus. He used the illustration of a council member watching children get “into playing” to learn what it means for a congregation to get “into Christ.” That is what the Hand in Hand Congregational Training is all about. It is about the people of God who have been immersed into the Christ event, splashed with promise, and called to walk wet and leave footprints so others can see Jesus. It is about the Holy Spirit renewing and reviving ministry at St. Paul so that the members are faithful and accountable to the Gospel of Jesus Christ and make a difference in the lives of others as they pass on the faith from generation to generation.

### **Flipping the Tarp**

David asked about 7 participants to volunteer to step onto a tarp, and then were asked to turn over the tarp without getting off of it. At the end of the experience, the task was processed with the following observations regarding what happened to the group on the tarp:

Participants were asked how it felt to do the task and what observations they had about how they had accomplished the task. They answered with the following comments:

1. Closeness
2. We had to hold onto one another, touch one another
3. Cooperation
4. Encouragement
5. A common purpose and direction
6. They had fun while accomplishing the task
7. Trust was essential
8. They all participated
9. It took good leadership to keep communicating the direction.
10. Some cheated, so it took forgiveness

11. Laughter was a gift
12. They learned while they were doing (trial and error)
13. They quickly volunteered
14. A plan was needed to begin
15. We were open to change from the original plan.
16. Leadership was important
17. This was a group of innovative thinkers
18. They made adjustments

The dynamics of change are built into the “flipping the tarp” experience. The list of experiences listed above is to be expected in the process of change that takes place in the life of the congregation. How do we move from the paradigm that everything is done in the buildings of the congregation to a much larger sense of being the church here in this time and this place? Most everyone can agree that parents have a critical role in faith formation, but few have a clear understanding of how to do it. Look at our congregational budgets. How much money is actually devoted to help families nurture faith in the home? We are now at the point of acting on some of these basic understandings on the role of family and parents. The language we use is important. We need to honor the home as church, too. Therefore, we need to be careful about using the word “church” to be synonymous with “congregation” or “worship service in a congregation.”

David pointed out that the Saturday participants who flipped the tarp were much faster than the staff on Friday.

David and Dick advised the participants to review the chart on paradigm shifts in the back of the participant’s book on pages 30-31 and shared some of the key paradigm changes in the church, including the following:

- Family supports the congregation... to congregation supports the family
- Youth ministry is a program... to Youth ministry is a process and relationships
- Youth ministry is teen ministry... to Youth ministry is family ministry
- Theology for theology’s sake... to Theology that works
- Leadership is authoritarian... to Shared leadership emphasizing empowerment and piloting

**Where do you want your children to be in relationship to God?** A most important step in flipping the tarp is to make certain that people clearly understand the desired outcomes of the vision.

Dr. Hardel shared the 10 characteristics that mark the life of a youth committed to Jesus Christ and living a life of witness and service as described from the research in the book, *Passing On The Faith*:

1. Trusting a personal Christ
2. Understanding and living in grace
3. Communing with God regularly
4. Demonstrating moral responsibility from faith
5. Accepting responsibility in a congregation
6. Demonstrating unprejudiced and loving lives
7. Accepting authority and being personally responsible
8. Having hopeful and positive attitude
9. Participating in the rituals of a Christian community
10. Engaging in mission and service

### **Youth and Family Ministry Model**

Dick then showed the concentric circles of the youth and family ministry model that is centered on children and youth, those people who are often overlooked in the life of the congregation beyond Sunday school, confirmation, and youth league. The model offers an alternative to the single-eared Mickey Mouse model of youth ministry, a model that places children and youth outside the face (main life of the congregation) of Mickey Mouse. Then the home surrounds the children and youth as the primary place for faith, values, and character formation. The congregation composed of friends, uncles, aunts, mentors, leaders, servants, and many other individuals and households work with families and children to pass on the Christian faith. Community and culture are the outer circles. The role of the congregation is to help the home be a place for church where the Christian faith is passed on among the generations. Community and Culture surround the children, youth, home, and congregation as social entities with which the home and congregation engage, serve, disciple, and evangelize. These are circles of relationship through which the Holy Spirit builds and shapes faith.

Dick reminded the participants that the word RADICAL used in the subtitle of the book *Passing On The Faith: A RADICAL New Model for Youth and Family Ministry*, does not mean far out. Rather it means to go back to the basic principles.

Dick then shared the Four Imperatives: **Strengthen Family Relations, Creating a Christian Youth Subculture, Congregational Sense of Family, and Faith-Focused Christian Education**. Each of the Four Imperatives contains eight desired outcomes to accomplish that area of youth and family ministry. The Four Imperatives and desired outcomes are on page 7 of the participant's manual.

Then Dick took the participants through Deuteronomy 6: 4-9 in greater detail to support the vision.

**Youth and Family Ministry and Modern Culture** (This was not covered during the

workshop, but some of it was mentioned in presentations by David and Dick)

The way of seeing and experiencing life today is changing rapidly. The tarp is flipping over on us in many ways. The following examples stress the pace of change in modern society:

- It took from the birth of Christ to 1500 CE for human knowledge to double. By 1950 human knowledge was doubling every 50 years. By 1960 it was doubling every 10 years. By 1992 it was doubling every 1.5 years. (building on work of Georges Anderla)
- There is more information in an average New York Times weekend edition than the average person living in 1750 had access to in their whole lives.
- At the end of WW2 in 1945 there were no computers as we understand them today, only two electronic digital calculators. The chairman of IBM forecast that the world might need only 4-5 computers. Today computers are embedded in our lives - in everyday products as well as on our desks.
- The digital watches we wear each have more computing power than all computers in the world in 1961.

Corresponding to such changes have been massive changes in social cohesiveness and values. In the early 1950s public school teachers from across the USA were asked to list the top 5 problems in schools. The responses were:

1. Talking out of turn.
2. Chewing gum.
3. Making noise.
4. Running in the hall.
5. Getting out of line.
6. Wearing improper clothing.
7. Not putting paper in wastepaper basket.

In the early 1980s the same question was asked of teachers with these responses given:

1. Drug abuse.
2. Alcohol abuse.
3. Pregnancy.
4. Suicide.
5. Rape.
6. Robbery.
7. Assault.

*But the last decade has also seen a growing awareness of what is needed to reverse some of these changes.*

- From pre-birth to age 18 parents are still the most influential people in children and youth. According to George Barna research, 78% of teenagers say that their

parents have had a lot of impact on their thoughts and deeds, the number one influence.

- The Search Institute's *Effective Christian Education* study (1990) found that "of the two strongest connections to faith maturity, family religiousness is slightly more important than exposure to Christian education. The particular family experiences most tied to greater faith maturity are the frequency with which an adolescent talked with mother and father about faith, the frequency of family devotions, and the frequency with which parents and children together were involved in efforts, formal or informal, to help other people" (page 38 of the summary report).
- In families who talk about faith in the home, children and youth are more likely to active participants in the life of a congregation when they are adults. The probability nearly doubles from 22% to 53%.
- To be successful and healthy, the Search Institute reports that every child and youth needs a significant relationship with at least 3 non-parent adults.

We need to "flip the tarp" (paradigm shift) in youth and family ministry that (a) better matches the reality of life around us; and, (b) helps us address that reality effectively with what we know works.

### **Biblical and Theological Foundations for the Hand in Hand Congregational Training**

David introduced more biblical and theological foundations for the *Hand in Hand Congregational Training* event by pointing out that a major religion in the United States is consumerism. People are encouraged to find their sense of self and self worth based on what they purchase in goods and services. The advertising industry is the priest and prophet of the consumerism religion. Consider the following:

- Current youth generation is the most studied generation in history because they are significant consumers through their discretionary funds and their ability to shape the spending of parents.
- Saturday morning commercials have the goal of encouraging children to nag their parents to purchase what the children are conditioned to want. This is not very "family friendly."
- It is not just teens that are being manipulated. All of us are manipulated by very sophisticated, expensive, and ubiquitous efforts.

Another major issue in the creed of twentieth-century American culture is the role of experts. We have been living in what is termed an "expert-ridden society." An individual has very little to say about a topic unless that person is considered to be an "expert." Fortunately, this trend seems to be changing. This is an important change in our society because there is no room for "experts" in youth and family ministry. All

Christians are a part of youth and family ministry. This has a close parallel in the Reformation theme of the *priesthood of all believers*.

David led the participants in a biblical look at the Five Principles and the Four Keys for Nurturing Faith in Home and congregation. He began with looking at the Gospel of John chapter 1:29. In a wonderful bible study David clearly showed how this RADICAL model does go back to basic principles that Faith is Formed by the Holy Spirit through Personal, Trusted Relationship, often, but not always in our own homes.

### **Biblical and Theological Roots**

The *Hand in Hand Congregational Training* event is based on *The Child in Our Hands Initiative* developed by The Youth & Family Institute. That initiative is grounded in biblical, historical, and modern research data that indicates fundamental issues in faith transmission. The following themes were developed with biblical, historical, anecdotal and statistical research data that can be read in *The Child in Our Hands Leadership Manual* by David W. Anderson (The Youth & Family Institute, 1998), Chapter 2, "Home and Congregations in Partnership: Biblical, Historical, and Contemporary Perspectives."

The following five themes were presented as a means to understand the basic vision of the *Hand in Hand Congregational Training* weekend. The themes were based on a biblical understanding of family that is inclusive, not exclusive, and a Christian ethic that believes that every Christian adult is a Christian parent.

1. **Faith is formed by the power of the Holy Spirit through personal, trusted relationships often relationships in one's own home.** (John 1:29,35-36, 43; John 4)
  - This is what a Passing on Faith Congregation is all about: calling each other by name and inviting each other into the reign of God through Christ. It is all about the work of the Holy Spirit that often takes place in the form of hospitality. Youth don't expect it. They are often surprised when someone calls them by name.
  - The front door of St. Paul Lutheran Church is not the front door to the congregation, but the front doors of each of the homes of the members and friends of the congregation. "Come and see," serves as the basis for Christian evangelism and discipleship. Relationships are the keys to ministry.
  
2. **The church is a living partnership between the ministry of the congregation and the ministry of the home.** (Acts 2: 41-47, Acts 5:41-42, 20:20)
  - It is not enough that the first Christians gathered in the temple. They also gathered in homes.

- We can't put all our eggs in the public, congregational basket. We were never meant to pass on the faith only through public worship and other activities of the "public" church. We minimize the impact of the church when we think that everything has to happen in such settings. There is another outlet for spiritual growth and that is in and through the life of our homes.

3. **The home is church, too, where Christ is present in faith.** (Acts 10:24, 47-48)

- This is a natural outgrowth of the partnership of home and congregation in ministry.

4. **Faith is caught more than it is taught.** (Deuteronomy 6:4-9)

- The right time and place to share the faith is all the time and anywhere.

- Words we hear (including the word of God) come alive in the context of our daily lives.

5. **If we want spiritual (Christian) children and youth, we need spiritual (Christian) adults/parents.** (Deuteronomy 11:1-4, 18-21)

- Each of us has a story, a faith experience, to tell.

### **Important Ideas Gained from the Presentations**

David and Dick shared a theology of the cross understanding of family that has a focus only on the grace of God in Christ Jesus. A theology of the cross is about a God who comes down and gets down in the mess of family, forgives, strengthens, encourages, picks up, and enables people to live in close to each other, healed. They are wholly holy. This is not about what type family or right family living or practices. It is always about the grace of God.

It is not what we have done or failed to do, but rather what God has done and continues to do through our relationships. Dick used examples from his book *Blest Be The Pie That Binds* of his own failure to model grace to his own father and to his own son. It is only the cross of Jesus Christ that forgives and gives strength to live in close with each other as extended family.

The opposite of this would be a theology of glory understanding of family that stresses a right type of family and right types of living.

## Four Key Faith Practices for Nurturing Faith in the Home

Following lunch, Dick and David led the group in an exploration of a basic Christian spirituality established in the baptismal covenant. A full disclosure of the Four Keys can be read and studied in *Frogs Without Legs Can't Hear* by Dr. David Anderson and Dr. Paul Hill. They are listed on page 8 of the participant's manual.

### #1 - Caring Conversation

- Search Institute found that homes engaged in conversation - including specific conversation regarding the Christian faith - were more effective in nurturing the Christian faith in the lives of their children.
- Colossians 4:6: *"Let your conversation be always full of grace, seasoned with salt, so that everyone may know how to answer everyone."*

Statistics:

- Family Research Council 1990 - number of minutes per week that parents spend in meaningful conversation with their children: 38.5 minutes.
- Mothers spend less than 30 minutes/day in conversation with their children (not counting criticizing or issuing commands). On weekdays, fathers and kids spend an average of only 8 minutes a day talking (University of Michigan).
- 1993 report by Search Institute - almost 20% of 6th-12th graders had not had a good conversation lasting for at least 10 minutes with at least one of their parents in more than a month. their children fell 40% between 1965 and 1993.
- The average couple spends 18 minutes per week in intimate conversation.

### **Examples for Encouraging Caring Conversation**

*FaithTalk®* cards, *FaithTalk® With Children* cards, and *FaithTalk® Coasters*

Take-home conversation starters put in the bulletin each Sunday

Covenanted No-TV-Nights

Milestones Blessing Bowls

Programming for families to be together in congregational activities

Minimizing the drain of church business (and "busyness") on family life.

Changing meeting times so parents can be home with children for prayers, reading of Scripture, and blessing their children.

Parent-child/youth sessions incorporated in Christian education

Parent Nights Out

Helping families have regular family meetings

Building new relationships with former members

## **#2 - Family Devotional Life**

- Colossians 3: 16 - *“Let the word of God dwell in you richly as you teach and admonish one another with all wisdom and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”*
- “Practicing the presence of God in daily life” can be informal or formal (e.g. nature walk; bedtime stories and prayers; use Christian media and symbols; table grace).

Challenges:

- Help families learn the language of prayer and faith in daily life.
- Provide homes with parent and child/youth friendly resources.
- Help families be “guilt free” about their devotional lives.
- Train parents and other adult care givers how to lead devotions.

## **Examples for Encouraging Family Devotional Life**

- Give families simple prayers and scriptural responses to use (many of them are found in Christian liturgy in the Lutheran Book of Worship)
- The Youth & Family Institute Resource and Gift Center.
- *Heart Ignite* contains 166 different styles of prayer. It is a fun book by The Institute.
- Provide devotional ideas flowing out of and returning to corporate worship.
- Intergenerational workshops linked to seasons of the church year.
- Teach songs in worship that can be used at home.

## **#3 - Cross-Generational Service or Family Service**

Jesus: “It is more blessed to give than to receive” (Acts 20:35). Service is reflecting and embodying the heart of God who came in the person of Christ to serve his creation.

Service is meeting Christ in our neighbors. Service is the action that flows from faith. Faith is an affair of the heart that commits the mind, and shows itself in good actions.

- Search Institute:  
“Adults higher in faith maturity are more likely to have been involved in service projects as children and teenagers. Their involvement in service as youth “was a better predictor of their faith maturity as adults than were memories of participation in Sunday school, Bible stories or worship services.”
- Circle of faith growth - action reinforces belief which gives rise to action. “We do not just believe our way into action, but act our way into believing.”
- Service needs to be more than a youth activity.
- Service is best done cross-generationally.
- Families need help to discover fun ways and means of serving together.

### **Examples for Encouraging Cross-generational Service**

- Make youth service projects into cross-generational events.
- Have events where families\* as a whole can come and serve.
- Give ideas and resources for families\* to serve during particular church seasons.
- Covenant with families\* to engage in programs of service.
- Help families do church-related service activities as families\*.
- Build service into existing programming.

\*Remember, *family* is an inclusive term that describes a wide variety of households, relationships, and individuals.

### **#4 - Family Rituals and Traditions**

- The church has historically taught the faith through use of rituals and traditions e.g. the church year and its festivals. This means they told the story of Christ.
- Strong Old Testament witness to value of rituals and traditions e.g. Passover meal, Jewish festivals, the third commandment, etc.
- All families have rituals and traditions of some sort - question is whether these are life giving.
- Helping families develop rituals and traditions that will be life giving for them, that weave the Christ story with their own family story, that will generate life giving and sustaining memories.
- Using “strategic points” in the lives of families to help them discover and rediscover rituals and traditions - Milestone ministry.
- Name, Gift, Equip, and Bless at this milestone

## **Examples for Encouraging Family Rituals and Traditions**

- Simple daily rituals e.g. blessings at bath time.
- Eating meal(s) together.
- Preparing for and keeping Sabbath.
- Marking regular family events with simple faith celebrations e.g. birthdays, baptism anniversaries, wedding anniversaries.
- Celebrating special events/seasons in the church year (e.g. Advent, Christmas, Epiphany, Lent, Holy Week, Pentecost, Reformation Day, St. Paul Lutheran Day.)
- Celebrating community events from a faith perspective e.g. New Year, Thanksgiving, July 4th.
- Marking occasional events (e.g. drivers licenses, graduations, start of school year).

## **Using the Four Keys:**

- Shaping family life.
- Shaping household life - being family for and with one another. Grandparents, single persons, those unrelated who are in meaningful relationships with one another.
- Shaping congregational life - imbuing what we do with the Four Keys.

**Goal: Building up the home as church + integrating children and youth into an intergenerational faith community in congregation and school.**

## **Passing On Faith Vision (Hand in Hand): The Implications**

Dick concluded the day by presenting The Youth & Family Institute's Milestones Ministry and the eight strategies of the Passing on Faith Vision. He shared several ways to use the FaithChest® box as a Milestone gift at any age. An example of a Milestone Ministry for the congregation is the giving of a Bible to children in second, third, or fourth grade. Family and friends can underline favorite passages and write prayers alongside those passages in the margins. This way, the children received "used Bibles," Bibles that have been written in by trusted, loved family and friends. This used Bible will more likely be read by the child because of the underlining and prayers added by loved and trusted people. Other examples are the blessing of the backpack and the blessing of a teen's first driver's license.

Dick then connected Milestones Ministry to the eight strategies of The Passing On Faith Vision: (page 24 in the participant's manual)

1. Home Visits

2. Adult Christian Education
3. Congregational Worship Celebrations
4. Age-level Ministries (Emphasized Peer Ministry)
5. Leadership
6. Intergenerational Enrichment Events
7. Christian Parenting Enrichment
8. FaithLife in the Home Resources

After a wonderful day full of ideas, insights, laughter, tears, caring hearts, and love for our God, we closed with prayer.

## DAY THREE

### Worship and Intergenerational Event

Dick preached at the two worship services using the text Romans 10: 8-10 *The word is near you, on your lips and in your heart.* Dick also did the children's sermon in each of the worship services. The children assisted Dick in leading all the participants in the worship service in another way of passing the peace by singing The Circle Song.

Between the worship services David led an intergenerational event for the congregation. The event was wonderfully attended by people of four generations and they all had fun learning together.

David began by creating a circle of generations and pointed out the unique values of the Civic Generation, the Builder Generation, the Boomer generation, the Generation X, and the Millennials. David used the microphone and interviewed one or two people from each of the generations.

Then David introduced a creation game, which was a variation of Rock, Paper, Scissors. His interaction with the various generations was playful and delightful to all. While all the playfulness was going on, David had asked a young girl to be reading aloud from the Bible, but no one noticed her. David pointed out that so often building spiritual families is hardly noticed in a community. God has called us to be counter cultural.

David then broke the large group into smaller groups of people of at least three different generations and had them engage in caring conversations using the *FaithTalk*® cards of The Youth & Family Institute.

This was an example of how St. Paul could use the time between worship services more creatively focused on faith formation and passing on the faith by connecting the generations rather than separating the generations.

Following the worship service and the intergenerational worship service many people of the congregation expressed to Dick and David that they were sorry that they could not have attended the Saturday training event, but were pleased to see what it was about on Sunday in worship and the intergenerational event.

### **Afternoon Lay Leaders Meeting**

The afternoon session combined the staff members and some of the church council leaders. The intent was to gather information from the leadership people who attended the Saturday session and learn from St. Paul people, "What are they hearing and experiencing that makes sense to them and that they want to pursue in the future?" This is the time in the Hand in Hand Congregational Training process to aim the focus of where St. Paul wants to go with the vision.

There was some communication problems in that several of the Church Council did not know that they were to attend this session.

The following people attended Sunday afternoon session: Debbie Getz, Elaine Ryan, Mardell Pedersen, Gail Pedersen, Ardie Fraley, Kim Kaufman, Don Spitzer, Bonnie Olsgaard, Pastor Chris Flohr.

Dick began the session with having the group write a new verse to the hymn tune *Amazing Grace* by giving him 14 two-syllable words about familying. The following words were given by the group:

Patient	Learning
Diapers	Playing
Questions	Loving
Humor	Dancing
Answers	Leaving
Pleasure	Hungry
Argue	Laundry

The group then sang the new verse together. Dick pointed out that this is a wonderful and simple way families or any group of folks could write and experience a devotion. The words of everyday life are surrounded by God's amazing grace.

### ***The Ship's Log***

The exercise was for participants to restate in their preferred language the information presented by David and Dick that seemed most valuable to the ministry and people of St. Paul. We focused on what the congregation names and claims. This has been about a vision, not more programs. David led the group through this exercise. The following list was composed by the leadership tables of St. Paul Lutheran Church:

What are the leaders hearing this weekend that you want to hang onto?

1. Taking children out of worship will not work, if we are truly focused on faith formation.
2. Sunday School cannot be held during worship services because it gives a mixed message to parents and other adults.
3. Tell the stories – family faith stories and the biblical stories
4. We should recognize children and youth in worship and call them by name
5. **Question:** How do we connect to parents who simply drop their children off at the worship service or Sunday school and how do we engage them in the faith formation of their child?
6. **Question:** How do we actively involve children/youth in worship?
7. We must be intentional in strengthening adults and youth to witness within the community.
8. We must offer more opportunities for intergenerational learning
9. St. Paul has been a one-eared Mickey Mouse and we should move to a vision of concentric circles of relationship through which the Holy Spirit shapes faith.
10. Develop more shorter worship and education events for children and adults.
11. Four Keys for Nurturing Faith: Caring Conversation, Family Devotions, Family Service, Rituals & Traditions
12. It is a vision and the process of the Holy Spirit, not more programs
13. Take small, gentle steps
14. We should focus on faith formation in youth, not bigger and better hayrides
15. Equip families to nurture faith and pass on faith
16. We must be working with men to be able to pass on the faith
17. Faith is caught more than it is taught
18. Connect parents and other faith-mentoring adults to youth in confirmation
19. Connect the Four Keys with Confirmation ministry
20. Consistently lift up Milestones Ministry concept
21. “Used Bible” (in Dick’s Book *Blest Be The Pie That Binds*) Intergenerational event where people underline in the Bibles and write blessings and that parents give the Bibles to their children in the worship service
22. This is a partnership of home and congregation
23. The importance and power of table grace and bedtime prayers
24. Bless the children
25. The five principles
26. This is 90% follow up, follow up, follow up
27. It not about all new ideas, but rather a focus on the vision and desired outcomes
28. Devotions first thing in the morning
29. Family service – meaningful conversations flow from family service
30. For faith formation adults and youth should work side by side in service
31. This is a move from chores to servanthood
32. Morning devotions with our spouse

33. Faith-based daily family greetings

34. If we want Christian children, then we must have Christian adults

## **Piloting the Ship**

David and Dick used an illustration of sailing a ship John 3:1-8 (“The wind blows where it chooses”) as a devotional reading regarding leadership. Sound congregational leadership does not try to control the wind (Holy Spirit), but to follow its leading. It was suggested that the leadership of St. Paul will want to let their key principles guide the actions and priorities of the congregation (information from “The Ship’s Log”). The idea is to keep the congregation’s (ship’s) sails full of the wind of the Holy Spirit and as close to the Holy Spirit as possible without luffing or losing the power of the wind.

The principles established to guide the ministry of the congregation (“The Ship’s Log”) should permeate the preaching and teaching as well as the lifestyles of the members. In other words, *don’t put everything in a committee; that will kill it!* Leadership is not about controllers of the process but people who unleash others empowered by the Holy Spirit to make a difference. Dick and David took the group through the five steps to Transformational Leadership.

- Vision (and clarity of desired outcomes)
- Stories (within the family stories a child or youth receives identity, purpose, and direction)
- Management (move out of silos)
- Attend to loss
- Restate the vision

## **CTA**

Dick offered a brief reflection on the image of the church as a ship. The place of worship in the congregation is called the *nave*, which comes from the Latin word for *ship*. Some congregations have a ship hanging from the ceiling in the sanctuary as a reminder that the people of God live “at sea,” with Jesus as the one at the helm of their ship. This imagery goes back to the scene of Jesus on a boat with his disciples on the Sea of Galilee. There is also a reference to God saving Noah’s family through the action of the water and kept the ark afloat.

David encouraged the participants in the Sunday afternoon session to work as three tables or teams to write down one areas of St. Paul Lutheran Church’s ministry to **celebrate (C)**, to **tweak/trim/tailor (T)**, and to **add (A)**. The information was placed on sheets of paper that David and Dick collected and said would be included in the executive report. The table teams were also to determine, 6 month, and one year goals:

Each table shared their Cs, Ts, and As

**C= Celebrate**

**T= Tweak/Trim**

**A= Add Celebrate**

## **Celebration**

1. Youth and Fellowship teams host intergenerational events
2. Excitement sparked by this conference or congregational training
3. Council gets it
4. Habitat House and the expanded service this year
5. Present Milestones Ministry
6. Small group initiative (service)
7. Music history and program a gift to community (Organ plus much more)
8. A commitment to passing on faith

## **Tailor**

1. Expand present Milestone Ministry to include one or two more
2. Include Four Key emphasis in the family packets for the Church Year.
3. Update the web site to have an intergenerational look
4. Choir record music for the home
5. Presenting Bibles (parents) that have been “used” by extended family
6. Clear and effective signage for the congregation
7. Modeling Four Keys to parents of confirmands to use in home
8. Equip parents to nurture faith in everyday life
9. Recruit and train people to focus on welcoming the stranger

## **Add**

1. FaithChest® for baptisms and older senior adults
2. More intergenerational faith formation activities between worship services
3. A gathering place
4. Training to bless spouse and family members
5. Begin with training four families in Four Key faith practices
6. Develop a faith sharing kit to resource the home to invite people into our homes (this would include simple recipes, table prayers, blessing, faith conversations, and devotions)
7. Develop prayer teams for specific ministries of St. Paul
8. Use preaching, teaching series developed by The Youth & Family Institute
9. Connect the preschool to the vision and mission of St. Paul (faith formation)
10. Get more faith formation resources to parents and train them to use them

## **Moving from Vision to Action**

<b>Time Frame &amp; Event</b>	<b>Contact Person(s)</b>	<b>Dollars</b>
30 Days		
Four Key the Bulletin	Pastor Chris	-----
Develop Hand in Hand Task Force	Don Spritzer & Tim Geiszler Elaine (staff contact) Simon & Katie Blonda Joel Dalenberg Alane Dobie Lynn & Bill Schwanke	\$100
Resource Center	Don Spritzer	\$1,000
6 Months		
3 <sup>rd</sup> Grade Bibles	Elaine & Task Force	-----
Intergenerational Web site renovation	Task Force & Elaine Donna Bjorkland	-----
Modeling Four Keys To Parents of Confirmands	Elaine	-----
More Intergenerational Learning events between Worship	Task Force	-----
1 Year		
FaithChest® Ministry	Task Force Rolf Tandberg, Rennie Malach	\$750

### **Task Force Development**

That is all we had time to accomplish. It is important to build the Hand in Hand Task Force and keep this ministry growing from the vision. There are three different types of people needed to grow this ministry:

Stakeholders

Visionaries  
Fix-it/action people

We closed with prayer.

## DAY FOUR

We met with the staff and with Don Spritzer to help them understand their role as equippers and not the doers of the ministries.

Staff members are to work from their strength and manage their weaknesses. They must spend most of their ministry in areas that energize them, not drain them. Find other lay people with the gifts and strength in the areas of one's weakness, train them, and unleash them to the power of the Holy Spirit.

Dick expressed the importance of the staff developing an ministry covenant to read every time they meet and to hold each other accountable to living well in Christ and setting great leadership examples that are healthy and faithful. He promised to share the covenant of The Youth & Family Institute Staff.

**The Youth & Family Institute**  
*Our Vision and Staff Covenant*

Our **Vision from God** is to strengthen congregations and families to nurture faith, live well in Christ, and pass on faith. We will focus our energies on what we are deeply passionate about, what we do best, and what drives our economic engine.

**Our Covenant:** As a ministry team and part of the Body of Christ, we commit to:

- Intentionally affirm, encourage, pray for and bless one another and the ministries each represents.
- Appreciate and affirm each other's gifts
- Be open to new ways of seeing and doing things
- Arrive on time for meetings, being well-prepared to address the issues at hand
- Speak well of each other to build up the body of Christ
- Communicate with each other in an honest, open, Christ-like manner
- Hold each other accountable to living out our faith, living well in Christ, and fulfilling our goals
- Commit to ongoing personal and professional growth
- Honor each other's individual pace and working style

Dick stressed how important a staff covenant is to keep each other well and growing in Christ. The staff should develop their own ministry covenant.

- Pastor Chris expressed that he needs from Don, Mary, and Deb to keep him and the work of the staff on administrative tasks (administrative meddling)
- Clear internal communications
- Staff meeting to include what is happening from each staff person
- Regular communications between Church Council and staff
- Ardie, Parish Nurse, support with ideas from others and especially from Dick Hardel to grow this beyond parish nurse to a wellness ministry of St. Paul serving the community
- As parish nurse Ardie has permission to meddle in the wellness of each of the staff people.
- Debbie needs the support and assistance of pastor and staff to make the connection of the preschool with the mission and vision of St. Paul
- Trust in one another
- Pray for one another
- That this ministry belongs to all of us. It is not about uniformity, but to be united in Jesus Christ.
- Respect and welcome each other's ideas
- We need each other's gifts and strengths
- We must honor Sabbath time
- Courage to lead with the God-given gifts
- Permission to fail and learn from it
- Permission-giving leadership
- Continual restatement of the vision
- Uphold and uplift the great commandment: Love the Lord, your God with all your heart, soul, mind, and strength and your neighbor as yourself.

David and Dick then spent more time on the process of change in a congregation. They reminded the leadership and staff that it takes 3-5 years for a congregation to fully adopt one innovation. Only 2.5% of people in any organization are innovators. They connect with the early adopters who in turn connect to the early majority. This group can move a new ministry to do well and connect to half the congregation within a year or two. The remaining members take much longer to connect. There will always be a group of laggards who will not connect. The effective ministry for them is simply prayer. In a quantum age one does not take a vote and make certain that everyone agrees with a ministry before starting. If it truly flows from the vision that God has given, the leadership of the congregation, they begin with people who have a passion for this ministry and have gifts to share.

The goal for congregational leadership is permission-giving, not control. Leadership supports and guides the direction of the congregation's efforts through the Concentric Circles, Five Themes, and Four Keys. It establishes a supportive posture rather than a need to control the ministry of the people (the work of the Holy Spirit). This orientation to leadership also benefits from a key leadership concept: people support what they help create. Unleash the creativity and energy of the members of the congregation by honoring the work of the Holy Spirit in every member of St. Paul Lutheran Church.

Vital elements to permission-giving leadership include the following:

1. Trust one another
2. Trust the work and ministry of laity
3. Have a common mission
4. Freedom to fail
5. Decentralization
6. Collaborative individuals and teams (sharing responsibilities)
7. Expand the leadership circle

### **Permission-Giving Congregations:**

1. Encourage autonomous, on-the-spot-decision-making by collaborative individuals and self organizing teams.
2. Encourage ministry to be delivered any time, any place, by anyone, no matter what.
3. They have leaders who are secure enough to equip others for ministry and then get out of their way and let them develop their ministry even if it is not something in which they (the leaders) might participate.
4. They function around a network of collaborative individuals and teams.
5. They need boundaries and accountability.
6. They develop a flat organizational structure (side to side) that encourages and facilitates ministry instead of coordinating or managing it.

Established Churches often worship at the feet of the sacred cow of control, but control is stifling the spiritual growth of God's people. Making decisions and controlling what happens is more important in established churches than making disciples. The Body of Christ is most effective when individuals are given permission to live out their God-given spiritual gifts on behalf of the Body rather than someone restraining what they can or cannot do.

The Future Church offers new opportunities and problems and requires a new mindset. This new form of congregational life is with us now. It is called the Permission-Giving Network.

## Characteristics of Permission Giving Leaders

1. Faith
2. Vision
3. Mentoring/Birthing (coaches)
4. Realism (delegate; don't have all the gifts in any one person)

The key question for permission-giving leadership is, "Does it fit the mission and ministry of St. Paul Lutheran Church?" This is not a tidy process. It is messy and chaotic. Permission-giving leadership does the following:

- Repeats the vision often
- Tells stories of success, thereby creating a lore.
- Manages well!
- Tends to those who are feeling left behind in parish direction and decisions, but doesn't let them run your life!
- Continues to lift up the vision!

David closed with an exercise to see the major spiritual gifts of each of the participants. Each participant completed the gifts self-assessment survey. They discovered their major gift and stood on a sign of that gift. The purpose was to affirm that gift in the individual, recognize the different gifts of the staff, and see needed areas of gifts to complete for ministry. That means the staff cannot do all the ministries by themselves. They must work from their strengths and find lay people with the gifts they do not have and train them for leadership. The staff cannot take on a new ministry without giving up a present one. That does not mean that the ministry dies. It means they have trained another person with the gifts for leadership in that area.

The twenty areas that the assessment tool measures are: administration, artistry, discernment, evangelism, exhortation, faith, giving, hospitality, intercession, knowledge, leadership, mercy, music-instrumental, music vocal, pastoring, service, skilled crafts, teaching, wisdom, and writing.

### **Staff Gifts**

<b><u>Strongest Gifts</u></b>	<b><u>Person</u></b>	<b><u>Weakest Gifts</u></b>
Service, Faith, Exhortation	Mardell	Music Instrumental
Skilled Craft	Gail	Shepherding
Faith	Pastor Chris	Artistry
Administration	Don	Skilled Craft

Teaching, Music Instrumental	Bonnie	Music Vocal
Leadership	Elaine	Skilled Craft
Faith, Giving	Ardie	Music Instrumental
Administration	Debbie	Music Vocal
Administration	Mary	Exhortation

That was all the time we had. We closed in prayer, faith, hope, and love.

#### BOTTOM LINE RECOMMENDATIONS

1. Establish a Hand in Hand Team to work closely with the staff. The Hand in Hand Team keeps the vision moving to action.
2. Four Key the life of the congregation. This must be real for the leaders, if it is real to the larger membership. Four Key Council meetings, team meetings, staff meetings, and other gatherings of leadership people.
3. Create an expectation that St. Paul Lutheran Church is the place where people come to be equipped and sent out into home, neighborhood, community, and world to make a difference in Jesus Christ.
4. To support the emphasis of expanding Milestone Ministry, have a small team attend the national Milestones Ministry Conference July 30-August 1, 2007 at Shepherd of the Valley Lutheran Church in Apple Valley, MN (Twin Cities)
5. Take advantage of the St. Paul preschool and connect it to the concentric circles of relationships and the four keys for nurturing faith in the homes. Provide Four Key modeling and training for parents of students in the preschool. Communicate to the students and parents that even though they may have another church home, that St. Paul welcomes them and sees them as part of the larger ministry of St. Paul. St. Paul's concern is not only for the cognitive and social development of the student, but also the health, vitality, and spiritual wellness of their homes.
6. Connect the ministry of the Parish Nurse with the preschool with the concentric circles of relationships and the Four Keys to assist them to live well in Christ.
7. Choose four to six different types of families to pilot learning and practicing the Four Keys in their daily family lives and at the end of a year or a year-and-a-half, that they would train another family with whom they have a relationship. The new families do not have to be members of the congregation.

8. Expand the wellness ministry of the parish nurse to focus on families with younger children.
9. Add a Blessing of the Backpacks to celebrate the milestone of starting school again in the fall. (it will be in the new Milestones Ministry Manual coming out early this summer).
10. Connect to the High School
  - Sponsor a meal for all the high school seniors (Asset Building)
  - Provide a meal of thanksgiving for the teachers and administrators.
11. Design a Sunday worship service as a thanksgiving service in honor of public officials: health, school, law enforcement, government, forest services, fire department, elected leaders.
12. To address the congregation's concern over the lack of evangelism, one possibility would be to host a series of inviting a friend to church (the church in the home).
13. When the college students arrive, invite two college students into a home of a family of St. Paul with a high school student. Encourage caring conversations whereby the high school student could learn of college life and college students in turn enjoy an afternoon supper in a home of a caring family. (Make sure to four-key the event with a table grace, *FaithTalk*® cards, etc.)
14. Establish a spiritual support team who will pray for and with Pastor Chris each week.
15. The generations were well represented in worship. One way to energize the folks in worship is to establish some worship planning teams (represented by at least three different generations) to plan specific worship services of the congregation two or three times a year. The teams would work under the guidance of Pastor Chris and Bonnie.
16. The hymn selection we experienced was excellent. It included children of all ages.
17. Focus on faith formation with high school and junior high youth. One topic that was raised on Sunday was the investment of time and dollars to take a few of the youth to a national youth gathering. Was that the best way to meet the desired outcome established by St. Paul?
18. To address the issue of new members quickly becoming inactive might be served well by inviting two times all new members into the homes of our families who practice the four keys.
19. To address the needs expressed for stronger ministry with youth, we suggest that Peer Ministry be the cornerstone of leadership training of youth to equip them with faithful life skills. (contact Lyle Griner at The Youth & Family Institute – (952) 405-7306)
20. That they continue to express St. Paul Mission statement through the lenses of the six concentric circles of relationships, the five principles, and

*the four keys: “the mission of St. Paul Lutheran Church, as we enter our second century, is to renew our faith and spirituality, to rejoice in God’s saving grace, and to reach out to our community, the nation, and the world as we enthusiastically share the Gospel of Jesus Christ.*

To keep the leadership of St. Paul moving from vision to action in this transition into a model of discipleship and evangelism for the 21<sup>st</sup> century we suggest that St. Paul Lutheran Church **establish a coaching relationship with The Youth & Family Institute.**

Christ makes life exciting,

The Rev. Dr. Dick Hardel  
Executive Director, The Youth & Family Institute  
(952) 405-7307  
[rhardel@tyfi.org](mailto:rhardel@tyfi.org)

Dr. David Anderson,  
Director of Home & Congregational Renewal  
(952) 405-7305  
[danderson@tyfi.org](mailto:danderson@tyfi.org)