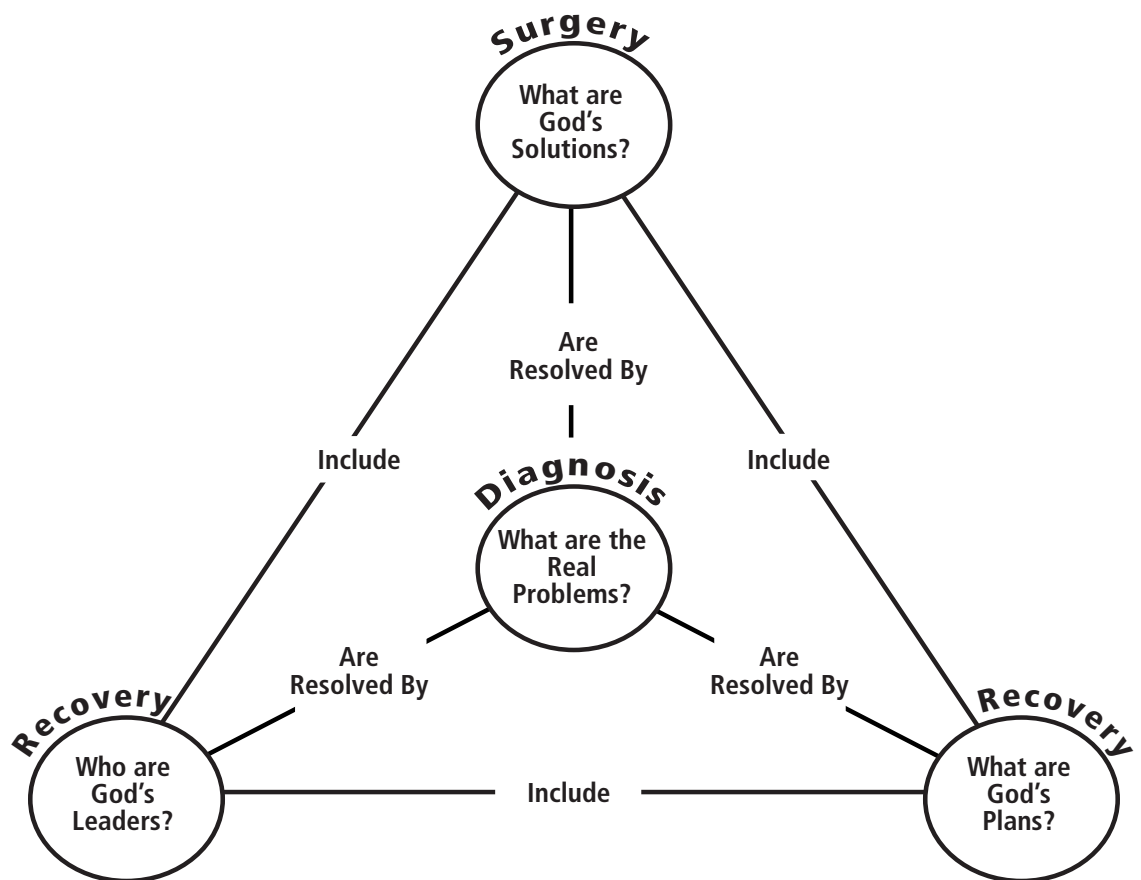


An Introduction to Restoration



return Resource Kit
Restoring Churches to the Heart of God

Reflection

- What makes the perfect church family? What does the perfect church look like? Suggestion: Write group responses on a flip chart and tape them on the wall around the room. Use the following scripture as a guide if you wish. (What a church does--Acts 2:42-47; Heb. 10:24-25; Metaphors that explain--1 Tim. 5:1-2; John 15:5; 1 Cor. 3:6-9; 1 Pet. 2:5; 1 Cor. 12:12-27; Eph. 1:22-23; 4:15-16; Col. 2:19)

- What are our church's strengths, and struggles, in light of the perfect church family?

- In light of the above responses, why do we need someone to help us?

Instructions

1. Read through pgs. 2-3 on Section 1.
2. Do the reflection exercises that follow. Take your time.

Section 1: Introduction

A Theological Description of Restoration

The restoration process may be summed up in Titus 1:5, where the apostle Paul tells Titus, “**The reason** I left you in Crete was that you might **straighten out** what was **left unfinished** and **appoint elders** in **every town**, as I **directed** you.”

As indicated by the highlighted words, note the following aspects:

1. The process is intentional and purposeful. The interventionist comes on-site for a reason.
2. The process is corrective. It discerns what needs to be straightened out and proceeds to make the corrections necessary.
3. The process is issue-oriented, dealing with the destructive residue left by unresolved conflict, poor leadership, idolatry, and other matters that hinder the health of the church.
4. Restoration ministry has at its foundation the plan of Jesus Christ to reproduce and multiply leaders who are equipped to do the work of the ministry.
5. Restoration ministry is regional in its geographical scope. Its goal is to impact an entire community by working alongside leaders to create healthy, Christ-centered, biblically-based churches that start new churches.
6. The restoration process is team-based, utilizing the skills of a variety of co-laborers from the broader body of Christ.¹

What Can Restoration Do for a Local Church?

1. Objective situation audit to discern strengths, weaknesses, opportunities, and threats.
2. Leadership development with key lay leaders (elders, deacons, trustees, council).
3. Strategic planning to assist the church in discerning values and direction.
4. Conflict resolution and mediation.
5. Team building among leadership.
6. Problem solving in areas of need.
7. The implementation of important ministry systems such as assimilation.
8. The preaching of biblical messages related to the needs of the church (if appropriate).
9. Assistance in assessing pastoral candidates and new leaders (if appropriate).
10. The assessment and upgrading of operational, governmental, and financial systems (if appropriate).

Who Needs Restoration?

1. Churches that have sustained a long drawn-out decline.
2. Churches that have recently lost a long-tenured pastor and are in transition.
3. Churches that have experienced some form of trauma (for example, pastoral infidelity).
4. Churches that have experienced a quick succession of pastorates.
5. Churches that have a long-standing conflict yet to be resolved.
6. Churches that have lost confidence in the existing leadership.
7. Churches that have plateaued and are directionless.

Reflection

- Based on the Titus passage and the two sections “What can restoration do for a local church?” and “Who needs restoration?” what is needed to help our church regain its health? Take your time as you reflect

- Read page 4 and skim pages 5–7. Consider the “Reflection on the Details” discussion on page 8.

¹ Titus Task Force uses the book of Titus as a theological model for intentional interim ministry.

Restoration Details

Parameters

- Time frame Usually six months to two years
- Cost Varies depending on the type of interventionist needed (e.g. intentional interim pastor versus consultant)
- Staff Team approach to ministry
- Training Will involve leadership development
- Authority Enough to do the job right

Keep in Mind

1. A church and a business are not the same. We will treat the church as a body, a living organism indwelt by the Holy Spirit, where people's spiritual lives come before the financial or organizational bottom line.
2. No pastor can cure all of a church's ills. The interventionist will not be the long-term pastor. Therefore, he or she will not do everything a pastor does nor will always behave as a pastor would.
3. Most people cannot do surgery on themselves to correct problems. The interventionist is a doctor to help do corrective surgery where it is needed to enhance the health of the body.
4. There are no sacred cows in the restoration process. Anything can be addressed if it hinders the health of the body.
5. The restoration process is about fulfilling the Great Commission (Matt. 28: 18-20), the Great Commandment (Mk. 12:29-31), and the glory of God.

Explanation

The interventionist comes alongside a church, the lay leaders, and (in some cases) the pastor to determine needs, address problems, build into leadership, equip people to do the ministry, and resolve conflicts that hinder the health of the body. The restoration process is short-term. It is designed to be a time for a church to reflect on its life as a local expression of the body of Christ. At times the process can be painful. At times it can be exciting. It will always be an adventure. The interventionist will maintain communication with denominational or associational leadership to keep a level of organizational accountability intact. When the pastor or staff remains present at the church, it is understood that they will work with the interventionist in the process of restoring the church to health. The interventionist calls a congregation back to a place of intimacy with God and community with each other.

Goals

- A church **healthy** enough for people to come, meet God, grow, serve each other, and reach their community (ultimately through church planting).
- A church **safe** enough for a pastor to come/stay, meet God, grow, serve the church, and reach the community (ultimately through church planting).

Bottom Line

The results of Restoration are not achieved without the sacrifice of **renderer** to the purposes of God. Usually this means **repentance** from those things, even things God has used in the past, that hinder the life and health of the church (Num. 21; 2 Kings 18:4; 2 Chron. 7:14; Rev. 2:5, 16; 3:3, 19).

CHURCH RESOURCE MINISTRIES

Sample Interim Contract

Client Name and Address: Anywhere Community Church
 Anywhere St., Anywhere, USA 11111
 777-777-7777

To whom it may concern:

The congregation, on the recommendation of the Elders and the leadership team, voted on any date, 200?, to call Rev. John Doe as Intentional Interim Pastor. The following is a statement of basic agreements related to the call and terms of ministry.

1. The beginning date of the interim will be on April 13, 200?. The interim will last until October 13, 200? and/or may continue until the time when another contract is negotiated or another pastor is called.
2. The interim will normally be on-site Saturday afternoon through Monday evening, utilizing the church office. It is understood that preparation time will vary from week to week but will usually be at the Interim Pastor's home study. Other members of Church Resource Ministries may be utilized as appropriate. The Interim Pastor will be available by phone, or fax, during the remainder of the week and may be involved in church life on other days as appropriate.
3. Beginning **compensation**:

Salary:	\$0000/month gross
Car:	Access to the church van Saturday–Monday
Housing:	Parsonage or Housing of Anywhere Community Church
Meals:	Taken care of by the Interim

 - Salary will be paid every month on the last Sunday with the check made out to the Intentional Interim Pastor or CRM.
 - The parsonage will be furnished with a small bed, a table with chairs, several lamps, office phone, and a microwave. If these are not available from the existing congregation, other arrangements may be made.
4. **Reimbursements** for expenses incurred in service to the church:
 - a. Travel expenses to the church will be provided at a rate of \$.375 per mile.
 - b. Entertainment expenses of up to \$100/month
 - c. Other related expenses will be billed on a monthly basis (e.g., diagnostic survey).
5. **Vacation**: Two weeks paid at the end of six months.
6. **Holidays**: The Interim Pastor is granted regular holidays. If a holiday occurs on a day requiring ministerial services, another day will be substituted for service instead (e.g., Memorial Day).
7. **Sick Leave**: The Interim Pastor will be granted sick leave in case of illness. In case of extended illness CRM will work with the leadership of Anywhere Community Church to cover the needs of the church. Visiting speakers will be paid the standard compensation.

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8. The Interim Pastor **will not** be considered as a Pastoral Candidate.
9. The Interim Pastor will be allowed to take other consulting ministries as long as they do not jeopardize the integrity of the ministry at Anywhere Community Church.
10. The Interim Contract may be terminated by a thirty (30) day notice by mutual written agreement. Should termination be at the church's option, and prior to the end of the first six months, two weeks severance package pay will be paid.
11. Anywhere Community Church will pay CRM a coaching fee of \$100 per month for its support of the interim pastor and Anywhere Community Church. The Intentional Interim Pastor will operate under the authority and auspices of Church Resource Ministries in conjunction with the Elder Board at Anywhere Community Church.
12. The interim pastor will have enough authority to do his or her job. He or she will work, if necessary, outside the bounds of the church constitution and has the right to set aside existing leadership if the situation demands it.
13. This contract, along with the Parameters of the Interim, will serve as a covenant between the Interim Pastor, CRM, and the congregation of Anywhere Community Church.

Chairman of the Board

Date

Rev. John Doe

Date

Representative of Church Resource Ministries

Date

Parameters of the Interim Job Description Anywhere Community Church

General Responsibilities

1. Preach and lead worship on Sunday mornings.
 - a. Includes directing the worship service by working with the leadership team.
 - b. The Interim Pastor will preach at least two times a month. Members of Anywhere Community Church or appropriate pulpit supply will fill in as needed.
 - c. Special events such as baptisms or special programs (e.g., Easter) will be developed along normal lines of operation.
2. Provide leadership, support, and mentoring to the Board of Elders and the leadership team.
 - a. All leaders will meet with the interim monthly for prayer and training.
 - b. The Interim will give counsel and advice on all issues related to the health of the church in this time of transition.
 - c. The Interim will work with the Chairman of the Board of Elders to coordinate the Elders' meetings.
 - d. The Interim will regularly keep associational/denominational representatives abreast of the situation. Associational/denominational representatives may be utilized for ministry as needed or based upon their availability.
3. Provide overall pastoral care for the members and attendees of Anywhere Community Church.
 - a. This will include basic discipleship and pastoral needs.

Special Responsibilities

1. Work towards resolution of the current conflict surrounding the former pastor.
2. Diagnostic analysis of the church's needs with recommendations for improvement in all areas of church life.
3. Evaluate and upgrade the current constitution with the assistance of the members of Anywhere Community Church.
4. Work on developing a strategic plan for Anywhere Community Church resulting in a more intentional direction for ministry.
5. Work at addressing systems needs as they arise in areas such as small groups, assimilation, evangelism, and the organization of the church policies and procedures.
6. Work with the pastoral search committee and the associational representative as needed during the evaluation of pastoral candidates.

Note: It is understood that the Intentional Interim Pastor is not a hireling but comes with constituted authority to move the church through issues related to the transitional period without a pastor. He or she will also have constituted authority to address and help solve issues that affect the overall health of the church.



Reflection on the Details

- Which of the details you read about concerns you the most? Which concerns you the least?

 - Which of the details gives you the most hope?

 - Are there any sacred cows that must be placed on God's altar in order to allow a restoration specialist to come?

 - What in the life of the church could hinder the accomplishment of the two restoration goals?

 - What questions need to be answered before we bring on a restoration specialist?

 - What needs to be surrendered? From what do we need to repent?
-

Instructions

1. Read through each of the three tools in section 2. Instructions are included within the tool's explanation.
2. Determine which tool is best to help give perspective on the needs of the church. It is suggested you begin with the Restoration models, move to the life-cycle of a church chart, and conclude with the church health inventory.
3. Allow enough time to process each tool. Suggested: 1 hour per tool.

Section 2: Discovering More about Restoration

Need often drives change. Also, the perception of reality often equals reality even if the perception is inaccurate. This is especially true in the ministry of restoration. For those reasons, the following three tools in section two are designed to clarify your church's need and to give you an accurate understanding of the reality of the restoration process. The tools may be used in any order, depending on the time available for discussion. Each tool comes with a simple explanation and a set of questions to facilitate discussion. The tools include: (1) "20 Questions to Determine Your Church's Health" survey (2) two graphic models describing the restoration process, and (3) "The Life Cycle of a Ministry" chart.

20 Questions to Determine Your Church's Health

by Donald Bubna, Keith Walker, Jim Van Yperen
(Leadership Journal, summer 1997, p. 41–42)
(Used by permission)

Circle the number for each question that best represents the degree to which the statement is true for your church.
1 = hardly; 5 = very definitely

1. **Do we have a clear and common vision?** 1 2 3 4 5
Biblical, widely known, and owned by our people, articulated with clarity and redundancy by leadership.
2. **Is there purposeful direction in our activities?** 1 2 3 4 5
Our leadership concentrates on focused and purposeful programming rather than "We've always done it this way."
3. **Is the Word of God seen as the basis of authority?** 1 2 3 4 5
There is an attempt to get beyond our local prejudices and traditions to biblical truth. Our classes and groups have the Bible as the center of our curriculum.
4. **Do our public celebrations inspire true worship?** 1 2 3 4 5
The music and sermons glorify Christ. The emphasis is more on content than style. The cross and life in Christ are emphasized. There is a sense of reverence for God in His holiness.
5. **Does our church present a positive gospel message?** 1 2 3 4 5
Sin is faced squarely, but there is an emphasis on grace and forgiveness. Our corporate times leave people with something to help them face the week ahead.
6. **Is there a balance between evangelism and edification?** 1 2 3 4 5
Spiritual maturation is as important as numerical growth. People are being added to the church by conversion growth, then disciplined in doctrine, spiritual formation, and ministry skills.
7. **Does corporate prayer saturate the life of our church?** 1 2 3 4 5
Prayers that include adoration, confession, thanksgiving, and intercession are modeled in public services by the leadership. Special corporate prayer services are called for during the year.
8. **Is there concerted effort to bring individuals to maturity?** 1 2 3 4 5
The overall thrust of the public services, classes, and groups is to help people become mature in Christ.
9. **Do we really reach out to people who visit?** 1 2 3 4 5
Our people work to make guests feel at home. There are systems whereby people are led into a group or class.
10. **Is our church aware of the world at its door?** 1 2 3 4 5
We have a positive impact on our neighborhood and city.
11. **Are we actively pursuing fulfillment of the Great Commission?** 1 2 3 4 5
Our services reflect concern for the unreached peoples of the world. Missions has a high public profile.

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- 12. Do we develop leaders?** 1 2 3 4 5
We involve people in training, both formal and informal. There are structures for discipling existing leaders.
- 13. Do our leaders take their responsibilities seriously?** 1 2 3 4 5
Our leaders hold themselves responsible when asked about current or past wrongs. Leaders are elected on the basis of character first and giftedness second.
- 14. Does our church have appropriate structures and exercise wise administration?** 1 2 3 4 5
There is a clear understanding of the role of the pastor, the board, the staff, the congregation, and the denomination. We think strategically.
- 15. Do our congregants have a sense of community?** 1 2 3 4 5
Despite personal differences, there is an undergirding sense of unity. We are family. Many linger after a service in order to visit.
- 16. Do we practice accountability and exercise integrity?** 1 2 3 4 5
Believers understand that commitment to membership demands accountability. The practice of discipline is spelled out in writing.
- 17. Do we practice redemptive love?** 1 2 3 4 5
We follow Jesus' teaching in Matthew 18:15–18 in attempting to free people who are ensnared in sin with the goal of restoration.
- 18. Is confession openly practiced?** 1 2 3 4 5
Most people seem willing to confess wrongs to God and to one another in an appropriate way. This is a safe place to confess our sins.
- 19. Do we network with other congregations?** 1 2 3 4 5
We work in harmony and participate with our denomination on a district and national basis. We share our resources with local congregations.
- 20. Do we live as people of hope and expectation?** 1 2 3 4 5
We are convinced we are making a difference in our community. We communicate to people their ultimate hope is not in the now but in the return of Christ.

Scoring

Total your circled numbers for each of the twenty categories.

- 85–100 You are a healthy church.
- 70–84 You are well on the road to health.
- 55–69 Don't stop now; you have things working for you.
- 40–54 You need some work, but you've begun. What will be your next step?
- Below 40 Yours is not a very healthy church. Don't give in to despair. It is time for leaders to humble themselves before God and seek renewed direction for this church.

Reflection

- How healthy is our church? Take the suggested survey to get an idea.

Instructions: Fill out the survey on pages 9–10. After everyone is finished, add the total scores for each question and divide by the number of people taking the inventory. Use this measurement as a prompt for further discussion as you consider how restoration may be of help to your church. Is this an accurate indicator? Is the church sicker than people think? Is the church healthier than people think?

Note: This survey is not intended to be a sophisticated diagnostic instrument. It is only intended to stimulate discussion. The accuracy depends on the personal honesty and awareness of those taking it.

Personal Score: _____ Corporate Score: _____

- What is our greatest area of weakness on the inventory? How did we get that way?

- What is our greatest area of strength on the inventory? Why is it strong?

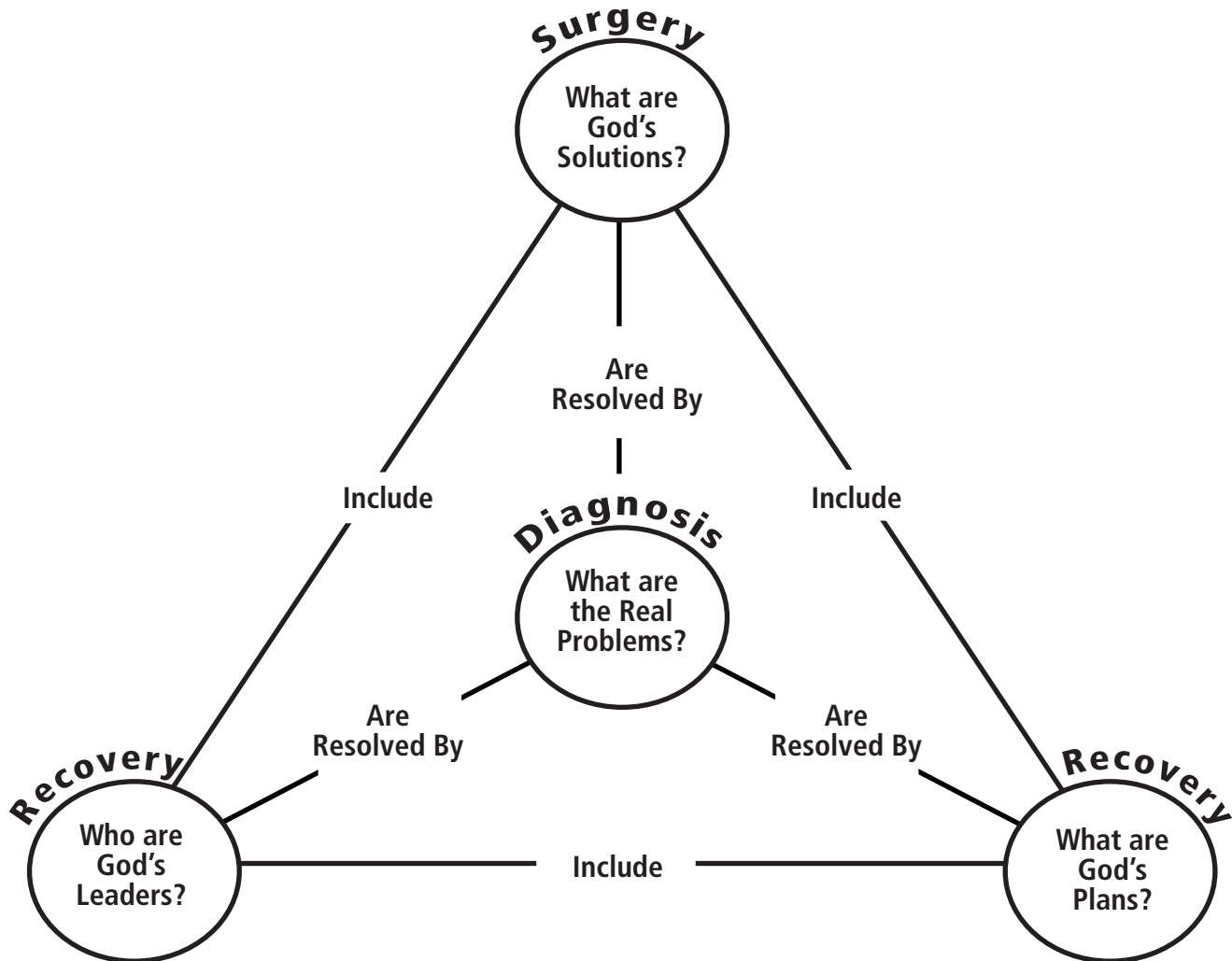
- How has our church's history impacted the current health of our church?

- What in our church's history do we need to celebrate? As we consider restoration, is there any wrong in our church's history that we need to correct or anything we need to make right?

- Based on this inventory: (1) What will it take for us to face the real issues? (2) Can we own our part of the problem? (3) Will we do what is necessary to change?

Restoration Model

For Churches in Transition or in Need of Intervention



Reflection on the Process

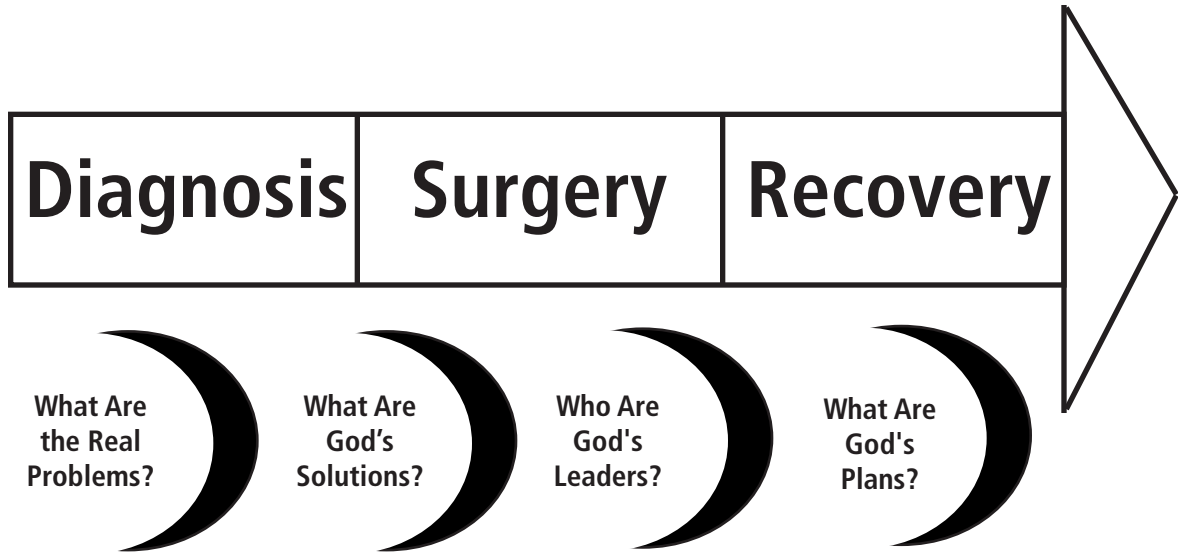
- What strikes you about the process as it is depicted in these two graphics?

- The chart above represents the restoration process. The chart on the opposite page offers an example of what happens during the restoration process. What problems at the church need to be addressed to accomplish God's plans? What are possible solutions? What leadership issues will need to be addressed?

- What details (for example, prayer support, housing, covenant, etc.) will have to be ironed out before the restoration specialist can come?

Sample Restoration Process

What Happens During the Time of Transition



- Make the initial contact
- Meeting with the board or leadership team (Set up transition team if necessary)
- Determining the type of interim/intervention
- Contract and job description
- The situation audit (Determine needed ministry systems, review constitution and finances)
- Congregational vote (if necessary)
- Intercessory team established
- Pastoral visits
- Obtain support of key opinion leaders
- Plan restoration strategy

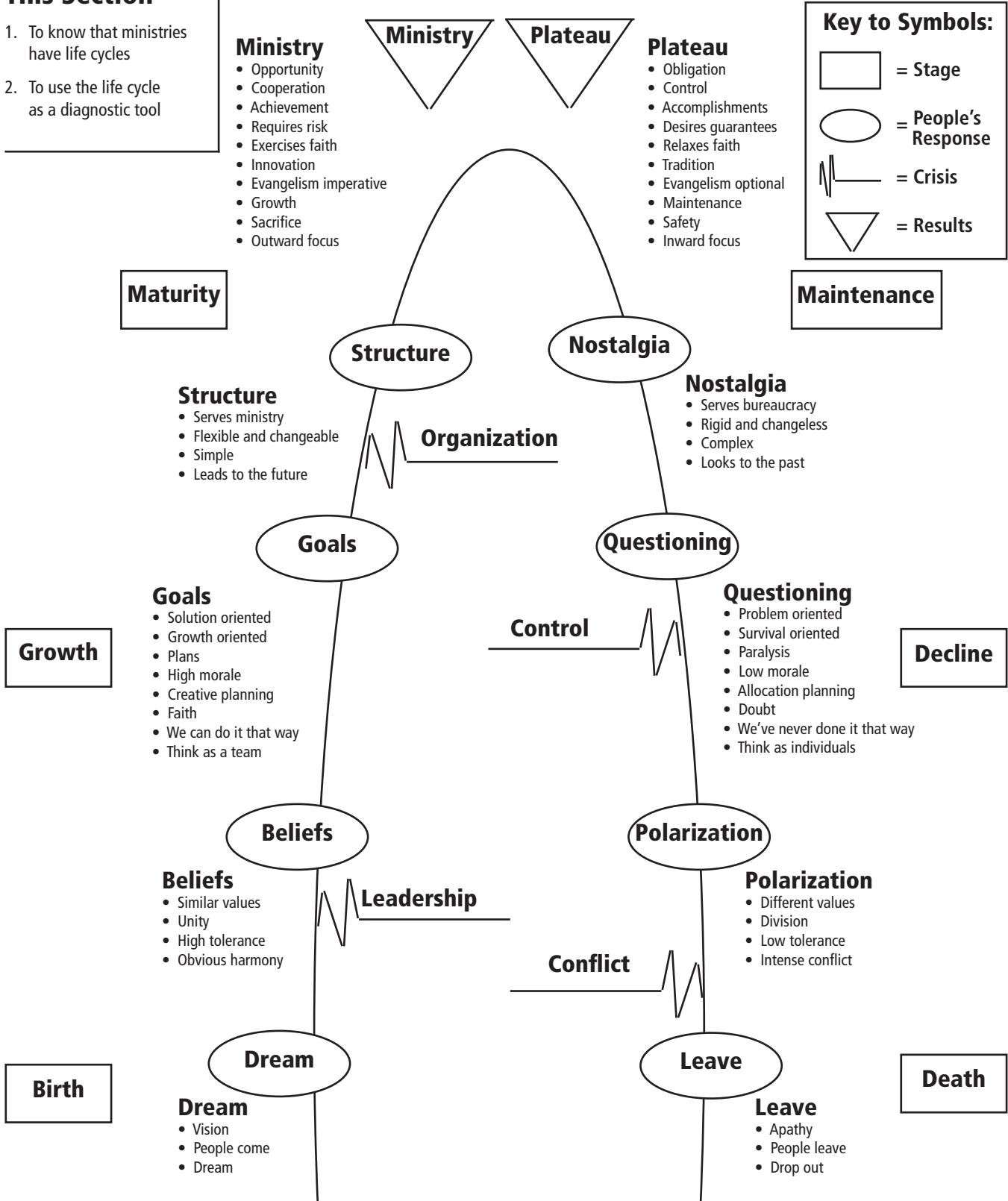
- Temporary leadership in place (if necessary)
- Preach to meet needs
- Build the team/board(s)
- Work with all existing staff
- Develop leadership (ongoing)
- Encourage lay ministry (ongoing)
- Develop community
- Work with the worship team
- Correct issues
 - Review finances
 - Review constitution
 - Upgrade as appropriate
- Deal with destructive power
- Resolve conflict
- Establish accountability and church discipline
- Train search committee (if necessary)

- Work with the search committee (if necessary)
- Search process in motion (if necessary)
- Develop critical ministry systems and implement (e.g. assimilation)
- Develop strategic plan
- Critical ministry changes implemented
- Cast vision to help other churches and start new churches
- New leadership in place (as needed)
- New pastor(s) in place (as needed)
- Written report detailing activities and findings

Objectives for This Section

1. To know that ministries have life cycles
2. To use the life cycle as a diagnostic tool

The Life Cycle of a Ministry



—Adapted from *To Dream Again*, by Robert Dale



Reflection on the Life-cycle Chart

- Using the key in the upper left-hand corner to explain things, consider the chart of the life cycle of a ministry on page 14.

- In light of our current situation, where is our church on the chart?

- There are various types of restoration ministry, and various ways in which restoration specialists function. The life cycle chart may help determine whether or not restoration is for you or what kind of restoration project you can expect. Consider the categories below and evaluate the church. Do any of these categories fit? How so?
 - **Restart**—after a long decline. The church is at the bottom right of the chart and near death. The restoration pastor functions like an obstetrician. This is more rebirthing than restoration.
 - **Transition**—after long pastoral tenure. The church is somewhere between growth and maintenance. The restoration pastor functions like a career counselor.
 - **Healing**—after a traumatic experience. The church is often in the maintenance to decline stage. The restoration pastor functions like a therapist.
 - **Intervention**—in the midst of a conflict. The church could be anywhere on the life cycle if the conflict is severe enough. Often it is in the maintenance to decline stage, and people are questioning what is happening to their church. The restoration pastor functions like a mediator.
 - **Unifying**—after a church split. The church could be anywhere on the life cycle chart, but is often in the decline stage and deeply polarized. The restoration specialist functions like an orthopedic surgeon.
 - **Refocusing**—when the church needs fine tuning. The church is normally between maturity and maintenance on the life-cycle chart. The restoration specialist functions like a consultant and is usually not as directly involved.
 - **Closing**—when the church needs to die gracefully. The church is on the bottom right of the life-cycle chart. The restoration specialist functions like an undertaker.

- Churches often change three things in the process of attempting to arrest decline: (1) programs, (2) polity (constitutions and church government), and (3) personnel (pastors). How have we changed any or all of these three? What kind of an effect did it have on the life and health of our church?

- To change, churches need to return to the vision God has for the church. What do we need to surrender (programs, history, polity, liturgy, etc.) in order to see God's vision realized at our church?

Section: 3 Next Steps

Consider the following list of possible next steps when you have concluded your reading of this introduction. Check off each of the steps as they are completed.

- Contact an interventionist directly (Names often obtained through the denomination) or contact your denominational representative.
- Meet with the interventionist to discuss the restoration process. This begins on the staff and the board levels. This may involve several meetings. Normally this entails going over An Introduction to the Ministry of Restoration notes.
- Answer yes to the three critical questions: (1) Will we face the real issues? (2) Will we own our part of the problem? (3) Will we do what is necessary to change?
- Discuss the restoration process with other key lay leaders using the notes. The key is to gain ownership. The interventionist cannot come without a fair amount of ownership on the part of the congregation. You may want to make announcements, have Sunday School forums, or informal group gatherings to discuss this. In some cases the interventionist may come to some of these meetings. The exact number of these kinds of meetings will vary from church to church.
- Invite the restoration specialist to preach and be part of a worship service. It will be important on this occasion to meet other people in the congregation. Allow opportunity to discuss the restoration process on an informal basis.
- Invite the restoration specialist to explain in greater depth the restoration process to a larger church audience to help gain ownership (Examples: advisory board, Sunday School teachers, informal lay leaders, the church as a whole)
- Draw up a contract/covenant and job description. If the restoration process comes about as the result of a diagnostic, make sure the diagnostic recommendations are included in the job description.
- Negotiate the contract/covenant and job description. This may take some time.
- Depending on your church government, either the congregation votes the restoration specialist in or the governing board of the church votes to ratify the contract and begin the process.
- Set a starting date and get started.