

Freedom With Handrails



Toward a Virtuous, Empowering Church Organization



Preface

There was a time, prior to Christ the King Community Church (CTK), when I was so disillusioned with the organized church that I would say, "I love God, but not the church." Thankfully, I can't say that anymore. I've come to a point where I treasure being a part of Christ's body, as it is practically and imperfectly expressed in the world. And I want others to have the change of heart that I've had.

There isn't anything wrong with the church that isn't the result of decisions that have been made by people along the way. And these decisions can be changed. And that's where CTK comes in. CTK has decided to do some things differently, the specifics of which I'll outline.

A few years ago, when it began to be clear to me that CTK was shaping up differently than any church I'd ever seen before, I was moaning in my office about how I didn't have mentors to show me the way. "I can't think of any other church that is behaving like we are - one church in multiple locations!" At that moment a wise colleague said, "Well, aren't we basically trying to do what Paul did in the New Testament?" (Rim shot followed by dead silence here.)

I went home that afternoon and got out my Bible and started reading Acts and the Epistles of Paul with new eyes. What if what Paul was doing back then was actually planting one church, the church of Jesus Christ, in multiple locations? What if what he was doing was creating an organic, relational movement? Previously, I had always viewed Paul's ministry through a western-independent-church-planting lens (that Paul was planting multiple, separate, self-governing churches). Now I started to see Paul's ministry through an eastern-interdependent-relationship-expansion lens (that Paul was adding nodes to a network in an ever-expanding circle of relationships), and the world looked very different to me. But the new lenses also brought a lot of clarity. Why was it that believers in Macedonia sent funds to believers in Jerusalem? Maybe because they were all part of the same story. Why is it that Paul is writing letters and still exerting influence in various congregations long after he's been gone? Maybe because they are all still part of the same story. Why is it that a council is convening in Jerusalem and sending a theological statement to believers in Antioch? Maybe because they were all part of the same story. Why is it that the church in various cities is referenced in the singular, "church" instead of "churches"? Maybe because they are all part of the same story. Maybe there's really only one church in the first century, the church of Jesus Christ, and it meets in various places.

I say "maybe" because we should always let our dogmatism rise and fall with the clarity found in scripture. Church organization is one of the areas where there is

less clarity than we might like. The lack of clarity has given rise to many different church organization models, all of which can in some way find validation from scripture. But I have to say, as I have looked at the scriptures, the "apostolic organizational model" is better than any I've seen to describe what was actually happening in the early church. It appears to me that the early church was one church that convened in cells and congregations in a variety of locations. It was a network tied together by meaningful relationships and meaningful responsibilities.

The first few chapters of Acts tell us that the church in Jerusalem went from 120 to over 10,000 in one week and that more people were being added "every day." Three times in Acts a reference is made to the church in Jerusalem, and each time it is referred to in the singular. Acts 8:1: "There arose on that day a great persecution against the church in Jerusalem." Acts 11:22: "The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch." In Acts 15:4, Luke describes Paul and Barnabas' return to Jerusalem: "When they came to Jerusalem, they were welcomed by the church and the apostles and the elders." In the third text there is reference to multiple leaders ("elders"), but not multiple congregations ("church"). So what we have in Jerusalem is one church with at least 10,000 adherents, led by a team of apostles and elders.

Because of its size it is unlikely that the Jerusalem church gathered as one large group. There was simply no facility that could hold them. Acts 2 tells us they were meeting to hear the Apostles' teaching daily "house to house and in the temple courts." The early church was convening in multiple, smaller meetings, with multiple teachers. This would mean that every day some portion of the group was meeting, but not the entire group. At the same time there appears to be some system-wide solutions that were provided, for meeting the special needs of particular groups (like in Acts 6), and for theological direction (like in Acts 15).

The church also appears to have pursued an aggressive expansion into neighboring regions. While Jerusalem was the epicenter, the rings of the church continued out as predicted from Jerusalem, to Judea, to Samaria, to the uttermost parts of the earth. The church expanded by Christians transferring from one region to another (often because of persecution), apostolic missions and circular letters. Christ the King Community Church is a church like that.

Some folks are unsure how to characterize us. There aren't many churches organized like us, but that is not to say that CTK's organization isn't valid. Quite simply, CTK finds it's organizational precedent in the *really ancient* church that we read about in the book of Acts, the church with which Paul corresponds throughout the New Testament.

At CTK we have chosen to be one church that convenes in thousands of small groups and hundreds of Worship Centers. We are a network held together by our mission, vision and values. We are structured around relationships, with small groups as the basic building block. We are highly entrepreneurial, taking risks on people and places with which others might not feel comfortable. We both succeed and fail a lot. Our organization may seem unconventional compared to many churches, but it is actually reflective of the biblical story of the first century. I guess I have somewhere to go for guidance after all!

Discuss: Many church groups today find their historical precedents from eras later than the first century. If you have been part of a church before, to what historical era did it correspond? How did that particular era shape the definition of the word "Church"?

- mega church (early 2000s) – think *campus*
- corporate church (late 1900s) – think *programs*
- modern church (mid 1900s) – think *buildings*
- denominational church (1800s) – think *brand*
- reformed church (1600s) – think *doctrine*
- medieval church (late hundreds, early thousands) – think *cathedral*
- ancient church (early hundreds) – think *icons*

Discuss: Do you agree with the statement, "The church of the future is going to look like the church of the past." Why or why not?

Introduction

Organization. For many people this is a bad word. I've been surprised, actually, at how many people have been hurt by an organization, particularly the variety called "church." It is my immodest goal to turn that around. I'm tired of church being a bad word.

I pastor a church that routinely asks in its advertisements, "Given up on church, but not on God?" Implied in the query is a not-so-subtle promise that church doesn't have to hurt. By the grace of God I believe that CTK has delivered on that promise. We have taken the road less traveled in various respects, but one of the most compelling is in the way that we are structured. CTK is unlike any organization I've seen. While our organization is not the engine that has driven the train, it is the track that we've laid to run on. Our organization is one of the keys to what we've become.

I have big dreams for our church, dreams that I want to come true. One of my dreams is that the way in which we're organized would be as compelling as what we are trying to do. I want our method to be as cool as our mission. That is a big, hairy, audacious goal, because our mission is extremely compelling. Our mission is to create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance and forgiveness so that they may experience the joy of salvation and a purposeful life of discipleship. Our vision is to see a prevailing, multi-location church emerge that will transform the spiritual landscape. This church will convene in thousands of small groups, with worship centers strategically located in every community.

The key words found in our mission and vision statements have organizational implications: authentic, community, effectively, love, acceptance, forgiveness, joy, purposeful, multi-location, groups. These are words that say, "Business as usual won't work around here." We have to function at a higher level than we've seen before.

Toward this end, two words have resonated with me: **Virtuous** and **Empowering**. An organization – and especially a church, it seems to me - should be virtuous and empowering. I will be unpacking these two words here, but let me introduce them to you now, and the issues they address.

By **virtuous** I mean "inherently good." The word is defined as "having or showing moral goodness or righteousness." The word can apply to groups as well as individuals. Organizations, like people, have a personality of their own, and they represent varying levels of goodness. Just like with people, there are good companies, and bad ones; good churches and bad ones.

Of all organizations to which the word virtuous would apply, you would think it would be the church, right? Wrong. The church has every potential represented by people, ranging from greatness to awfulness. Judging by the numbers of de-churched people we get to know at CTK, we've got some work to do to get on the greatness side.

At CTK we have become a hospital for unchurched people. Though we have targeted the pre-churched (who have never been part of a church before), we have ended up having a profound impact on the de-churched (who have been a part of a church in the past, but are no longer involved). Many of these wounded followers of Christ have given up on church, but not on God. These precious people have helped me to see that the greatest challenges to the church's mission do not arise from the outside, but the inside.

Any kind of organizational hurt that happens to people is bad. But I am particularly chagrined by "church hurt" for three reasons. First, because so much of what Jesus taught us was how to get along with each other. The fact that churches have become noted as places of needless infighting and controversy says we are not following our leader very well.

Secondly, because the average churchgoer doesn't see it coming, so it knocks them for a real loop. You expect your church to be a sanctuary from the bad behavior we find in other groups of people. But, alas...

Third, I am concerned about "church hurt" because of how multi-faceted it can be. When you are injured by a church you don't just get injured emotionally, but relationally and spiritually. The combination makes church hurt like no other. It shakes your sense of place, and your connection with God. Probably the closest approximation would be getting ousted from a family-owned business, but even then you wouldn't experience the spiritual dimensions that attend church hurt.

The sad reality is that you can end up just as easily wounded by the church as any other organization on planet earth. The people, in and of themselves, might be great, but the way that they are put together is toxic. I would even contend that a certain percentage of churches are actually *set up in a way that is harmful*. We must address the moral goodness – virtuosity – of how things are set up.

A second guiding light is the word **empowering**. One of the defining questions for any organization is, "Who gives power to whom?" In a bad organization, the organization takes power from the participants. The organization becomes bigger; the people become smaller. In a good organization, we get the reverse. The organization gives power to the participants. The organization stays

subservient to the people. Over time, the people become more and more powerful instead of the organization. The organization continues to take orders.

What we're talking about is nothing less than changing the system. Sounds easy enough, except that systems are quite powerful. When at a young age I became a pastor of a traditional denominational church I naively underestimated just how powerful a system can be. I thought I could change the system. But the system pushed back. Systems behave as though they were persons with lives of their own, and they regularly act to preserve themselves and resist change.

When we find that a system is working against us instead of for us, we are not as powerless as we might initially feel. We have choices we can make. The power is in our hands. We don't serve the organization. The organization serves us. Or, at least this is how it is supposed to go. The key is to get the power of the system on your side – on the side of what is virtuous and empowering. An organization is what we make it. So let's rise up and make it something great...something virtuous and empowering.

Organization

Chaordic

CTK has decided to organize itself differently, according to a design called “freedom with handrails.” In general, the freedom with handrails philosophy says that we want to be “chaordic” (combination of chaos and order) in our structure, with the minimum amount of order necessary to keep from descending into chaos.

The handrails in our story are our beliefs and brand.

1. CTK’s Beliefs. Decisions must be consistent with the mission, vision, values, beliefs and priorities of Christ the King.
2. CTK’s Brand. Presentations and publications must be consistent with the identity of Christ the King. This includes an accurate representation of our logo and “vibe.”

There aren’t many churches organized like us, but that is not to say that CTK’s organization isn’t valid. Quite simply, CTK finds it’s organizational precedent in the *really ancient* church that we read about in the book of Acts, the church with which Paul corresponds throughout the New Testament.

Acts 2:42-47

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

While this passage is more descriptive than proscriptive, there are nevertheless some takeaways for us. Looking back to the first century, you see how the early church behaved:

1. Daily. The early church was a not a weekend or Sunday event, but an every day adventure (“every day....daily”).
2. Relationally. The emphasis of Acts 2 is on people meeting (and eating) together. The most used word in the passage is “together” (3x). “Breaking bread” and “fellowship” are on par with “apostles teaching” and “prayer.” Meals are a great vehicle for community.
3. Informally. The church did not meet in church buildings or auditoriums, but in living rooms, dining areas and outdoor public spaces.
4. Cellularly. The first century church met in different places, at different times. There is actually not a clear indication that everyone ever gathered in the same place at the same time. In all likelihood, the Jerusalem church grew to over 10,000 people in the first week, and we know that the temple courts could not accommodate that big of a crowd. So the early church was one church meeting in multiple locations, with multiple teachers.
5. Joyfully. The first church was a happy experience. Words like glad, sincere, praying, enjoying speak to the fact that they were a happy group.
6. Organically. The church was growing rapidly and people were getting their needs met. How? Was the church developing a program or a department to meet the needs? No, believers simply noticed that their brother had a need and responded to it.

Like the first century church we want to behave like an organic, relational movement, instead of an institutional, attractional ministry. Toward this end two words have resonated with us and given us guidance in our organization:

Virtuous. An organization – and especially a church - should be virtuous. By virtuous we mean “inherently good.” The word is defined as “having or showing moral goodness or righteousness.” We want to be virtuous in how we deal with people. We want to treat them with the same care and respect with which God has treated us. We want to treat them better than they deserve.

CTK will never be a better church than the people who comprise it. If CTK is a loving church, it will be because the people of CTK are loving. If we are a virtuous church it will be because we are virtuous. Truly the personality of our organization will take on the personality of those who lead it. Will you help us create an organization that reflects the nature of our founder, Christ the King?

What positive characteristics do you see yourself contributing to the CTK story?
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Empowering. One of the defining questions for any organization is, “Who gives power to whom?” In a bad organization, the organization takes power from the participants. The organization becomes bigger; the people become smaller. In a good organization, we get the reverse. The organization gives power to the participants. The organization stays subservient to the people. Over time, the people become more and more powerful instead of the organization. The organization continues to take orders.

Authoritarian cultures spawn passivity and create codependency. To combat that tendency we train our organization to be ready and able to say, “Yes, sure, you bet.” Often, those are words that cannot be spoken in church. As is typical of a bureaucracy, church leaders tend to have the power to say “no” but seldom have the power to say “yes.” At CTK we want say “Yes!” to what God is doing in people’s lives. The first page of the operating agreement of the Great Harvest Bread Company is emblazoned with big, bold letters that state: “Anything not expressly prohibited by the language of this agreement IS ALLOWED.” In a similar way the key word at CTK is not control, but empower. Staff are to create and sustain an environment where the people of CTK can carry out their ministries with minimum obstacles and maximum fulfillment. We want to unleash the church instead of enslave it by making sure that two things happen:

1. The bigger serves the smaller. What we have tended to see in churches and denominations is that the small is in service to the big. What is more virtuous is for the big to be in service to the small. There is nothing wrong with bigness. For example, in a forest, which is an organic system, you might find some extremely large trees. But there are some smaller flora and fauna that can only survive in the shade of that tree. It’s not whether it’s big or small, but what is ultimately valued and protected. We want to always value and protect the small, particularly the small group.
2. The higher serves the lower. The model of leadership we want to specialize in, and which Jesus embodied, is servant leadership.

Philippians 2:1-11

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Even though he had the power that created the universe coursing through his veins, Jesus was not a threat to people. People were not afraid of him. If we are to follow him, it is not sufficient to ask, "What would Jesus do?" We also need to ask, "How would Jesus do it?" Jesus ministered without regard to his self-promotion or self-protection. He came to serve.

In 1876 D.L. Moody held an evangelistic crusade in New York City that lasted 50 days, from February 7 through April 19th. The meetings were held in the Hippodrome on Madison Ave. The Hippodrome seated 10,000 people. There was standing room only every night, with thousands more were turned away. Over 3500 people came to Christ during the meetings. The first night of the revival he preached on humility. He said,

If we are to have the Word in the City of New York, we must give God all the glory. The people are saying, "Surely there is going to be a great work now, there is such a great choir and congregation and so many ministers. It is not by might or power, but by God's Spirit, and we have got to get our eyes off of all these things, and there will be no work and no blessing until this is done. We have not come with any new Gospel; it is the old Gospel, the old story, and we want the old power, the power of the Holy Ghost; and if it is anything less than that, it will all come to naught.

What we want is to be in a position that will give God all the glory. There are some things that make me tremble as if the work will all come to naught, because there is so much man-worship. Now we have got to get rid of this man-worship before it will be a deep work. We have got to sink self.

If we can only get "I" down in the dust and get outside our dignity and get self out of the way and say, "Here, Lord, use me if you can, and if not, use somebody else," or in the spirit of the wilderness preacher who said, "I must decrease but He must increase," then the Lord will take us up and use us. Oh! I beg you to do anything you can to keep down man-worship. Let us look at the cross, with Christ in full view, and then we will have men coming into the kingdom of God.

We want the great, the mighty, but God takes the foolish things, the despised things, the things which are not. What for? "That no flesh may glory in his sight." Now, what is that written for unless it is that we shall learn the lesson that God shall have all the glory, and that we are not to take any of the glory to ourselves. Just the moment we are ready to take our places in the dust and give God his place, and let Him have all the glory, then it is that the Spirit of God will be given to us. If we are lifted up and say we have got such great meetings and such crowds are coming, and get our minds off from God, and are not constantly in communion with him, lifting our hearts in prayer, this work will be a stupendous failure. You will find in all ages God has been trying to teach his children this lesson - that he uses the weak instead of the strong.

We believe that it is still the case that God's strength is made perfect in weakness. Philippians 2 says, "Jesus humbled himself....therefore, God exalted him."

Proverbs 3:34

God mocks proud mockers but gives grace to the humble.

James 4:6

But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."

1 Peter 5:5

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."

1 Corinthians 1:27

God has chosen the weak things of the world to confound the things which are mighty....that no flesh may glory in his sight.

God has made it quite clear that the way up is down. We must be vigilant so that CTK is always led by men and women who are on their knees in humility before God. Like Jesus, we must take up the basin and the towel. Like Jesus, we must give our lives in the service of God and others.

Organigrams

An organism differs from an organization. Organisms are alive, with inherent energy. In an organism, cells regenerate and grow naturally by multiplication. An organism continues to branch and seed with spontaneity and mystery. The cells reproduce and self-organize at all levels with fractal similarity.

The fractal nature of CTK is best illustrated in the following organigrams:

Small Group Leader
Host Home
Emerging Leader
Participants

Small Group Director
Small Group Leaders

Worship Center Pastor
Small Group Director
Worship Director
Operations Director
Children's Ministries Director
Youth Ministries Director

Span of Care. A key principle for CTK is that people must be cared for even as they are caring for people. A phrase to describe our commitment to relational infrastructure is "span of care." Ideally we ask leaders to limit their span of care to not more than five to seven people for themselves and those they support. This requires that we work together to develop leaders, redistribute the work, keep it manageable, and break it down. The structure of relational responsibility is as follows:

Geography	Leader Title
Church	Lead Pastor (e.g. Lead Pastor of CTK, International)
Continent	Continental Champion (e.g. Director of CTK Asia)
Country	National Pastor (e.g. Director of CTK India)
County	Regional Pastor (e.g. Director of CTK Andhra Pradesh)
City	Area Pastor (e.g. Director of CTK Hyderabad)
Community	Local Pastor (e.g. Director of CTK Begumpet)
Cell	Group Leader (e.g. Tuesday afternoon men's group)

The starting point for organizational development is at the cell/community level. In the CTK story the small group leader is the most important leader, and the organization is set up to support him/her in their work.

Governance. The Church Council is the official governing body of CTK and sees that the Lead Pastor is guiding Christ the King Community Church in accordance with its stated mission, vision, values, beliefs and priorities. The Council is responsible for the hiring and placement of the Lead Pastor. The council currently consists of:

Dave Browning	Lead Pastor
Thinus Coetzee	National Pastor (Africa)
Yedidya Parker	National Pastor (A.P.)
Amminadab Mneza	National Pastor (Nepal)
Cliff Tadema	Regional Pastor (NW)
Rick Snodgrass	Regional Pastor (MW)
Tim Davis	Regional Pastor (PW)
Don Jaques	Network Resources

The Council reviews the administration of the network, addresses church-wide issues, and approves the annual budget. It also approves the chair of the Executive Review Committee and the Administrative Review Committee. The Executive Review Committee reviews the work of the Lead Pastor and initiates the following disciplinary process if necessary

1. Concerns regarding the Lead Pastor can be brought to the Chair of the Executive Review and vetted in accordance with 1 Timothy 5:1-20.
2. If the concerns appear to have merit the Chair will initiate an intervention/reconciliation process in the spirit of Matthew 18:15-17.
3. If personal intervention does not yield repentance or reconciliation, the Chair may call upon adjunct Disciplinary Committee members to bring a recommendation to the Church Council.
4. The Chair of Executive Review will convene or poll the Church Council, to take action on the recommendation of the Disciplinary Committee, and if necessary, announce the results to the CTK network.
5. Replacement of the Lead Pastor will follow the process outlined in the Bylaws.

The Lead Pastor oversees the CTK network. The Lead Pastor is responsible for the hiring and placement of department heads and pastors.

The Local Pastor oversees the spiritual and ministry aspects of the church in accordance with established priorities. The Local Pastor is responsible for the hiring and placement of local directors and group leaders.

Leaders are selected based on gifts and graces that are identified through relationship. In the CTK story we have a tendency to spend time in relationship with a prospective pastor/elder in order to discern the work of God in a person's

life. We have also tried to take a hyper-biblical approach to the offices, limiting our scrutiny to what is clearly defined by the word, rather than Christian culture.

In this respect, we have felt that instead of limiting ordination to a few, a more fruitful approach consistent with the church as a body is to conceive of ways to affirm the calls that are on every believer. George Peck opens up our thinking by proposing a five-step process whereby ministries can be confirmed. To have a ministry we must be:

- Called – they have a sense of God's hand upon us for a particular task
- Prepared – they enter a regimen of training necessary to carry out this task
- Recognized – they are affirmed and appointed
- Supported – they serve in the context of community
- Accountable – they submit to standards

This pattern could function for those called to any level of ministry within the church, not just pastors or elders. For example, small group leaders may feel God leading them to start a small group (Called) and may take small group leader training, or be mentored by an existing group leader (Prepared) and then register their group online (Recognized) and begin to attend small group leader meetings (Supported). All the while they are open to feedback about the nature of their group ministry and how it can be enhanced (Accountable).

We believe in strong church leadership that serves the best interests of God's people. The church needs to be led thoughtfully, biblically, and aggressively by spiritual men who care about God's work and his people (I Peter 5:1-4). Biblical leadership is sensitive to the needs of the followers, is motivated by service, and built upon trust (Ephesians 5:22-29).

The decision making philosophy of Christ the King is that decisions are made by individuals, and implemented by groups. This is opposite of the traditional church that often has decisions made by groups (committees, boards) and then carried out by individuals (staff, pastor). Of course, decisions must be consistent with the mission, vision, values, beliefs and priorities of Christ the King...the person.

On the local level Pastors may designate individuals to help in the ministry, and are free to utilize language as they deem appropriate for those who are their colleagues, including pastor, director, associate, leader, advisor, council, elder, deacon, etc. These individuals do not have a standing office, but serve at the will of the Pastor.

Definitions. Words have meaning. Meaning shapes culture. Here is a glossary of terms that we use intentionally around CTK and why.

Area Pastor: The individual in an area who is giving support to local pastors in a given area. The Area Pastor sees to it that local pastors and directors are well supported.

Auditorium – instead of sanctuary. “Sanctuary” says “quiet” and “reverence” instead of “Always a Place for You. Also entry over narthex or vestibule.

Bible Discussion – instead of Bible study. Study implies homework. Discussion implies application.

Café/House Fellowship: A worship service designed for 30 to 50 people, often held in a coffee shop, restaurant or conference room. The setting is intimate, the seating is around tables, the music is acoustic, and the teaching is either delivered live or by video.

Christ the King Community Church (CTK): The collective efforts of all the small groups and Worship Centers affiliated with CTK, also known as “the Network.”

Director – instead of Assistant or Associate Pastor. Directors are easier to recruit and dismiss. The word “Director” also helps us to circumvent gender issues. Directors oversee a particular ministry. There are local directors for Small Groups, Worship, Children, Youth and Operations.

Elder: Godly men who give leadership to the body. We tend to use the word pastor more frequently in our story for ease of use, but the terms Pastor/Elder/Bishop are interchangeable (1 Peter 5:1-2: Acts 20:17-18,28). From this standpoint it is safe to say that we have many functioning elders in the CTK story. We also an office of "elder" designated in the church council.

Facility or Building – instead of Church. Church is the people, not the building. It helpful to even name the building so that people don't call it the church.

Hub: A designated site in an area that provides organizational leadership to the Worship Centers in the region. Typically ministry support and human resources are administered through a hub.

HQ: The home office and the base of operations for CTK's Network Resources.

Lead Pastor: The individual who is giving leadership to the Network, including the Director of Network Resources.

Local Pastor: The individual in a Worship Center, who gives ministry leadership in that locale. The local pastor's span of care includes the ministry directors in that Worship Center.

Ministry – instead of program (leader or minister instead of volunteer). People start ministries, churches start programs.

Network Resources - The department charged with administrative support such as training systems, advertising, bookkeeping, human resources and administrative support (database, graphics, publications, web site, supplies, licensing, subscriptions, insurance).

Pastor – instead of Senior Pastor. Pastor is sufficient. Also “I’m a pastor” is preferable to “I’m the pastor.” Use pastor following your name, instead of preceding it. Don’t use it at all if you can avoid it. Pastor is a role, more than a title.

Program – instead of bulletin. Bulletin is a “church word.” A bulletin is what is handed out to people who are already part of the club. A program is what people are handed when they attend an event.

Small Group – instead of Cell Group, Bible Study or Home Fellowship. Small group is the most generic, and therefore the most versatile of the titles available to us. The small group is the basic building block for CTK and the primary way that we care for people.

Teaching – instead of sermon (teacher instead of preacher). A sermon sounds like a lecture. Teaching sets an expectation of more normal tone and delivery.

Weekend/Weekly – instead of Sunday. Weekend or weekly creates more possibilities for services at other times than Sunday morning. Weekend moves us away from the “Sunday is the only time to worship” paradigm.

Worship Center – instead of Church. Worship Center reinforces the “one church that meets in many places” reality. A Worship Center is a local expression of CTK with small groups and regular worship services. Centers typically involve 50 to 500 people. The setting is informal, the seating is in rows, the music is electric, and the teaching is delivered either by video or live. A Worship Center typically also provides a nursery and children’s ministries simultaneous to the service.

Which of these definitions has helped you to better understand CTK?
