

The **EMPOWERED** Church

RELEASING MINISTRY
THROUGH
EFFECTIVE LEADERSHIP

IAN JAGELMAN



Published edition © 1998 Openbook Publishers

Text © 1998 Ian Jagelman

PO Box 1707

Macquarie Centre 2113

New South Wales

Australia

Email: ianjagelman@ccccongregations.com.au

All rights reserved. Except for any fair dealing permitted under the Copyright Act, no part of this book may be reproduced by any means without prior permission. Inquiries should be made to the publisher.

First printing January 1999

08 07 06 05 04 03 02 01 00 99 10 9 8 7 6 5 4 3 2

National Library of Australia
Cataloguing-in-Publication entry

Jagelman, Ian, 1945-

The empowered church : releasing ministry through effective leadership

ISBN 0 85910 894 5.

1. Christian leadership. 2. Church work. I. Title.

253

Typeset in 9½ point Stone Serif

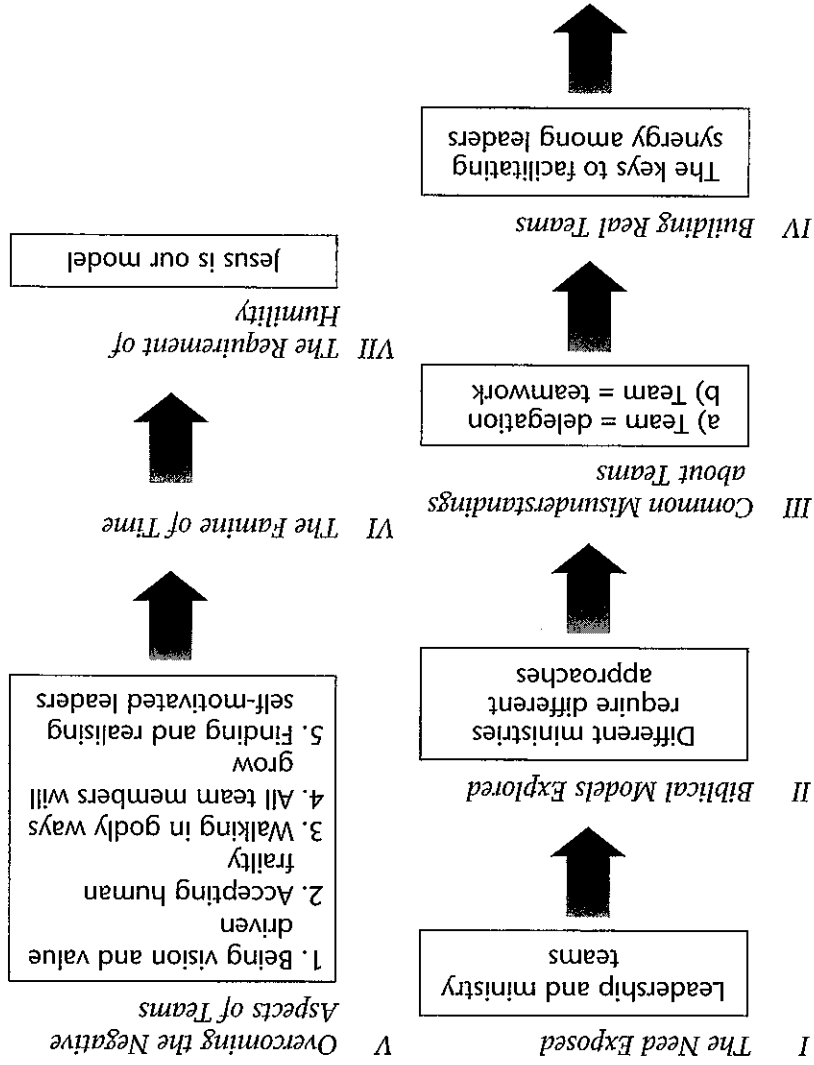
Printed and published by
Openbook Publishers

205 Halifax Street, Adelaide, South Australia 5000

CHAPTER THREE THE POWER OF TEAMS

CHAPTER THREE The Power of Teams

FLOW OF IDEAS



Sadly, Byron is real, but he is not just a single person. He represents a class of pastors who have tremendous potential and gifts, who can lead people to Christ and inspire them to reach out to others. The Byrons of the church often have tremendous vision, work very hard and devote significant time to fasting and prayer.

Byron now sees himself as a victim of circumstance. He is bitter and blames others for his failure to effectively lead the church. After ten years a series of events took place, none of which he accepted as his own fault, which led to the church closing.

Byron planted an independent church which grew quickly to close to two hundred members. He was a good communicator. He could inspire sacrificial giving of time and money. But he could not attract strong leaders to support him.

Two years after his conversion Byron went to Bible college, believing he was called to full-time ministry. After one year, and contrary to advice, he felt he didn't need to complete his studies, because, unlike other students, he was 'mature' and was ready to do a work for God.

Byron was thirty-five when he became a Christian. Married, with four children, he had a small business. Over the years he had had mixed success, and when things went wrong there was always an excuse. External factors were always to blame. Mistakes were never due to an error of judgment on his part. The business stayed small because his staff never met his expectations and either left, due to discouragement, or were dismissed for not being good enough.

I The Need Exposed

What Byron lacks is leadership gifts. He is both unwilling and incapable of becoming part of a leadership team. This chapter will illustrate vividly the difference between ministry and leadership introduced in chapter one.

Reflect on the turnover of key leaders in your church.
Can you identify reasons why they left?

II Biblical Models Explored

The Bible says that Jesus called the twelve 'to be with him' (Mark 3:13,14). First and foremost they became his friends. In that sense he drew them around himself to share with them alone his insights into the plans and ways of God (Matt 13:11). They served his ministry and became subservient to him, as he was to the Father (John 6:38). But they also received from him delegated authority and a share in his ministry (Matt 10:1).

They were a ministry band but, strictly speaking, never became a leadership team in the sense that I shall set out below. The nature of Jesus' ministry did not require the formation of a leadership team. Only Jesus could die for our sins. The most significant role of the apostles would only begin after he was gone and had returned to the Father in heaven.

What we know of the history of the apostles' ministry would suggest they followed on in the pattern modelled by Jesus. They spread out and travelled alone, or with small groups of supporters, to various areas of the then-known world. For example, tradition indicates that Thomas travelled to India, where he planted a number of churches, and died and was buried near Madras.

The twelve did not form a leadership team and travel together. They separated and went their own way as the Spirit led them.

Paul followed a similar pattern, initially travelling with Barnabas, his senior in the ministry. When a dispute arose between them (Acts 15:36-41) they split up to form two small mission groups. Paul joined with Silas and later recruited Timothy, Titus and others, although he often left them to continue the work he had begun (1 Tim 1:3). He seems not to have been a strong leader and to have

been weak in forming leadership teams (2 Tim 4:9-11), although he clearly was committed to releasing the ministry potential of others.

However, within the life of the local church Paul believed a different model was needed. Paul believed body ministry was needed and used the concept to describe how a team could function. In Romans 12 he discusses the concept of the body briefly. But in 1 Corinthians 12 - 14 he talks about the concept with its problems and blessings. Chapter twelve deals with the problems, and I will now look at some of the content of this chapter as it relates to the topic of being part of a team.

In 1 Corinthians 12:4-27, Paul discusses how the church is to function as a body in the exercise of its ministry. Let us observe a number of principles about teams from this passage.

1. Team members will bring different abilities and gifts into the team (12:4)—eg one may teach, another prophesy or help.
2. Members with the same gift may serve the body in different ways (12:5)—eg one may teach children and another adults.
3. Members with the same gift may outwork their giftedness in different ways because their abilities may differ (12:6)—eg one may teach effectively in small groups while another can teach effectively when the whole church gathers.
4. Despite this diversity it is God who is at work in each one (12:6).
The church, as a body, is made up of many parts (12:7-11) and yet is meant to function in unity (12:12) as Christ unites us and his Spirit empowers us (12:13).
6. An independent spirit must be broken if team ministry is to occur (12:14-16).
7. No one gift is sufficient to meet the needs of the whole church (12:17).
8. God has a strategic plan for his church involving the formation of effective teams with mutually complementary gifts (12:18-20).
9. It is pride at work when a member of the team says to another, 'I don't need you' (12:21)—eg pastors ought not say to evangelists that they are not needed, nor should evangelists despise those with the teaching gift.
10. It is often the unseen team members (deacons, administrators, those with gifts of mercy and helping) that God will count worthy of greatest honour (12:22-24).

11. In an effective team each member will be concerned not only for his or her own role but also for other members of the team (12:25).
12. One missing or malfunctioning team member causes the whole team to suffer and lose its effectiveness (12:26).
13. We need to be committed to the forming of and being participants in effective teams (12:27).

III Common Misunderstandings about Teams

Because there are so many stories of failed attempts at team building, two common misunderstandings need to be discussed. These are, first, that 'team equals delegation' and, second, that 'team equals teamwork'.

(a) Team equals delegation

As a young Christian leader my first experience of being part of a team was a painful one. This arose because the Lord was only just beginning to deal with a stronghold of pride in my life, something which was both a personal pain and a family trait. The immediate cause of the problem, however, was the fact that the team leader had no understanding of what a real team is.

At the first team meeting the leader motivated us to serve God in order that a group of young people might have the opportunity, through a camping program, to hear the gospel of our Lord Jesus Christ. The tasks to be performed were discussed and then allocated to team members. My role was that of assistant cook, which meant that my task was to peel the potatoes and to wash the dishes.

Undoubtedly mine was an important role which needed to be done effectively if we were to avoid a mutiny by hungry young people. Also, if cleanliness was not properly maintained, sickness could easily disrupt the more spiritual programs.

If the leader had explained to me the importance of this unassuming role, I would have felt part of the team. If he had taken the time over the next ten days to pop in and give me words of encouragement and share what God was doing through

me in freeing others to serve God with their gifts, it would have helped.

However, the leader made the mistake many leaders make: he confused 'delegation' with 'team'.

Over the years I have heard and read a lot about delegation. The reading indicates the existence of two kinds of leaders: those who delegate and those who don't. I have read about those who delegate and then do the job themselves, believing that only they can do the job well. I have read about task delegation and emotional delegation. There are those who genuinely share the role with others but never emotionally let go, and they continue to carry that emotional load.

As one who seems to have little difficulty in delegating, I have come to realise that delegation is as much a trap as it is a solution. To delegate authority or a ministry function to someone who lacks spiritual maturity, the appropriate gifts or confidence can destroy the long-term effectiveness of such a person. It may solve my short-term needs as the leader but at a terrible price.

Nor do the leader and team members function in a vacuum. The context of ministry must always be taken into account. Some contexts have built-in elements of encouragement, which make delegation not just possible but wise. Other contexts contain built-in discouragements and difficulties, requiring the leader to adopt a leadership style involving regular encouragement and participation.

One of Byron's problems was that he continually delegated what he didn't want to do, to people of inappropriate spiritual maturity, and criticised their failures rather than sharing the blame for not properly encouraging them and participating with them. The combination of an exhortative leadership style and premature delegation led to a constant turnover of burnt-out and discouraged team members. They didn't just give up their ministries, they also left the church feeling they had been spiritually abused (which they had!). The effect was also to alienate Byron from potential future leaders in his church. They became wary of his intentions, and he in turn accused them of a lack of loyalty.

Reflect on recent tasks delegated to others and reconsider the appropriateness of existing support or the level of support now required.

(b) Team equals team work. This is a misunderstanding I suffered from for many years. I would choose wisely the person to delegate the job to. I would define the task adequately and would regularly visit to find out how they were going and give encouragement. I would ask if they had any problems I could help them with and offer to participate in problem solving.

I wanted to lead a team. I believed in teamwork and teams. I didn't just delegate what I didn't want to do myself. And yet, deep down, I knew something was lacking. Even though we were sharing the ministry load, we were not functioning as a team.

What I had built was only a pseudo-team. We called it a team. There was teamwork involved, but there was no real team. Our energies were directed towards our individual roles and there was no synergy, a concept I had never heard of, let alone understood.

Synergy, in engineering, relates to the manufacturing of products with a mixture of metals of different qualities. When these metals are rightly combined, the resulting new metal (eg brass) possesses a strength its constituents (copper and zinc) did not possess in their own right. For this strength to be realised synergy must occur.

The difference between teams and teamwork is that in teams synergy occurs because of the way the team members interrelate. In the case of teamwork (pseudo-teams), no synergy occurs, although the opportunity to greatly enhance the potential contribution of each team member exists. The right mix of gifts of team members may be present, but the way they interrelate never releases the power of a real team; synergy fails to occur.

IV Building Real Teams

I have acknowledged my own failure in the past to achieve the formation of an effective team. What transformed my thinking on this subject was reading the book *The Wisdom of Teams*.¹ It is this book which describes a pseudo-team as existing when there is a need for a team but collective performance has not come into focus. There is no defined common purpose or performance goal.²

¹ J Katzenbach & D K Smith, *The Wisdom of Teams*, Harvard Press, 1993.

² *The Wisdom of Teams*, p 91.

The book defines a real team as 'a small number of people, with complementary skills, who are equally committed to a common purpose, goal and working approach for which they hold themselves mutually accountable'.³ This definition needs to be carefully dissected to understand each of its elements.

1. A small number of people
The effect of this is that most churches will need to have both leadership and ministry teams. And the larger the church gets, the more it will be necessary to reform efficiently functioning teams in order to absorb the new people joining the church.

From my experience, effective leadership teams in church life can rarely function with more than six members. Once the number exceeds this (say up to ten), they tend to take on the character of a working group, not a team.

The Wisdom of Teams also discusses the concept of a high performance team. However, in my view, such teams only function when the task to be performed can be completed in less than twelve months. The level of commitment involved seems impossible to sustain over a longer period without burnout occurring or serious damage being inflicted on marriages and families.

How large are the leadership boards or committees in your church?

2. Complementary skills
While leadership teams require each member to have problem-solving skills and good interpersonal skills, there is need for a diversity of ministry giftedness.

In our own situation I made the mistake early on, as I began to recruit staff, of adding someone to the staff team whose gifts were too similar to my own. I have the greatest respect for the person concerned, who now holds a key leadership position in another church where the senior pastor has different gifts from his own. When he left us to plant a new church, he was replaced by someone with gifts quite different from my own. The level of synergy in our team increased significantly, and the church grew substantially after having seen little growth for almost three years.

³ Ibid, p 92.

It is, in my opinion, not possible to define the ministry gifts needed in an ideal leadership team. For example, I consider that the list of gifts mentioned in Ephesians 4 (apostle, prophet, evangelist, pastor/teacher) probably relates to the church of a city or region rather than a local church.

Clearly there must be a visionary leader. It is helpful to have someone who thinks functionally, like an engineer. Someone who is pastoral or people-centred is also very helpful. However, some senior pastors are evangelists, others teachers and others pastors. It is the presence of leadership teams, not the gifting of the senior pastor, which seems to be the common factor present in healthy growing churches in Australia. Synergy won't occur if one ministry type is over-represented.

Reflect on the ministry gifts of those in your senior leadership team or board.

3. Being equally committed to a common task, goals and working approach

In the second chapter I discussed at length the impact of effectively written vision, mission and value statements for a church. Where leadership team members are more committed to their own future advancement than to what is contained in these statements, they undermine the power of the team.

Because I lead a growing church, it is not uncommon for highly skilled mature Christian leaders to join the church and, after a period of settling in, to want to become involved. Because of the skills they possess, their ease in interpersonal relationships, and a history of being involved in decision making, they appear ideal new candidates for one of our leadership teams.

However, many of them have little understanding of or commitment to being part of a real team. They see themselves as being delegated an area of ministry responsibility in which they will receive encouragement and adequate resources but otherwise function primarily on their own. They are committed to their own area of ministry but do not see themselves being equally committed, with other team members, to a 'common task'.

To overcome this danger it is necessary to express the vision, mission and value statements, on an annual basis, in terms of yearly

priorities. For example, in 1996 two of our priorities were evangelism and the assimilation of new members of the church.

Following the concept of a real team, each member of our leadership team committed him- or herself to the fulfilment of these priorities. No-one could say, 'These priorities don't relate to my department'. If necessary, their area of ministry responsibility (eg the Children's Church) had to develop new programs to specifically focus on evangelism and the assimilation of new children whose parents had joined the church.

If leadership team members cannot express what the 'common task' is, then they are probably simply a group working together. They are not a real leadership team. The goal of most football players may well include playing well and keeping his or her place in the team, but the commonly held goal is to win, not just play well. This means that there must be commonly agreed priorities, a commonly agreed approach to achieving the priorities, and the task itself must be meaningful. Without real meaning, the overall common task will easily be lost sight of, being hidden by the immediate goals of each individual ministry area.

This section of the discussion about teams highlights the necessity of an 'owned' vision and mission statement for the church. Christian people are often faithful rather than fruitful, because their ministry lacks focus. In the book, *Shaping a Future: Characteristics of Vital Congregations*, Peter Kaldor comments on the attitudes of church attenders reflected in the Australian 1991 National Church Life Survey, completed by more than 300 000 people. He states:

Attendees were asked whether their senior minister/pastor/priest has a vision for the growth of the congregation and its members to which they are fully committed. The results suggest the existence and ownership of a vision for the future are key ingredients of an effective congregation.⁴

It follows that resolving the 'common task' should precede the selection of the team members. Where this process is reversed it is not uncommon for a reforming of the leadership team to be necessary if all team members are to be genuinely fully committed to the common task.

⁴ P Kaldor, *Shaping a Future*, Openbook Publishers, 1997, p 141.

Review the historical circumstances of your present leadership team and the vision of the church. Does either the team or the vision need to change?

4. Holding themselves mutually accountable
 For me this was probably the greatest adjustment I had to make when changing from leading a working group to leading a real team. Previously, as the captain of the team, I was a member of the team and everyone was accountable to me. But I myself was not accountable to the other team members.

I am not discussing here a democratic form of decision making where team members can gang up on the leader. I am speaking about each individual member of the team being accountable to every other team member.

Remember Byron at the beginning of this chapter? The lack of mutual accountability was probably the most important reason why he could not retain any other strong leaders in the church. He wanted everyone to be accountable to him. But he was unwilling to have his own performance assessed by those regularly dependent on his performance for them to be able to do the tasks assigned to them (by him).

Let me illustrate this point with a story about Byron, involving a wonderful sincere Christian leaving his church in utter frustration.

Byron, at the beginning of one year, announced that small groups would become a major focus of congregational life. He asked Robyn, a gifted administrator with a deep love and concern for people, to lead the new program. By the end of the year a dozen new groups had been started, new people were forming friendships and one or two unchurched people had found faith in Christ. Robyn, although holding a full-time job, worked hours every night to see this task, which she really believed in, be successfully implemented in the life of the church. She designed the program, recruited the small-group leaders, provided special training for them, and regularly called each leader at least once a week as the groups began to meet. It was an incredible task, which meant her laying other things aside (including post-graduate studies), but she knew that once the groups were functioning properly the workload would decrease.

And then, without warning or discussion, the following year Byron announced to the church, 'This year's priority is evangelism. I know we all have limited time, so I am closing down the small groups so you can have time to spend with the unsaved.'

That night Robyn wrote her resignation as Small Groups Director, and the following Sunday she and her husband went looking for a new church. They found one, but four years later Robyn was still unwilling to take on any kind of serious commitment. She felt used and abused and had every right to feel that way.

If only Byron had understood that being part of a leadership team means being mutually accountable. His vision for evangelism could have been discussed and implemented without destroying all the fruit of Robyn's faithful service.

When was the last time you allowed your team members to evaluate your performance as the team leader?
 How would you react if they suggested you could be more helpful by improving your own performance?

V Overcoming the Negative Aspects of Teams

1. Being vision and value driven
 One of the most disruptive and destructive elements of relationships is unresolved conflict. The potential for conflict and anecdotes about past pain are often given as the reason why teams should be avoided. A major denomination in Australia tied team ministry in the early 1970s but abandoned it due to continual conflict among clergy. However, the way the teams were formed meant that nothing more than 'teamwork' was ever achieved, and conflicts of values were inevitable as people found themselves in teams against their will and choice.

This has led me to understand that successful teams are controlled by the task and values rather than by personalities. When a conflict arises reference is made to the agreed task and values, which define

how the task should be undertaken. Such an approach depersonalises the matter over which there is dispute and allows for open discussion. Ultimately, the dispute is with the values, not with a person. A leadership team member who cannot agree to serve under the vision, mission and values statements must leave the team and cannot blame another team member for being unfair or unreasonable.

A biblical illustration of this is when Jesus and his disciples were discussing whether to stay in a certain place (where crowds continued to gather) or move on, and Jesus appealed to the task given him by his Father rather than to his own opinion on the matter (Mark 1:35-38).

2. Accepting human frailty
I have no doubts about the power of leadership teams to harness the potential within each one of us, which working on our own does not do. And yet, being part of a team is not easy! As I conclude this chapter, I want to discuss some of the challenges facing the members of most leadership teams.

Even with mutual accountability there are still times when the leader will make a decision which will prove to be a poor one. Although he or she may have been supported by a majority of the team members, one or two may have felt strongly that the decision was wrong. In such circumstances those involved have the following choices.

(a) Leave the team in protest
Occasionally this is the correct response when a matter of principle is involved. However, this is very much the exception, as normally the issue is simply a matter of opinion. The Lord uses our willingness to submit to leadership (even when the leader is wrong) to teach us the humility of a servant. This is essential if we ourselves are ever to step into the place of overall leader. A person who has never submitted to authority has no right to exercise authority in the kingdom of God. Jesus modelled obedience to the will of his Father, because he trusted God's character. In his humanity Jesus could not see the outcome of his obedience, but he totally trusted in his Father.

We cannot put such absolute trust in another human being, and neither did Jesus (John 2:24). However, when it is a matter of judgment rather than a matter of faith and doctrine, we must be willing to submit. The alternative is anarchy and the fostering of a

rebellious spirit, which the Scriptures condemn in the strongest of terms (1 Sam 15:23).

(b) Outwardly agree but then seek to undermine the decision
This tactic is adopted in many bureaucratic organisations to the point where the leader of the team never really knows whether other team members are in agreement or not. It is a form of passive resistance characterised by continual hypocrisy and deceit. Sadly, in Christian organisations it is sometimes adopted in the mistaken belief that peace is better than conflict.

In a real leadership team authentic tactics must be adopted. Each team member needs to know what the other members of the team are thinking, even if such views are presently in conflict. Paul condemns all forms of hypocrisy and requires that we tell the truth to each other (Col 3:9; Gal 2:13).

Can you identify key leaders in your church who are passively resisting changes which have been discussed and agreed to?

(c) Submit after having expressed doubts about the wisdom of the decision.
The leader needs to know if team members have doubts. A leadership team full of yes-men and -women does not help the team leader. It is evidence that other team members are functioning as ministers but not leaders. The leader may have doubts as well and may need to be cautious in implementing the decision when he/she discovers that others have the same doubts.

It is a very foolish leader (who will soon have no team to lead) who is unwilling to reconsider and change wrong decisions. Team leaders need to honestly acknowledge their own fallibility and have team members who will point out that fallibility in timely and appropriate ways. Blind obedience is dangerous to both the leader and the other team members.

What ways have you possibly ignored others in your team to express their doubts?

3. Walking in godly ways
I believe God has established government and order for the good of humanity (Rom 13:1-5). Within that order God chooses to reveal his will to leaders. This is not a cause for pride, nor should the

How long is the average tenure of your key leaders? What training or programs are held each year to improve their skills? What percentage of the church budget is set aside for continuing education of clergy and training of key lay leaders?

5. Finding and releasing self-motivated leaders
 Let me discuss our old friend Byron one more time. In Byron's church self-motivation was constantly discouraged. Any initiative shown by team members was interpreted as rebellion and an indirect criticism of Byron himself, since he had not had the idea first.

Gradually, over time, church members realised that the only good ideas were those Byron had. As a result, people came to lack motivation, to the point where the whole responsibility for initiative lay with Byron. This gradually wore him down. He became more and more weary and eventually resigned and moved away from the church (still blaming everyone else and external circumstances).

Alternatively, I have known team leaders to make very poor choices in choosing team members. Some of the most wonderful Christians do not belong in leadership teams. They are the most faithful followers, but they are not self-motivated and wait to take direction from others.

Leadership team members must have problem-solving skills and be able to start the day without receiving clear instructions from the team leader. They will know when they need to seek the counsel and approval of the leader. They will know how much authority and leeway the leader has given them. Within these boundaries they must accept the challenge of taking risks and, at times, making mistakes. They must be willing to be corrected. But they must also be able to be confident that the team leader will support them and not openly undermine them with criticism because of their mistakes.

When team members perceive that mistakes are more severely punished than success is rewarded, then caution will kill self-motivation. Allowing initiative and mistakes is a challenging choice for both leaders and team members, but it is a pathway which leads to greatness in the service of the King.

leader then seek to impose that will on the church in an autocratic way. Peter tells shepherds (leaders) not to lord it over their flocks (1 Pet 5:3), nor should team leaders lord it over their church or other team members.

However, leadership team members should not expect that God will always reveal to them his will before or at the same time as it is revealed to the leader. Attempts to circumvent God's divine order, even in circumstances of apparent necessity, have been judged by God in the most serious way. King Saul lost the right to be king when he did what was rightly Samuel's role (1 Sam 13:5-14). So leadership team members need to be very wary of non-team members who claim God has spoken to them what rightly comes into the category of revelation given to leaders. It is worth noting that David, the king of Israel, depended on the prophetic ministry of Asaph and was rebuked by Nathan, but he nevertheless exercised oversight over both these people upon whom he relied. Within a leadership team there is frequently a free exchange of ideas. Good ideas do not have to originate with the overall leader!

4. All team members will grow
 Paul warns Timothy that you cannot always know what people are when you meet them. Both sin and virtue may be concealed for a time (1 Tim 5:24,25). Likewise the strengths and weaknesses of team members only appear when the people involved are put under stress or are confronted with the unknown.

Grace is needed in teams. Each team member needs to accept that other team members may have unexposed weaknesses. Room needs to be given for all team members to grow, including the team leader. Ultimately some weakness will remain, but, in a wisely composed team, one person's strength compensates for another's weakness.

One of the exciting elements of a real team is that it promotes a wonderful environment in which all team members can continue to grow. Only the most naive idealist will join a team believing this will not be necessary.

Team members must choose between criticising other members and making a commitment to encourage the growth of other team members.

VI The Famine of Time

In the context of the local church the greatest enemy to the formation of teams increasingly appears to be the time demands on lay people of their work responsibilities.

Leaders at church will also often be leaders in the marketplace who are subject to heavy demands on their time. Only when such people are willing to put the kingdom of God first will team ministry involving lay leaders be a real possibility.

A key to involving busy people is to assign responsibilities which do not require weekly attendance at meetings. We limit our church's financial advisory board to three or four meetings a year and find that most members, though extremely busy people, are willing and able to make attendance at the meetings a priority.

VII The Requirement of Humility

The most powerful institutions most of us have encountered—the government, the military, schools and universities—seem to be not very helpful models of real teams, at least not when we look at them from the outside. And yet, when we discover the inner workings of these powerful organisations, we often find highly effective leadership teams.

Policy may frustrate and hinder these teams. They may survive only with great difficulty. And yet, such teams have led to the winning of great victories and to holding nations together at times of natural calamities. Teams have pioneered many new advances in knowledge and science. They have seen the gospel of Christ spread to the four corners of the earth.

But the absence of teams, or opposition to them, has seen these same institutions inflict great pain and injustice. Paul says that Jesus modelled humility and required it of each one of us who would be a team member for the kingdom (Phil 2:1-11).

Often, when I am presenting this material to pastors and church leaders, there is a negative response, not based on the material itself but on their ministry context. People question whether the changes necessary in order to implement real teams are possible within their denominational structures. For this reason I am including in the next chapter a comprehensive discussion about how organisations develop and can be changed.