



*F*RUITFULNESS IN MINISTRY

Compelled toward Excellence



TOOLS FOR ASSESSING & GROWING IN PASTORAL MINISTRY

The Nashville Episcopal Area
Memphis & Tennessee Conferences

BISHOP WILLIAM T. MCALILLY

Expecting Greater Things
John 1.50

Drafted 2013



THE UNITED METHODIST CHURCH
NASHVILLE EPISCOPAL AREA
MEMPHIS AND TENNESSEE CONFERENCES

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Dear Pastors and Members of the Pastor/Staff-Parish Relations Committees:

The Memphis and Tennessee Cabinets of the Nashville Episcopal Area have prepared a statement of what scripture and *The United Methodist Book of Discipline* depict as **fruitfulness in pastoral ministry**.

Our pastors and congregations find themselves in a time of challenge and opportunity in which we have to make faithfulness and fruitfulness work together. Faithfulness and fruitfulness are companions, each reflecting the other, and each feeding the other. But faithfulness is not a substitute for fruitfulness. In fact, as the scriptures mandate, we are always compelled toward excellence in love and ministry.

This document is intended to help pastors and congregations describe and discuss fruitful pastoral leadership. The document also provides assessment tools for reflection, conversation, and growth.

This packet of resources includes 1) the calendar for the annual cycle, 2) the primary statement on fruitfulness in ministry, 3) assessment tools and 4) additional resources including access to the Bishop's video teaching for pastors and P/SPRCs. (see DVD or conference Web site)

Your district superintendent has provided these resources for you to use on an **annual cycle**. Since we are beginning this process in the middle of a conference year, we ask you to study the materials beginning in January, use Assessment Tools 2a & 2b to begin developing a picture of ministry aspirations and expectations. Then, after Easter, use Assessment Tools 1 or 2 or both for reflection, conversation, and growth.

The insights and conversations resulting from these exercises are intended to help pastors grow in sanctifying grace and fruitfulness in ministry. The fruit of these assessments and conversations **may** be shared with the district superintendent.

Sincerely,

William T. McAlilly
Resident Bishop

Fruitfulness in Ministry: Compelled Toward Excellence

Nashville Episcopal Area of the Memphis and Tennessee Conferences 2013
Bishop William T. McAlilly

Expecting Greater Things

Fruitful

adj. – productive, conducive to producing in abundance, capable of reproducing

“Clergypersons sometimes feel that they have only two options: one is “faithfulness”, with little regard for results, and the other is to adopt the “success” culture they see around them. But a third option is fruitfulness... Fruitful leaders care about results because results are ways to go beyond merely filling a pastoral role to active participation in seeking results that we are convinced emerge from the gospel we preach.” (*Bearing Fruit: Ministry with Real Results*, Lovett Weems & Tom Berlin, Abingdon 2011, p. xvi)

Introduction

As United Methodists of the Memphis and Tennessee Conferences, we are called of God and baptized into Christ for the mission of the church to offer Christ to a hurting world. In Christ, we join in God’s desire to redeem and reconcile the world. In resurrection life with Christ we participate in the first fruits of God’s coming reign of grace and peace. We are empowered by the Holy Spirit to summon people to experience the justifying and sanctifying grace of God in Christ, and we encourage people to grow in the knowledge and love of God through personal and group disciplines of the Christian life. We see God’s grace and human activity working together in the relationship of faith and good works. In order to advance God’s reign on earth we share a passion for accomplishments, mission, and congregational formation. In this regard **faithfulness and fruitfulness go hand in hand, each a reflection of the other, to advance God’s reign on earth as it is in heaven.**

God Is Fruitful and Blesses Our Fruitfulness

Genesis 1.27-28: *So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”*

Genesis 12.1-3: *Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”*

God Has Created, Called, and Sent Us as a Covenant to the People

Isaiah 42.5-7: *Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; **I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.***

Jesus Gives Life for Fruitfulness

John 10.10: *I came that they may have life, and have it **abundantly.***

John 15.1-2, 7-8, 16: *I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes **to make it bear more fruit**... If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, **that you bear much fruit and become my disciples**... You did not choose me, but I chose you. **And I appointed you to go and bear fruit, fruit that will last.***

Matthew 25.1-29 (excerpts) *Then the kingdom of heaven will be like this.... For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.... After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, "Master, you handed over to me five talents; see, I have made five more talents." His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master." **For to all those who have, more will be given, and they will have an abundance.***

Matthew 28.16-20: *Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. **Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.**"*

Paul Strives for Excellence in the Fruit of Love

The Apostle Paul declared the bottom line of new life in Christ: *"Strive for the greater gifts. And I will show you **a still more excellent way**...If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing...And now faith, hope, and love abide, these three; and **the greatest of these is love.**" (1 Corinthians 12-13)*

1 Corinthians 14.12: *So with yourselves; since you are eager for spiritual gifts, **strive to excel** in them for building up the church.*

1 Corinthians 15.58: *Therefore, my beloved, be steadfast, immovable, **always excelling** in the work of the Lord, because you know that in the Lord your labor is not in vain.*

Romans 7.4: *In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order **that we may bear fruit for God.***

Bear Fruit in Every Good Work

Colossians 1.6-10: *Just as it (the hope of the gospel) is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God... so that you may **lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work** and as you grow in the knowledge of God.*

Wesleyan Grace, Discipline, and Accountability

The Wesleyan Revival is characterized by serving the poor and imprisoned, preaching justifying and sanctifying grace, and joining believers in mutual support and accountability. Wesleyans watch over one another in love, seek to save souls, spread scriptural holiness across the land, and reform the nation. Wesley built the movement largely with lay preachers. He assessed the readiness of his preachers by asking a three-part question:

“Have they faith? Have they gifts? Have they fruit?”

Wesley gives us a passionate example of the touch-love he sought for himself to be more fit for the Master’s use: *“First, **love me**... If thine heart be right, as mine with thy heart, then **love me** with a very tender affection....[S]econdly, **commend me to God** in all thy prayers; wrestle with him in my behalf, that he would speedily correct what he sees amiss, and supply what is wanting in me.... [T]hirdly, **provoke me to love and to good works**.... Oh speak...and conduce, either to the amending of my faults, the strengthening of my weakness, the building me up in love, or the making me more fit in any kind for the Master’s use.”* (Sermon *Catholic Spirit*)

Wesley’s appeal for his own supervision sets the pattern for our own supervision. Together, we love, commend, provoke, conduce, amend, build up, and make ourselves more fit for the Master’s use. The interrelationship of God’s sanctifying grace, faithfulness, fruitfulness, and good works continue to this day to be key marks of Methodism.

Our Times Call for Urgent Action

Our times for the church and the world demand our best in ministry. **Fruitfulness in ministry with the church and for the world is not optional.**

The 2011 Bishops' Call to Action documents the church's need for vitality in ministry at all levels. The Bishops' Call defined vitality as "a dynamic and forward leaning state of engagement that connects people to God, each other, and the world in the most profound ways." (For our purposes in trying to name and describe fruitfulness in ministry, we are using the terms "vitality" and "fruitfulness" interchangeably.)

Excerpts from the 2011 report of The Council of Bishops lift up the urgent importance of leadership fruitfulness. The Bishops call on the church to:

- Articulate and commit to dramatically **higher performance expectations** for all levels of the church.
- Expect and provide courageous, **accountable leadership** that assumes responsibility for upsetting current paradigms and shaping and adopting new understandings that result in more effective practices.
- **Track and report measurable performance results** in all sectors of the Connection on an ongoing and regular basis, enabling us to learn and adjust the ways we invest and use our talent, time, and money.
- Become equally driven by passion for **increased accountability with measurable results**—alongside the important values of guaranteeing vibrant diversity in leadership and the articulation of visionary intentions.
- **Foster appropriate uniform standards of performance** for bishops, clergy, and lay leaders; set high bars as guiding criteria for leadership recruitment; assure ongoing evaluation of performance for all leaders; establish preferential relationships with seminaries preparing clergy who are equipped to lead vital congregations; place concerted emphasis on identification and development of young clergy and lay leaders.

Signs of Pastoral Effectiveness (Fruitfulness):

Based on a two-year study led by Tower Watson Associates, the Council of Bishops Report identified **14 attributes of pastoral leadership effectiveness** gleaned from the study of congregations deemed to be vital:

1. Working in partnership with others to accomplish goals
2. Recognizing, addressing and managing discord in a fair and positive manner
3. Encouraging and empowering others to take ownership
4. Focusing on developing, coaching, and mentoring to enable lay leadership to improve performance
5. Inspiring passion and enthusiasm in others for spiritual development, discipleship and outreach
6. Developing personal knowledge, skills, and abilities to continuously improve and grow oneself

7. Defining and articulating a future vision for the local church
8. Inspiring confidence and trust through words and deeds
9. Demonstrating effective management of the local church
10. Influencing the actions and behaviors of others to accomplish changes in the local church
11. Recognizing, understanding, and empathizing with the feelings and needs of others and responding accordingly
12. Propelling the local church to set and achieve significant goals through effective leadership
13. Understanding and leading in the context in which they serve
14. Inspiring the congregation through preaching

Fruitfulness in Pastoral Ministry

Ministry in the church is derived from the ministry of Christ, who calls all persons to receive God’s gift of salvation and follow in the way of love and service. Within the church community, however, there are persons whose gifts, evidence of God’s grace, and promise of future usefulness are affirmed by the community for **set-apart ministries (ordained elders and deacons and licensed local pastors)**. For those who respond to this call, the pattern for pastoral ministry is provided in the development of the early church: the apostles led in prayer, teaching and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places.

Building from these early church patterns, The Book of Discipline ¶¶ 332-334, **340** spells out the responsibilities and duties of **pastors** (elders and licensed local). The list of responsibilities and duties of **deacon** is found in ¶¶ 328-329.

The Context of Pastoral Fruitfulness

The pastor’s fruitfulness is in the context of the congregation’s fruitfulness. Self-assessment and SPRC assessment for fruitfulness go together. Assessment focuses on present practice, areas of strength, and areas for growth. Assessment is ultimately future-oriented with goals and objectives for ministry.

Hindrances to Fruitfulness

Church consultant and author Gil Rendle cites contextual factors that sometimes make fruitfulness difficult. A pastor and congregation often find themselves in a season of declining membership, waning participation, missing generations, trying to fit new members into old traditions, analyzing only problems, seeking quick fixes, loss of motivation, and a sense of gloom. (*Leading Change in the Congregation: Spiritual and Organizational Tools for Leaders*, Alban Institute, 1998)

Compelled Toward Excellence in Ministry

Even in the face of enormous challenges, we are compelled toward excellence in love and ministry. We can strive toward excellence in ministry because God's grace works persistently in us and within the life of congregations of faith. **God will help us when we aspire to excellence, build teams of support, take risks, set goals, accept help, and are held accountable.** Aspiration toward excellence and fruitfulness in ministry, therefore, begs for supervision, assessment, and accountability. These are the means of God's sanctifying grace.

Leaders Assess Fruitfulness

Sarah Drummond, associate dean and assistant professor of ministerial leadership at Andover Newton Theological Seminary and evaluation coach for Lilly Endowment, Inc, writes, "Leadership and evaluation are not separate disciplines. **Evaluation activities are part of the work of a leader**... Leaders understand that without a goal or vision, they will not be able to motivate a community to move forward... Evaluation is meaningless without something against which to evaluate." (*Holy Clarity: The Practice and Planning of Evaluation*, The Alban Institute, 2009, xiii, xvi.) Again Lovett Weems & Tom Berlin: "**Fruitful leaders care about results** because results are ways to go beyond merely filling a pastoral role to active participation in seeking results that we are convinced emerge from the gospel we preach." (*Bearing Fruit*, p. xvi)

Steps in Covenant Building and Assessment

The intention of this document on fruitfulness in ministry is to help pastors and congregations **gain clarity, collect information, and converse**. The document seeks to **paint a picture of pastoral fruitfulness** and provides **three different assessment tools** to aid pastors and Pastoral/Staff-Parish Relations Committees (SPRC) in this essential exercise.

Promise, Persistence, Patience

Luke 8.15: *But as for the seed in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.*

Mark 4.3-8: *Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.*

1 Corinthians 15.58: *Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.*

Assessment Tools to Cultivate Fruitfulness in Ministry (3 types)

The following assessment tools are to be used by both **pastor** (elder, deacon, licensed local pastor) *and* **the members of the Pastor/Staff-Parish Relations Committee** to stimulate conversation around pastoral fruitfulness. The pastor and SPRC may choose to use one or all the different types. It is expected, however, that in building a covenant of aspirations and expectations, the pastor and SPRC work extensively using Type 2a & 2b.

(1) The first assessment tool involves a variety of roles pastors are expected to fulfill and a few attending verbs that further describe fruitful leadership.

(2) The second assessment tool uses reflection questions for both the pastor and the members of the SPRC, one set of questions for the pastor and a similar set for the SPRC. These documents are also useful in developing a covenant of aspirations and expectations. In order to facilitate the most fruitful reflection and conversation, it is recommended that the pastor and members of the SPRC complete written answers to the questions. It is important that **each member** of the P/SPRC have open and honest input.

(3) The third assessment tool uses behavioral descriptors in many roles and acts of pastoral ministry. The descriptors elaborate on Character & Call, and the Ministries of Word, Sacrament, Order, and Service.

With all these assessment tools, the conversation that follows is crucial. These conversations are intended to help our pastors grow in fruitfulness of ministry.

Assessment Tools to Cultivate Fruitfulness (3 types)

(1) Ministry Assessment Tool: Conversing

The following represent **different roles pastors seek to fulfill** in any congregation. The *verbs* that follow represent **indicators of what congregations usually expect** of their pastor. Both the pastor and members of the SPRC can reflect on these indicators, mark one of the following rankings, compare, then discuss: (or the pastor and members of the SPRC can forgo the ranking and use the indicators for discussion and insight).

“Exemplary” “Does Well” “Satisfactory” “Needs Improvement” “Unacceptable”

Roles of Pastor:	//	Indicators of fruitfulness:
Pastor:		cares, attends, shows up, follows up, relates, nurtures
Preacher:		believes, authentic, convincing, passionate, persuasive
Teacher:		prepared, insightful, interested, challenging, discipling
Administrator:		on top of things, gets things done, advances the church, enlists leaders
Leader:		has an eye, ear, and heart for God’s preferred future; casts a compelling vision of God’s mission; helps the church see beyond itself and the present context.

(2a) Ministry Assessment Tool: Writing & Conversing

For The Pastor: (Elder, Deacon, Licensed Local Pastor)

What kinds of ministries excite me? What gives me energy?

What do I 'live' to do? What works in ministry would I do for free?

What makes my heart sing?

What does God want me to be and do in the congregation and community I now serve?

If I could remake my ministry where I am, what would my ministry look like?

If I could concentrate my time and energy on 2-3 ministries that I believe I do well and that could make the most difference for my congregation's ministry, what would these ministries be?

If the leaders and members of the congregation would assume responsibility for 2-3 ministries that would free me to put more of my energies toward the ministries that would make the most difference, what would these lay-led responsibilities be?

How are the ministry goals of the pastor and the Church Council in mutual support?

How do I rate the present performance toward ministry goals set for this year?

What are my ministry goals for the next 12 months?

What boundaries of time and expectation can I set for myself and with my P/SPRC to take care of my family and myself? How can these expectations and boundaries be agreed-upon with the P/SPRC and communicated to the congregation?

What is my plan for Sabbath Practice? What is my plan and what are my practices for self-care? What is my plan for spending good time with my family/companions?

What is my plan and what are my practices for personal spiritual centering and growth?

(1 of 2)

(2b) Ministry Assessment Tool: Writing & Conversing

For Staff-Parish Relations Committee Members:

What does God want our congregation to be and do for building up the church and in ministry with the people of our community?

What is our church doing to advance Christ's mission among the people of the congregation and into our community and world?

What are the ministry goals of the Church Council?

How are the pastor and SPRC advancing the ministry goals of the Church Council?

What gifts and strengths for ministry do we experience in our pastor?

What plans do we have to help our pastor fulfill his/her calling with these gifts and strengths?

How do I/we rate the pastor's performance toward ministry goals set for this year?

What areas of the pastor's ministry have met expectations?

What areas of the pastor's ministry need strengthening?

What are the pastor's ministry goals for the next 12 months?

If the leaders and members of our congregation assumed responsibility for 2-3 ministries that would free our pastor to put more energy toward the ministries that would make the most difference, what would these lay-led responsibilities be?

What expectations for ministry and fruitfulness do we agree upon with our pastor?

How will the SPRC help the pastor advance the goals of mission and ministry?

What is our plan and what are our practices to help our pastor and staff with self-care?

How will we help our pastor practice Sabbath rest and renewal?

How will we communicate these agreements and practices to the congregation?

(2 of 2)

(3) Ministry Assessment Tool: Signs of Fruitfulness

The following represent some actions and behaviors of fruitful pastoral leadership based in part on the responsibilities and duties of **pastors and deacons** listed in *The Book of Discipline* ¶¶ 340, 328-329

With these indicators, the **pastor** performs a self-assessment of when and how these behaviors are displayed. Also the **members of the Pastor/Staff-Parish Committee** assess when and how they experience these actions or behaviors with the pastor. The pastor and committee then, in the spirit of Holy Conferencing, discuss the responses and any comparisons or contrasts deemed to be insightful. The pastor and committee **may** use the following indicators for purposes of reflection, conversation, and growth.

“Exemplary” “Does Well” “Satisfactory” “Needs Improvement” “Unacceptable”

Signs of Fruitful Pastoral Leadership

Character & Call

Demonstrates a personal and living experience with God and Jesus Christ.
Demonstrates a clear call by God to ordained or licensed ministry.
Lives in a manner that mediates the love of God in daily activities.
Seeks the leading and empowerment of the Holy Spirit.
Faithfully practices spiritual disciplines and holiness of living.
Demonstrates compelling knowledge of the Bible, God, Jesus, and the church’s mission.
Demonstrates a conviction for the Wesleyan understanding of prevenient, justifying, and sanctifying grace.
Teaches and practices God’s life-long sanctifying grace to be perfected in love.
Is self-motivated by a clear sense of missional purpose.
Models “offering Christ to a hurting world” as the primary and most sacred mission.
Invites and trains others to “offer Christ to a hurting world.”
Inspires others to be their best.
Maintains the highest ideals of Christian life in professional and personal behavior.
Earns the trust and confidence of the members of the church and community.
Maintains appropriate boundaries so sexual misconduct or harassment are never issues.
Practices healthy lifestyle habits.
Balances the demands of self, ministry, and family.
Seeks and receives feedback to become more fruitful in ministry.
Understands and teaches that the church is the body of all believers and congregations baptized into Christ.
Accepts the supervision of those appointed to the ministry of oversight.
Lives in covenant with fellow ministers.
Maintains all confidences inviolate, including confessional confidences. (Except in cases of suspected child abuse or neglect, or in cases where mandatory reporting is required by civil law).

The Ministry of the Word

Preaches the gospel of God's transforming grace in compelling and convicting ways.
Teaches the Word and faith with skill and conviction.
Communicates persuasively the Christian faith in both oral and written form.
Demonstrates serious preparation of worship experiences for the congregation.
Leads worship in ways that spiritually feed the congregation.
Helps the congregation develop a teaching and discipling ministry.
Leads people in discipleship and evangelistic outreach that others might come to know Christ and to follow him.
Makes a high priority to welcome and follow-up with newcomers.
Helps the congregation discern God's preferred future for the world as seen in Christ.
Cultivates a shared vision of what God's next steps are for the congregation's mission.
Challenges the congregation to define, understand, and engage its mission field.
Counsels couples in the preparation for Christian marriage.
Performs marriage ceremonies in a spiritually compelling way.
Conducts funeral and memorial services with dignity and grace.

The Ministry of the Sacraments

Faithfully administers the sacraments of baptism and the Lord's Supper.
Teaches what it means to live as baptized members in communion with Christ and his church.
Prepares parents and sponsors for baptizing infants and children and instructing them in the faith.
Encourages persons baptized in infancy or early childhood to make their profession of faith, and after instruction, to become professing members of the church.
Encourages the renewal of baptismal vows at different stages of life.
Persistently invites professions of faith.
Models and teaches that discipleship is a lifestyle (not a program).
Guides the church in developing methods for making disciples who make disciples.
Gives attention to ministry with children and youth.
Encourages young men and women to consider ministry as a vocation.
Welcomes all persons to the Table of Jesus.

The Ministry of Ordering the Life of the Church

Helps the church adapt to changing conditions when solutions are unclear.
Helps the church continue to learn new things about its context and mission.
Handles administrative matters competently and promptly.
Helps others discover and develop their gifts for ministry.
Recruits and equips new leaders.
Builds teams to accomplish the mission of Christ to the community and world.
Helps the congregation develop action plans and strategies to carry out its mission.
Is effective in supervising others.

Seeks opportunities for cooperative ministries with other United Methodist pastors and churches.

Models and promotes faithful financial stewardship and encourages giving as a spiritual discipline with the tithe as God's standard.

Deals with conflict and works toward reconciliation.

Increases worship attendance.

Fosters the creation of new groups for spiritual growth and accountability.

Leads the congregation to participate faithfully in the connected ministries of the UMC.

Leads the congregation in the fulfillment of its mission through full payment of apportioned ministerial support and administrative and benevolent funds for the ministries of the United Methodist connection.

Insures the care for all church records, financial obligations, and full and accurate annual reporting to the conference.

The Ministry of Serving

Builds the body of Christ as a caring and giving community, extending the ministry of Christ to the world.

Mobilizes the church to work for a more human and just community and world.

Reaches out to the poor and marginalized.

Recognizes and celebrates community service rendered by members.

Ensures that persons receive sensitive pastoral care in times of illness, crisis, or death.

Visits in the homes of the church and the community, especially among the sick, aged, and others in need.

Visits or organizes visitation of incarcerated persons; assists families of the incarcerated; assists persons coming from prison to settle in a productive life.

3 of 3

Additional Resources

Watching Over One Another in Love: A Wesleyan Model for Ministry Assessment, Gwen Purushotham, General Board of Higher Education and Ministry, 2007.

Bearing Fruit: Ministry with Real Results, Lovett Weems and Tom Berlin, Abingdon 2011.

Holy Clarity: The Practice of Planning and Evaluation, Sarah B. Drummond, The Alban Institute, 2009.

When Better Is Not Enough: Evaluation Tools for the 21st Century, Jill Hudson, The Alban Institute 2004.

Lewis Center for Church Leadership, Wesley Theological Seminary,
www.churchleadership.com; Lewis Pastoral Leadership Inventory 360 www.lpli.org