

Flipping the Presbytery from "The Meeting" to "The Mission"

**Or
"Presbytery 2.0"**

"As Missional churches, we are gathered together, to be sent into the world, to demonstrate the Kingdom, inviting others to join us."

*Proposed **Vision for Mission Design**
Presented by the Odyssey Group
May 16, 2009*

*This incorporates feedback and input from multiple groups, individuals and meetings since the First Draft was presented on February 7, 2009 at the Refresh & Renew Event
Approved by Presbytery May 16, 2009*

Note for the Reader: Key technical terms are marked with an asterisk() and appear in the glossary alphabetically.*

WHAT WILL OUR PRESBYTERY LOOK LIKE IF THE ODYSSEY GROUP FULFILLS IT CHARGE?	3
ASSUMPTIONS.....	4
ORGANIZING PRINCIPLES.....	4
THE VISION FOR MISSION DESIGN	
THE REVISED MISSION STATEMENT OF THE PRESBYTERY OF LOS RANCHOS.....	7
INTRODUCTION.....	7
THE PRESBYTERY GATHERINGS.....	7
THE PRESBYTERY’S STANDING COMMITTEES AND COUNCIL.....	8
1. <i>Committees</i>	8
2. <i>The Council</i>	9
COMMUNICATION, WEB PRESENCE, SOCIAL NETWORKING.....	11
STAFFING RECOMMENDATIONS.....	11
GLOSSARY OF KEY TERMS AND RESOURCES	12
APPENDIX: TRANSITIONAL STANDING RULES ORGANIZATION.....	15

MISSIONAL: “Missional ecclesiology is a way of understanding the church. It begins with the *Missio Dei*—God’s own ‘self-sending’ in Christ by the Spirit to redeem and transform creation. In a missional ecclesiology, the Church is not a building or an institution but a community of witness, called into being and equipped by God, and sent into the world to testify to and participate in Christ’s work. The mission of God expressed in and through the local congregation is “the central organizing principle”¹ for Christian life. Further, “The congregation is the basic form of the church, and individual believers have their ministries nurtured and guided within the congregation.”² As Missional churches we are “gathered together, to be sent into the world, to demonstrate the Kingdom, inviting others to join us”³ The Church does not have missions; instead, the mission of God creates the Church.”⁴

SEE GLOSSARY

¹ Alan Hirsch and Michael Frost, *The Shape of Things to Come*, Hendrickson, 2003
² Paul Hooker, “What is Missional Ecclesiology?”
³ Mike McClenahan, Pastor , Solana Beach Presbyterian Church, Solana Beach, CA
⁴ Paul Hooker, “What is Missional Ecclesiology?”

ODYSSEY GROUP'S CHARGE

- *Finding and articulating a vision for the presbytery's next decade.*
- *Reviewing and, if necessary, reframing the presbytery's goals/priorities.*
- *Reshaping the presbytery as an organization so as to be consistent with its vision, goals and priorities.*
- *Engaging the Presbytery in giving life to the envisioned future.*

Since January 2008 the Odyssey Group has been meeting to discuss, study, and envision the future of the Los Ranchos Presbytery. This design is the culmination of the group's work.

What Will Our Presbytery Look Like if Odyssey Group Fulfills It's Charge?

- Every aspect of Presbytery life will be shaped by:
 - our **shared commitment** to the mission of the Kingdom of God,
 - our expressed **missional* identity** and context
 - our **shared values**.
- **Decentralized missional partnerships** will be the hallmark of our Presbytery.
- The Presbytery will be a **stimulating learning environment** where **creativity** and **innovation** are the norm.
- We will attract the highest caliber of both lay and pastoral **leadership**, and future church leaders will experience the Presbytery as a **mentoring environment** for becoming missional leaders.
- We will cultivate a **deeper sense of fellowship, partnership** and **trust**.
- We will **expect excellence** and **accountability** in all of our churches and partnerships.
- We will **align, adapt and even eliminate structures** and systems **as necessary** to express our values and achieve greater missional effectiveness.

Assumptions

- We live in a **post-Christendom*** world.
- **The Presbytery exists to further the missional* effectiveness of the congregations within our geographic region.**⁵ The mission of a Presbytery is fulfilled within and through its congregations. Congregations (the gathered communities of believers)—and not any other “governing body” or denominational structure—are inherent to Christian faith and faithfulness.
- Our **relationships, our formal partnerships* and our informal networks*** are a great strength in our presbytery and our most potent resources for missional effectiveness.
- **The key adaptive* shift⁶ required to achieve greater missional effectiveness is to change the mental model of a presbytery from “regulatory* body” to “missional learning community*.”**⁷

Organizing Principles

- The Los Ranchos Presbytery will divide its work into *fiduciary*, *strategic* and *generative** functions and will organize around these for maximal missional effectiveness.⁸ **While most fiduciary responsibilities require a high degree of centralization, most strategic and generative functions are best fulfilled in decentralized arenas** that offer more flexibility, collaboration and the ability to adapt to changing circumstances. These decentralized units, however, must be held together through shared values and vision.⁹

⁵ In 1996, **Los Ranchos Presbytery committed itself to be a missional body.** The term ‘missional’ is defined in our current vision statement: “*as a concept rooted in the theological concept of the mission of God, from the understanding that Jesus was sent and this ‘sending’ has been extended to all who have become his followers (John 20:21). As Christ’s followers in the local congregations, we are to go out (be sent) into our neighborhoods, our communities, and our places of work, business and recreation. We are to do as Jesus did and tell the good news of God’s reconciling love and be a visible demonstration of the reality of his Kingdom.*” (See Appendix for a further definition of “missional”.)

⁶ Heifetz, *Leadership without Easy Answers* (Belknap Press of Harvard University Press, 1994)

⁷ S. Yamaguchi, *White Paper: "How Did We Get This Bureaucratic Model? and What Kind of Presbytery Do We Really Want?"*, 2008.

⁸ R. Chait, et al., *Governance as Leadership*, (BoardSource/John Wiley & Sons, 2005)

⁹ Brafman and Bronson, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations* (Penguin Group, 2006)

- This shift will lead to shifts in *culture**, *structure*, *meetings* and *staffing*¹⁰ as follows:
 - **Culture:** The hallmark of the Los Ranchos Presbytery culture will be *as a learning community that fosters effective missional congregations*. The primary activity of our Presbytery will be to equip, serve, resource and challenge congregations and their leaders to become more missionally effective based on the following three values:
 - Faithfulness:* We hold each other mutually accountable for fulfilling our ordination vows, upholding our theological tradition and pursuing the Great Ends of the Church.
 - Fruitfulness:* We are committed to pursuing honestly and actively what will further the Kingdom of God in breadth and depth using whatever tools are necessary. We will consistently measure and monitor our effectiveness.
 - Fellowship:* We covenant to live out the Christian life together by pursuing trusting, healthy, edifying relationships expressed in missional partnership between our presbyters, congregations and members.
 - **Structure:** In order to increase missional effectiveness, flexibility and creativity, **we are recommending a structure that maintains strong centralized, fiduciary practices while becoming increasingly decentralized in strategic activities.** ¹¹ This requires a shift from centralized, regulatory oversight and program development to a predominantly decentralized structure of small partnerships built around shared values and shared missional endeavors.
 - **Meetings:** Meetings will shift from being primarily about the dissemination of information, regulatory oversight, and decision making **to primarily open space Presbytery Gatherings** for partnership in missional endeavors, learning, spiritual discernment and the fulfilling of specific constitutional responsibilities.
 - **Staffing:** Building on our current strength in relationships, staff members will become more **coaches, resource brokers, custodians of shared values and catalysts** of missional partner networks.

¹⁰ While, our “connectional” affiliations and fellowships offer us a healthy starting point for even greater missional effectiveness, our *structure* and our *meetings* are the most actionable levers for bringing change to our Presbytery culture.

¹¹ To best understand these categories, see Chait, et. al, *Governance as Leadership*

- This design moves *missional partnership* to the center of our Presbytery life.
- This design proposes that a Council chosen by our Presbytery supports the Presbytery as a *missional learning community and deliberative body*.
- While the Presbytery as a whole has a limited number of functions that it is required and authorized to fulfill, a significant amount of time, energy and resources are presently spent on strategic or technical activities that are best left to local congregations or partnerships between local congregations.
- Our work will only ***intensify the need for ongoing conversation*** for understanding, gaining agreement and articulating our theological values. At present we believe that there is both significant unity and significant disunity around values that need to be clarified. Until there is a clear sense of genuine shared values, all other change will be less effective.

The Vision for Mission Design¹²

The Revised Mission Statement of the Presbytery of Los Ranchos

The Mission of the Presbytery of Los Ranchos is to further the Kingdom of God by being a learning community that fosters effective missional congregations that embody the Great Ends of the Church¹³ through

- *faithful stewardship of our theological traditions, shared values and resources*
- *cultivating missional partnerships*
- *brokering resources for missional effectiveness*
- *securing and nurturing effective missional leaders*
- *fostering creativity and excellence*
- *challenging presbyters and churches to continual missional learning and experimentation*

Introduction

Culture: In this model, the “Presbytery” becomes a “missional learning community” and a “deliberative body”¹⁴. The Presbytery is less focused-on-regulating, providing programs and submitting reports and more passionate about learning, discerning, building relationships and partnering in our mission together. The Presbytery is no longer defined or experienced primarily as a “mandatory meeting” for informational and business items with numerous formal committees bringing reports and running programs. As such, this will involve a radical reshaping of the presbytery meetings, structure, communication and staff design as indicated below.

Council: What is now called “Council” becomes the primary organizing and managing body of the presbytery, responsible for fulfilling the majority of (but not all) functions and responsibilities assigned to presbytery by the Form of Government and Standing Rules.

The Presbytery Gatherings

The Presbytery’s primary work together is fulfilling our mission statement (above).

To do this, the Los Ranchos Presbytery members will regularly “gather” for missional learning, cultivating mission, clarifying and developing shared values, strategizing ministries, catalyzing informal and organic networks and formal partnerships, practicing discernment and making decisions for healthy, effective missional leadership within our churches and Presbytery.

The Presbytery Gatherings are primarily voluntary, providing connecting and partnering opportunities. The primary purpose of the gatherings will be for edifying, equipping, spiritually nurturing, strategic planning, networking, generative reflection, discernment, and providing a venue for building community in “open space” opportunities. These gatherings will utilize plenary presentations, small working groups, and informational offerings, as well as shared

¹² Referred to in Standing Rules as “Vision Manual”.

¹³ G-1.0200

¹⁴ As a deliberative body, the presbytery functions as a traditional “council of the church” (not to be confused with the “Council” that we are proposing) in the sense proposed by Joe Small (<http://www.pcusa.org/mgbconnect/pubs/travail.pdf>): “Councils of the church are representative assemblies that seek to preserve, interpret, and proclaim the faith and to order the faithful life and mission of the church. [“Council”] signals to our churches what we intend presbyteries to be, ordering faith and life in a conciliar rather than managerial manner.

spiritual practices, worship, prayer, Bible study, conversations, ministry partnership work, and the development of missional endeavors for the sake of furthering the Kingdom of God.

These gatherings will include a time for “business” [Stated Meeting] to fulfill the few but vital fiduciary responsibilities that the presbytery can not or does not choose to delegate to the Council.

The Presbytery Gatherings will be called four times per year, **normally in February, May, September and November**, {June 2009 Council} all at the same central location.¹⁵ The location will have parking, technology, open seating, and room for breakout groups. The space is “rented” by Presbytery and meals catered.

The Gatherings would have three sections:

- **3 Hour (normally) Open Space:** Opportunity for groups meetings, activities, ceremonies, conversations, presentations, discussions, and learning experiences as organized by members of Presbytery and Council for *Generative* and *Strategic* work, or for cultivating the faith and building the community of our presbytery.
- **1 ½ Hour Meal and Worship:** A catered, for-fee meal would be offered, and groups that wish to do so could meet over dinner. The Council will provide a time for members of Presbytery to gather in prayer and worship.
- **2 Hour Stated Meetings:** The “fiduciary” portion of the meeting will have only action items and the Presbytery Pastor’s Report. Only those items that require action by full Presbytery would be included.¹⁶ Most other “business” is delegated to the Council which can call special meetings of Presbytery, if necessary. All other ceremonial or informational activities would be schedule during the Open Space.

The Presbytery’s Standing Committees and Council

1. Committees:

The only standing committees will be those required by the Book of Order; all other work of the Presbytery will be done through formal and informal networks and partnerships. The Presbytery will have three standing committees and one standing commission that will report directly to the Presbytery at the “stated meeting” coordinated through the Council.

- A committee to carry out the required functions assigned to the Committee on Ministry [Ministerial Relations]
- A committee to carry out the required functions assigned to the Committee on Preparation for Ministry [Preparing for Ministry]
- A Nominating Committee
- A Permanent Judicial Commission
- Sexual Misconduct Response Team

¹⁵ Our recommendation for a location is Trinity, Santa Ana.

¹⁶ Examine candidates, budgets, vote on proposed amendments, certain property matters, equalize commissioners, elections, session records, international partnerships (formal agreements), honorable retirements, challenged pastoral dissolutions, organize churches, merge churches, dissolve congregations, change by-laws, etc.

2. The Council

The Council will function more akin to a congregational Session, i.e. organizing and managing many of the fiduciary and strategic responsibilities of the Presbytery so that the Presbytery itself is free to function as a missional learning community and deliberative body. _Council will coordinate the work of the Presbytery, handling all responsibilities not directly charged by the Book of Order to the Presbytery and all responsibilities delegated to it by the Standing Rules

The purpose of the Council is to coordinate the mission and ministries of the Presbytery and to design Presbytery gatherings that challenge commissioners and congregations to become effective missional bodies (consistent with constitutional responsibilities). This will be accomplished by

- Insuring fiduciary responsibility of the Presbytery
- Coordinating missional partnerships
- Brokering* and managing resources
- Supporting successful congregational models of adaptive change
- Providing opportunities for discernment, spiritual growth, and missional witness
- Giving oversight and accountability for missional effectiveness
- Challenging our congregations to continual missional learning and adaptive change.
- Bringing Proposed Amendments from GA to presbytery—reviewing and recommending action to Presbytery regarding overtures from Sessions to GA.
- Negotiating and arbitrating processes, responsibilities, and functions of other groups and committees

The Council will function as “**stewards**”—~~trustees~~” {*Council June 2009*} of the traditions, assets, theological integrity, and missional commitments of the presbytery, charged with the responsibility of insuring that all fiduciary responsibilities of the Presbytery are carried out.

The Council will function as the “Docket Committee” for each Presbytery Gathering, provide for worship at the Gatherings and fulfill the requirement of Standing Rules 10.0.

The Council will have six Council Meetings per year. [Two of which are solely for Generative Thinking]

The Council Membership: Presbytery Moderator, Presbytery Moderator-Elect, most recent former Presbytery Moderator, Presbytery Leadership Team (exempt staff); nine at-large members elected by Presbytery, Moderator of Staff Relations, and three representatives identified below. Presbytery Pastor moderates the Council and the Council is made up of three “Teams”:

- Administrative Team¹⁷
- Strategic Coordinating Team
- Generative Catalyst Team

(1) **Administrative Team** (One representative to Council, Staffed by a Presbytery Leadership Team Member.) This team is directly accountable for most fiduciary responsibilities (other than COM and CPM) and include the following “functions:”

Trustees (Moderator on Council) (12 + co-opted)

All matters related to Property & Loans (Presbytery and congregational)

¹⁷ ”Administratively Necessary” in Standing Rules

Insurance (Presbytery and congregational)
Legal (Presbytery and congregational)
Financial Management
Budget Preparation and Management

Nominations (nine)

About 105 positions to fill¹⁸

Staff Relations/Personnel (seven)

Appointed by Council and confirmed by Presbytery

Session Records Review (nine)

Administrative Commission appointed by Stated Clerk each spring.

Bills and Overtures: (six)

Commissioners to most recent past General Assembly

Meet following GA to make recommendations to Council regarding proposed amendments.

This team will bring to the “fiduciary” portion of the Presbytery Gatherings [Stated Meeting] all items that need to be reported and processed by the entire Presbytery.

(2) Strategic Coordinating Team (one representative to Council, Staffed as determined by Ad Hoc Staffing Committee.) (18 members)

This team has responsibilities for coordinating, supporting, developing, and brokering resources for missional objectives, racial-ethnic ministries, partnerships and networks--especially the development of emerging mission/ministry partnerships as they are stimulated through the Presbytery members and churches.

This team will also have primary responsibility for coordinating the Presbytery Gatherings as an open space missional learning environment, networking and resource brokering forum.

(3) Generative Catalyst Team (formerly “The Odyssey Group”, one representative to Council, Staffed as determined by Ad Hoc Staffing Committee.) (nine members)

Three people selected by Presbytery Pastor/Head of Staff; three appointed by Moderator (each Moderator appoints one when Moderator), three elected by Presbytery (nominated by Council)

The Generative Catalyst Team is responsible for cultivating and stimulating ongoing “generative” and “adaptive” thinking and recommendations; evaluation of effectiveness and appropriateness of mission. It also is responsible for developing media and integrated electronic communication. As the “balcony*” body, this team is also responsible for reviewing the budget to insure that resources go to missional priorities.

This team will bring regular “Odyssey Reports” to the Presbytery Gatherings and raise challenges and opportunities for the Presbytery’s consideration.

¹⁸ This is about 1/3 present number.

Communication, Web Presence, Social Networking

Information will be communicated primarily through decentralized means rather than through Presbytery meetings. While we will continue to use printed material for the foreseeable future, we will become a model Presbytery in utilizing new media for connection and communication. In the ultimate staff design, it is critical to include someone able to provide expertise and passion for developing our Presbytery as a social-networking community.

Staffing Recommendations

Staff will be resource and network people, not program creators or overseers. We recommend the following staffing structure:

Presbytery Pastor. The Presbytery Pastor functions as “Pastor and Head of Staff” of Presbytery. He/She ~~handles all nurtures and supports calling on~~ *{Council June 2009}* ministers and congregations, is the primary staff to COM, coaches moderators, provides pastoral care, oversees “generative” work of Council, serves as a mediator, and as our denominational and ecumenical representative. The Presbytery Pastor serves as the “public face” of the Presbytery.

Leadership Team (Exempt Staff). Primary responsibilities are *coaching, cultivating networks, brokering and being custodians of the Presbytery’s shared values*. Job descriptions will be created by Council in consultation with Presbytery Pastor based on the final design.

Exempt and Non-Exempt Staff will have responsibility for the areas of budgets, property, accounting, legal, staff relations, Stated Clerk’s office, missional partnerships, resources for congregations, ethnic ministries, programmatic partnerships, planning non-business portion of presbytery gatherings, leading the learning community, pastoral relations, preparations for ministry, pastoral support, media and communication, and social networking development.

Support Staff (Non-Exempt) . As determined by the Leadership Team design.

Glossary of Key Terms and Resources

BALCONY: A place for perspective and reflecting, for noticing patterns and seeing possibilities. To ‘get on the balcony’ does not mean to run away from “the fray”, but rather, to pause, to detach, in order to develop a broader, longer-range perspective on the issues. “Without the capacity to move back and forth between the field of action and the balcony, to reflect day to day, moment to moment, on the many ways in which an organization’s habits can sabotage adaptive work, a leader easily and unwittingly becomes a prisoner of the system.”¹⁹

BROKERING: The art of connecting visions and needs. Brokering helps provides logistics and communication for getting the right materials, ideas, resources, and people to where they are most needed. Brokering helps those in need find/locate the best options for their situation. It can also be helping groups define options, select their preference, and connect to the chosen resource.

CHRISTENDOM: The long era of the church’s social-political status as a favored part of society. From Constantine’s edict in 313 AD through the 20th C, the Christian church in the west evolved from it’s biblical era reality as the counter-cultural mission of Jesus Christ (in an indifferent or hostile world), into an ally (and even agent) of the state. The church began to model its organization after secular political realities (empires and kingdoms), and in 20th C America we also modeled ourselves after growing corporate structures. The Christian church’s favor in America is evidenced in the insertion of “Under God” into the pledge of allegiance in 1954. Since the 1960s the church’s favor in America has steadily eroded to the extent that today we see our current mission context as a “post-Christendom world.”

POST-CHRISTENDOM: (see Christendom). Mission in a “post-Christendom world” means that the church embraces it’s current situation of loss of favor in government and society, seeing this “disestablishment” not as a loss to be mourned but as our opportunity to reclaim our New Testament heritage of following Jesus Christ in radical, counter-cultural discipleship.

CULTURE: Kikanza Nuri Robbins writes, “Culture is the shared beliefs, customs, values and behaviors that unite a group of people and distinguish them from others. People belong to several cultures that are usually associated with their race or ethnicity, language, occupation or organization.”

The following are the three primary elements of organization board governance and leadership.

GOVERNANCE, FIDUCIARY: In generic terms, fiduciary refers to trusteeship. It is the oversight and stewardship of the resources and assets of the organization in a “wise and prudent” manner, assuring that all values, covenants, legal requirements, constitutional responsibilities, agreements, contracts, and—*especially, in our case, theological commitments*—are upheld. In plainest terms, these are the Book of Order and civil government ‘should’s’ to which we must attend. In legal and accounting terms fiduciary refers to “due diligence”, “legal responsibility,” operating according to required standards, and consistent application of constitution/by

¹⁹ Heifetz and Laurie, “The Work of Leadership,” Harvard Business Review, December 2001, 7.

laws/standing rules. (e.g. in this sense, ordination is as much a fiduciary function as is having a financial audit)

GOVERNANCE, GENERATIVE: Generative thinking and leadership generate the paradigms and processes by which an organization interprets and responds to reality. Generative work comes both before and after fiduciary and strategic work. Generative governance is the work of developing meaning and sense for the organization and the reality in which it functions. “Before an organization develops strategies or solves problems, it generates another cognitive product: sense and meaning.”²⁰ “The important work of problem framing precedes problem solving.”²¹ The process includes noticing cues and clues in both the organization and the environment, as well as choosing or developing a frame(s) of reference for interpretation. The purpose is to generate understanding that leads to a creative repertoire of actions that propel the organization forward. Generative thinking begins with understanding the organization’s past, not forecasting the future. “One of the prime uses of the past is in the construction of a story that makes the future seem to grow naturally out of it in terms compatible with the organization’s culture.”²² As Max DuPree says, “The first responsibility of a leader is to define reality.”²³

GOVERNANCE, STRATEGIC: Where fiduciary work focuses on conformance to standards, strategic work focuses on performance in fulfilling vision and mission. This aspect of governance “seeks to align internal strengths and weaknesses with external opportunities and threats, all in pursuit of organizational impact.”²⁴ Strategic leadership focuses on specific groups programs, activities, norms, policies, models, and processes within the organization, for carrying out the mission of the parent organization. The goal is to nurture ideas that excite, not plans that bore. ‘Brilliant ideas, not brilliant plans, [are] the springboard for revolutionary strategies.’²⁵

LEARNING COMMUNITY: Many writers about organization are pointing to the need for flexibility and adaptability as key characteristics needed to meet the challenges of rapidly changing environments. This means the ability to “learn” new ways of understanding, of responding, of growing. By making an organization’s (community’s) key value “becoming a learning community”, it is identifying “adaptive change” as an ongoing reality of its life.

MISSIONAL: “Missional ecclesiology is a way of understanding the church. It begins with the *Missio Dei*—God’s own ‘self-sending’ in Christ by the Spirit to redeem and transform creation. In a missional ecclesiology, the Church is not a building or an institution but a community of witness, called into being and equipped by God, and sent into the world to testify to and participate in Christ’s work. The mission of God expressed in and through the local congregation is “the central organizing principle”²⁶ for Christian life. Further, “The congregation is the basic form of the church, and individual believers have their ministries nurtured and guided within the congregation.”²⁷ As Missional churches we are “gathered together, to be sent into the world, to

²⁰ Chait, 83

²¹ Chait, 82

²² Chait, 88

²³ Max DuPree, *Leadership is An Art*, New York: Dell Trade Paperback, 1989, 11.

²⁴ Chait, Ryan, Taylor, *Governance as Leadership*, Boardsource, 2005, 52

²⁵ Chait, 63.

²⁶ Alan Hirsch and Michael Frost, *The Shape of Things to Come*, Hendrickson, 2003

²⁷ Paul Hooker, “What is Missional Ecclesiology”.

demonstrate the Kingdom, inviting others to join us”²⁸ The Church does not have missions; instead, the mission of God creates the Church.”²⁹

NETWORKS: Usually more informal and unstructured than partnerships. They are defined by a shared interest or affinity to a particular position, and held together more by common concern, objective, or relationship than by organization.

PARTNERSHIPS: Two or more groups, organizations, or parties forging a relationship for mutual benefit and mission. They might be formal or informal, simple or complex, involve many people or a few.

TECHNICAL vs. ADAPTIVE CHALLENGES: In Ronald Heifetz’s terms, Technical problems are those issues that can be clearly defined and solved using known techniques and current knowledge. Adaptive challenges, however, describe those issues that cannot be solved by working harder or applying techniques we already know. Adaptive challenges require experiments, new discoveries and adjustments across the organization. Technical challenges may involve intentional effort and accountability or better communication. Adaptive challenges, however, require the organization to change values, behaviors and attitudes. Adaptive challenges require leaders to learn something new in order to address the situation. In the adaptive context, the leader’s role is not to “fix the problem” but to help the system understand the issues and variables at work in order to lead the system in adapting to the new situation.

REGULATORY: A generic term for the appropriate control and accountability exercised by the organization over its members. While this term often has a negative connotation, it describes the necessary and appropriate need of an organization or community to live and work together based on respect for a set of agreed-upon shared values and commitments. Even as traffic lights provide safety and greater ease for travel, so fiduciary work provides for a community to work with trust and effectiveness. This is another aspect of fiduciary governance.

From: Church Law & Tex Report, Richard Hammar (Published in Your Church Magazine, Mar/April 2009

“Maintaining Fiduciary Duties:

Church board members have a fiduciary duty to use reasonable care in the discharge of their duties, and they may be personally liable for damages resulting from their failure to do so. ... There are a number of ways church board members can reduce the risk of liability for breaching the fiduciary duty of due care, including the following:

1. Attending all the meetings of the board and of any committees on which they serve.
2. Thoroughly reviewing all interim and annual financial statements and reports, and seeking clarification of any irregularities or inconsistencies.
3. Affirmatively investigating and rectifying any other problems or improprieties.
4. Thoroughly reviewing the corporate charter, constitution and bylaws.
5. Dissenting from any board action with which they have any misgivings, and insisting that their objection be recorded in the minutes of the meeting.
6. Resigning from the board if and when they are unable to fulfill these duties.”

²⁸ Mike McClenahan, Pastor , Solana Beach Presbyterian Church, Solana Beach, CA

²⁹ Paul Hooker, “What is Missional Ecclesiology?”

APPENDIX: TRANSITIONAL ISSUES AND STANDING RULES

[FOLLOWING ADOPTION OF THE ODYSSEY GROUP *VISION FOR MISSION* AND PRIOR TO FINAL IMPLEMENTATION]

1. Section # 10 of the existing Standing Rules (“Program, Mission, and Administrative Groups”) shall remain through December 31, 2009, but modified as necessary for consistency to emerging Design..

a. All presently existing committees of presbytery shall cease to exist as of midnight on December 31, 2009.

b. All new permanent bodies called for by the new *VISION FOR MISSION* will commence to exist 12:01 a.m. January 1, 2010—or as indicated below.

2. Because all existing committees cease to exist as of 12/31/2009, individuals presently serving on committees that will have obvious parallel bodies in the new design will need to be asked to serve on new bodies—and assigned a new “class”.

Individuals beginning service 1/1/2010 are considered to be in their **first term** of service and will be eligible for an additional term as provided for in the Standing Rules.

3. A special **Ad Hoc Staffing Committee** recommended by Council and approved by Presbytery shall be formed concurrently with adoption of the *VISION FOR MISSION* Design for the sole purpose of creating position rationales and staffing recommendations to bring to the presbytery no later than September 2009.

a. The Committee shall consist of no fewer than 7 nor more than 9 individuals.

b. The Moderator shall be the Moderator-Elect of Presbytery.

b. At least one member shall have been an active member of The Odyssey Group and one member shall be from Staff Relations.

c. Nominations shall be made by the Nominating Committee. Additional nominations may be made by Council. Council shall recommend names to Presbytery after consultation with the Executive Presbyter/Presbytery Pastor.

d. The Executive Presbyter/Presbytery Pastor shall staff the Committee.

e. Their work shall include the suggestions from The Odyssey Group consisting of “functions” that need to be fulfilled by staff.

f. The Committee shall consult with the appropriate committee so as to factor in financial implications of the staffing rationale. This includes presenting staff funding needs so that a preliminary Ecclesiastical Budget (establishing per capita) can be sent to the September meeting of presbytery.

g. Contingent upon financial feasibility, the new staffing configuration shall begin January 1, 2010.

4. As of the approval of the Vision for Mission Design, the Presbytery’s existing **Nominating Committee** shall refocus its work so as to be able to present nominations for the Administrative Team (and others indicated below) at the September meeting of presbytery and all other new permanent bodies at the November meeting of presbytery. The Administrative Team shall be charged with preparing 2010 Mission and Ecclesiastical Budgets for Review at the November presbytery meeting.

5. **Council.** Nominating Committee and existing Council need to plan to bring nominations for the new Council to the September meeting of Presbytery. They would then be charged with meeting in October to design November Presbytery—and to begin planning for 2010 meetings (coordinating with #6 below)

including date and times and catering and details for open gatherings and other details. Existing Council would cease to function as of September 30, 2009.

6. Interim Ministry Programs Oversight Task Force.

By the September Presbytery meeting, presbytery will elect a 9 person “Interim Program Oversight Task Force” made up of representatives from PCD, WWM, SJM, C&CS, Evangelism, Education, and The Odyssey Group whose function shall be to provide oversight through June 2010 for program committee funded ministries. Their work shall include integrating existing programs, ministries, and networks into the new design: being budget advocates, helping generate partnerships with interests in these areas, maintaining correspondence and communication with program stakeholders, phasing out funding where appropriate. They will work with the new Administrative Team in preparing a 2010 Mission Budget that is fully integrated as soon as possible after January 1, 2010—but no later than June 30, 2010. They will also work parallel to the Strategic Coordinating Team in transferring Partnerships, Networks, and other groups to the Open Gathering Times.

7. Generative Catalyst Team

The Generative Catalyst Team will be in place by the November Presbytery Gathering so as to be able to begin their work no later than January 2010.

8. Budget Task Force

A Task Force of five individuals (including one from The Odyssey Group) shall be appointed and staffed by the Director of Finance and Property to begin preparing a “working draft” budget outline for 2010 based on anticipated system created by this design. A Per Capita Figure needs to be presented at the September Presbytery meeting and Mission and Ecclesiastical Draft Budgets at the November Presbytery meeting.

9. Coordinating September and November Presbytery Gatherings

The Odyssey Group will work with the Council to create and lead Open Space Gatherings at the September and November 2009 Presbytery Meetings.