

ROADMAP

Develop Strategy and Structures
to Multiply Disciples

Road Map Overview

Develop Strategy and Structures to Multiply Disciples

Purpose: Helping leaders build simple and intentional structures which support and realize their ministry's disciple-multiplying vision.

Objectives:

This training will help you:

- Understand the unique culture of your local ministry context
- Clearly define your ministry goal
- Understand the key ingredients to building ministry structure
- Assess and refine ministry programs
- Develop calendar rhythms

Outline:

1. Spinning Your Wheels: Why does it feel like you're not getting anywhere?
2. Terrain: What is unique about your local cultural context?
3. Destination: Where are you taking students?
4. Mile Markers: What are the common steps to maturity?
5. Vehicles: How do your programs help get you where you want to go?
6. Tuning the Engine: How do you fine tune your ministry vehicles with disciplemaking priorities?
7. Mastering the Turns: How can you make your ministry calendar work for you?
8. Appendix - Vehicles and Social Spaces



Spinning Your Wheels

Why Does It Feel Like You're Not Getting Anywhere?

1

Spinning Your Wheels

Why Does It Feel Like You're Not Getting Anywhere?

We've all driven home from a youth ministry event and wondered, "Was that worth it?" We got into youth ministry because of a desire to see teenagers fall in love with the same Savior that ambushed our lives with His indescribable grace.

Yet, somewhere along the way we begin to feel more like event coordinators than missionaries of grace. We want something more, but feel stuck spinning our wheels in the mud of managing programs and events.

Before we go any further, let's address a few ministry misconceptions:



At the heart of the problem is a deficient view of disciplemaking. The solution to gaining more traction for spiritual growth and multiplication is not another magical program. It's not better curriculum. It's not a cooler, younger youth leader. Disciplemaking, at its core, is about following the resurrected Lord.

And, obedience, not knowledge, is the bottom line of following Jesus. Disciplemaking, according to Jesus, is living one's life in response to who He is and what He's commanded.

Matthew 28:18-20 (NLT)

Jesus came and told his disciples, "I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age."

What's the difference between "teach these new disciples all I commanded you" and "teach these new disciples to **obey** all the commands I have given you."?

Disciplemaking is not an event. Disciplemaking is not a program. It is not another book to go through. Disciplemaking is a process. In Jesus' earthly ministry, He modeled four distinct, but incredibly essential qualities of this process.

Jesus-like discipleship is:

Incarnational — Jesus had a “go to” approach. Jesus left Heaven and came to earth. Jesus left Nazareth and relocated to Capernaum. Jesus left Capernaum and went to the people.

So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son (John 1:14, NLT).

He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali (Matthew 4:13, NLT).

Relational — Jesus had a “be with” approach. Relationships were not merely an ingredient to Jesus' strategy; they were the strategy.

Then Jesus and his disciples left Jerusalem and went into the Judean countryside. Jesus spent some time with them there, baptizing people (John 3:22, NLT).

He appointed twelve that they might be with him and that he might send them out to preach (Mark 3:14, NIV).

Intentional — Jesus had a “be deliberate” approach to making disciples. Jesus did not leave his friends' spiritual growth and reproduction to chance. He had a clear destiny in mind for them and an intentional way to help them realize that destiny.

And he said to them, “Follow me, and I will make you fishers of men” (Matthew 4:19, NLT).

Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you” (John 20:21, NLT).

Supernatural — Jesus had a “depend on the Holy Spirit” approach. He (and Paul) recognized that spiritual transformation is a work of God through the Holy Spirit.

At that time Jesus, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do (Luke 20:21, NLT).

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Corinthians 3:17-19, ESV).

PIT STOP

Dialogue the following in groups of 2-3.

1. What most often causes you to feel more like a program director or event coordinator than a missionary of grace?
2. Do you agree or disagree that obedience—active response to what Jesus has said or is saying—is the goal of discipling? Why or why not?
3. If the four characteristics of Jesus' approach to discipling—intentional, relational, incarnational and supernatural—were indicator lights on your dashboard what reading would the indicator lights reveal?

Green = high, consistently true

Yellow = medium, inconsistently true

Red = low, rarely true

Intentional —
"be deliberate"



Incarnational —
"go to"



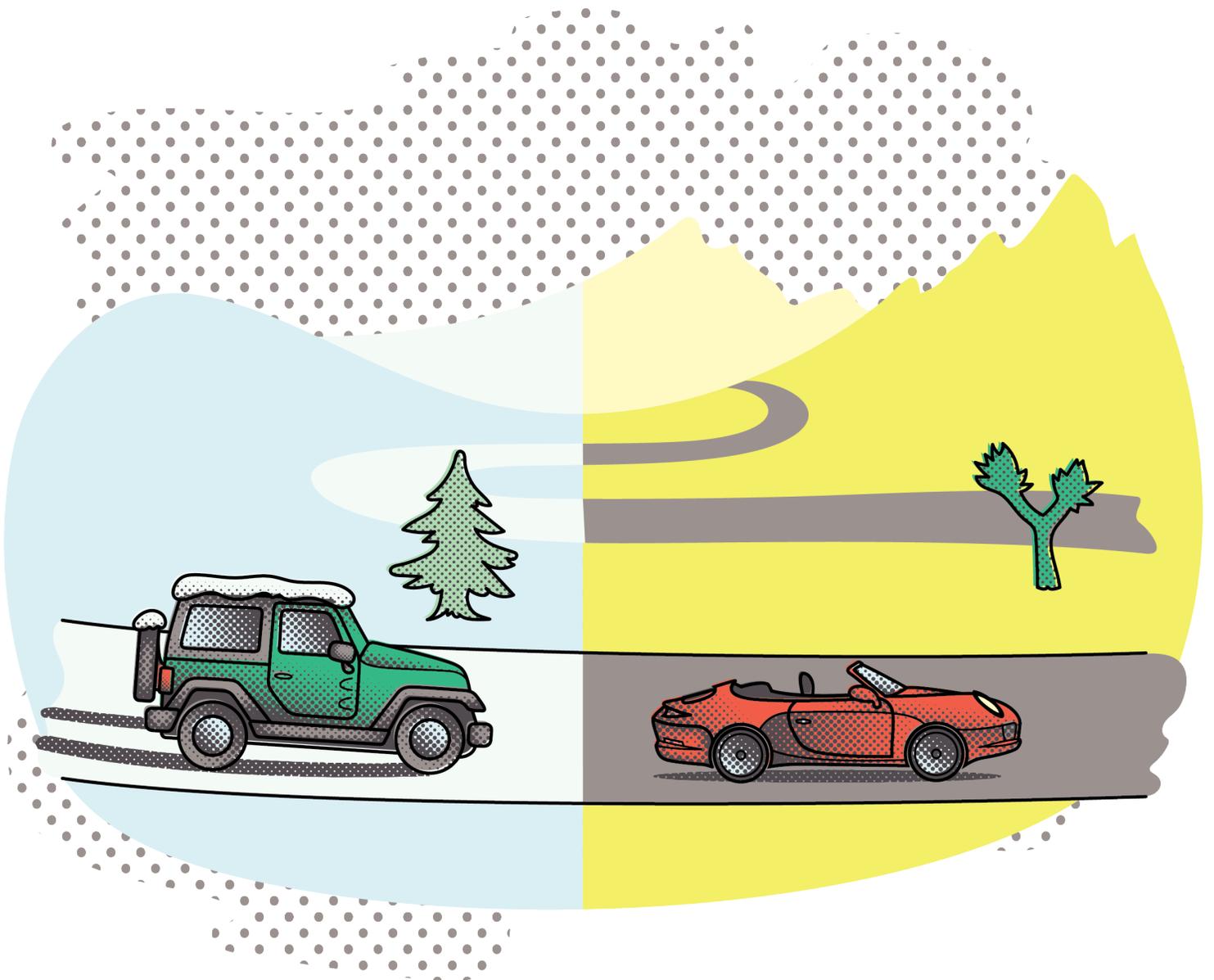
Relational —
"be with"



Supernatural —
"depend on"



4. What single adjustment could you make immediately that would make the biggest difference? Who will keep you or the team accountable to making this adjustment?



Terrain

What Is Unique About Your Local Cultural Context?

2

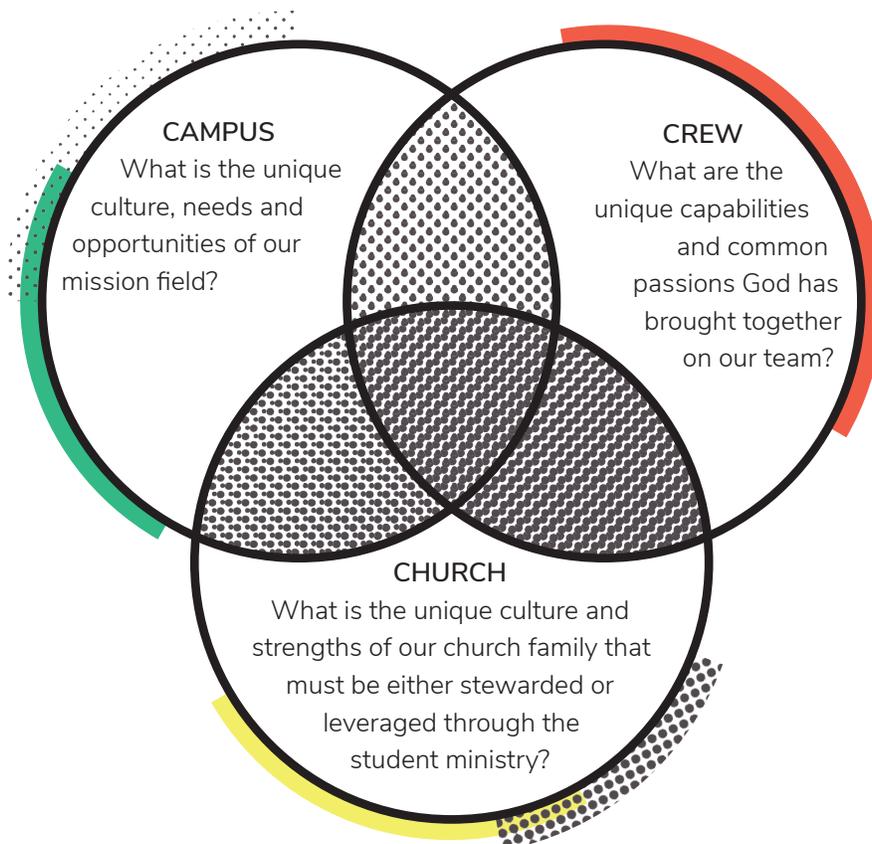
Terrain

What's Unique About Your Local Cultural Context?

Keeping in mind the terrain and climate you will drive in is critical when purchasing a car. A Porsche™ is a fun car to drive if you live Southern California, but not the wisest vehicle to be tooling around on an icy February day in North Dakota. A Chevy Suburban™ allows you to pack in a lot of people, but its size has downsides if you regularly need to parallel park in a congested urban center. In the same way, before you focus too much on your ministry structures and programs it is always wise to be sure you understand the cultural terrain in which you are located.

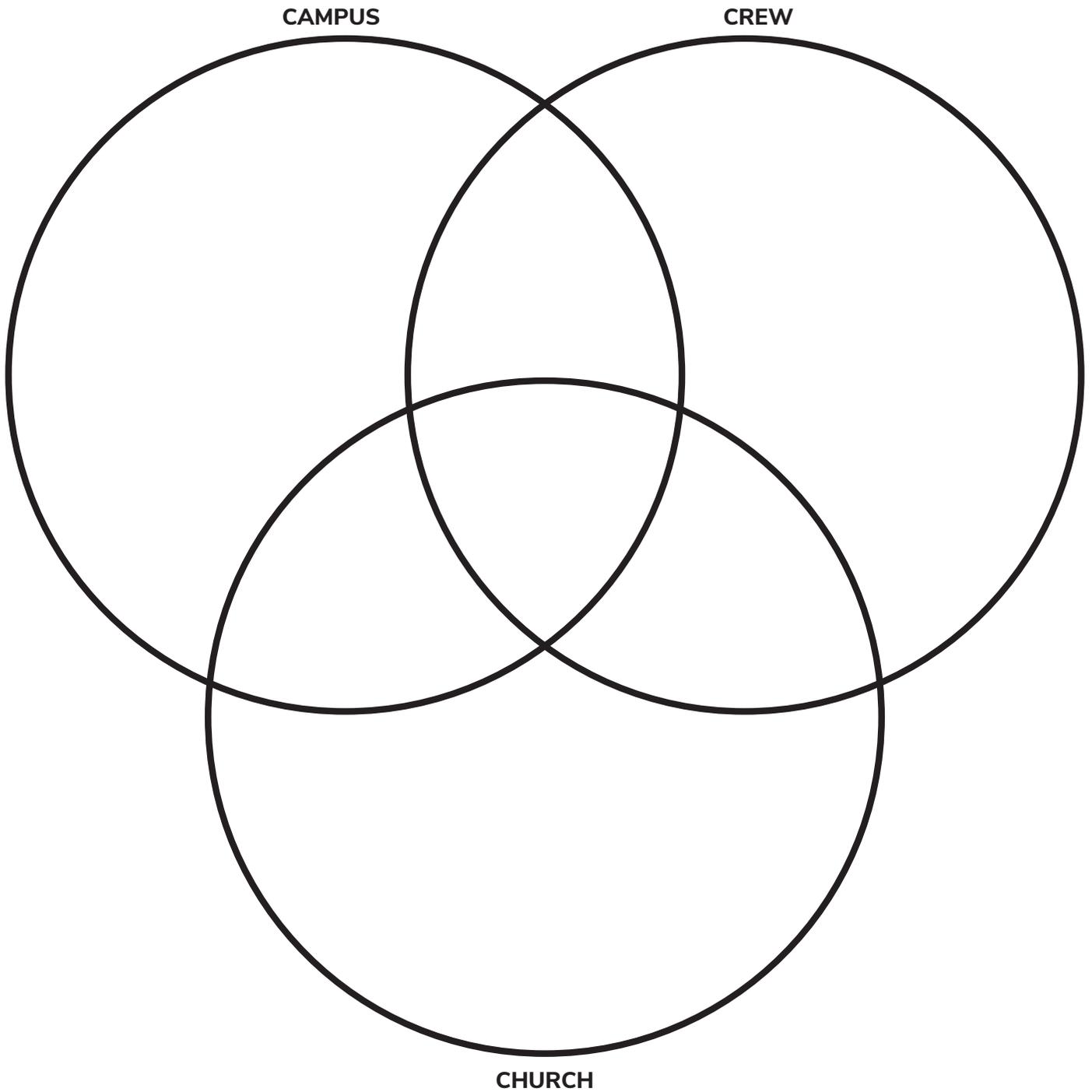
Jesus understood the cultural terrain of his day. He spent 30 years saturated in the local culture (Luke 3:23). He understood where people gathered (Luke 4:16), how they celebrated (John 2:1-12; 5:1), the racial divides (Mark 5:18-20), cultural norms (Mark 10:42), political tensions (Mark 12:17), as well as the spiritual influences of the day (Matt. 5:21, 27, 31, 33, 38, 43). In Acts 17, the Apostle Paul takes time to assess the cultural context before engaging the people of Athens.

The **Missional Terrain Tool** helps you assess and understand your local mission field (Campus), the collective grace of your team (Crew), and the strengths of your family (Church). The overlap of these three circles brings into focus the unique missional opportunity God has placed before you. Only then can you determine what vehicles will best help you make disciples in your particular context.



Missional Terrain Tool

Draw three large circles on a white board.
As a team work through the questions provided on the next page.
Jot succinct answers to the questions in the appropriate circles.



Fill in your Missional Terrain Tool using the questions on this page.

Circle 1: CAMPUS

The Campus circle helps you to assess the culture of your local school campus—your primary mission field. It is the place your students spend most their time. Zero in on the specific school closest to the church, or that the majority of your current students attend. Use the following questions to help identify the unique mission field where God is sending you.

1. Who are the primary influencers on this campus (specific staff, students, clubs, etc.)?
2. With which of the primary influencers have you been able to build relationship? How?
3. What is the socio-economic status and ethnic breakdown of families represented on this campus?
4. What would teachers and students say are the current needs and issues on campus?
5. What are the largest or most significant school events, and what needs or opportunities do they create?
6. Which spiritual leaders/organizations (Christian or non-Christian) have gained influence on this campus?

Circle 2: CREW

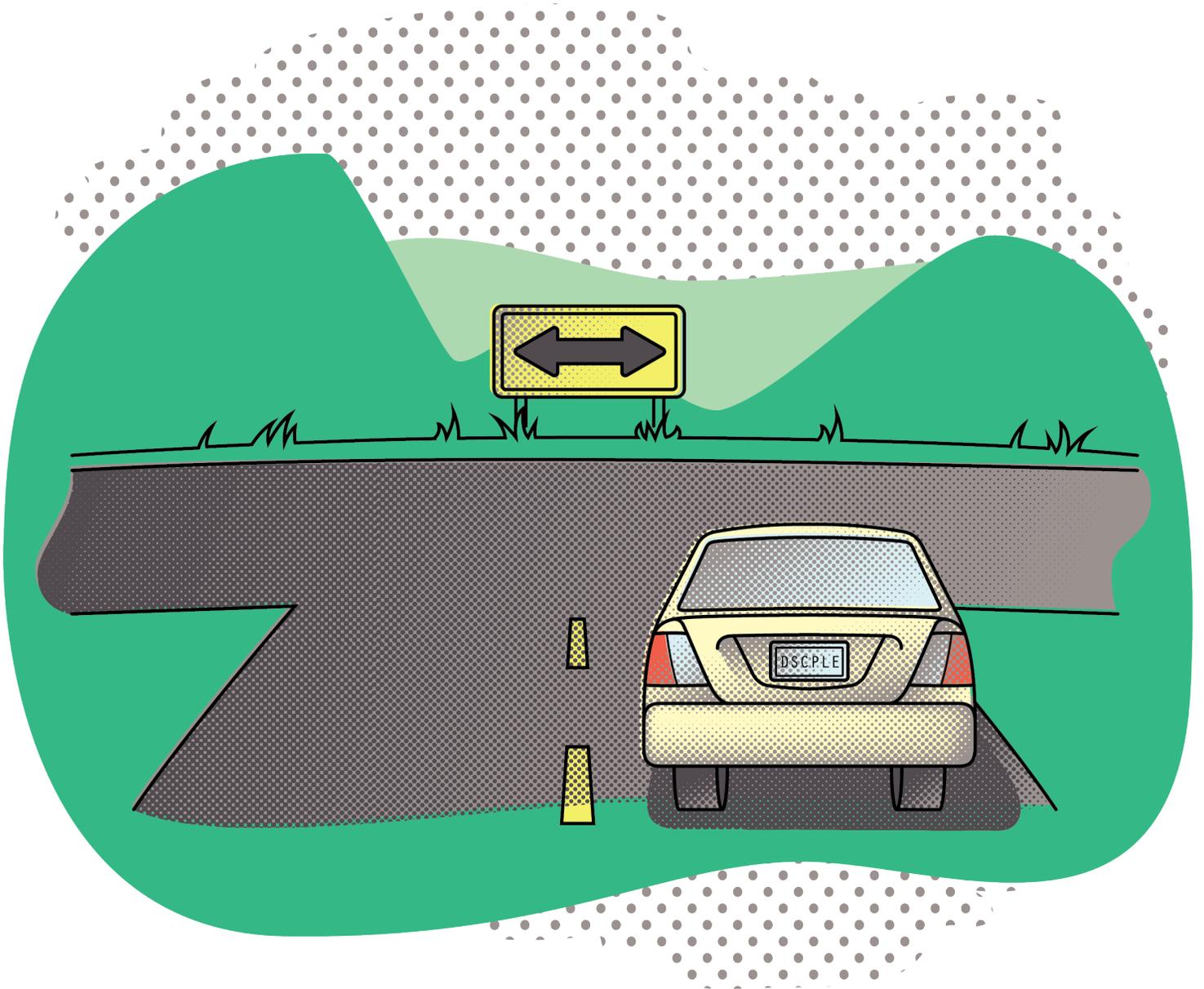
The Crew circle represents the unique capabilities and common passions of your student ministry team. While it can be helpful to look at the gifts, experience, personality and abilities of the point leader, it is far more powerful to look at the sum potential of the entire team.

1. What spiritual gifts are represented on your team and which seem to be prominent?
2. What capabilities seem to cluster on your team?
3. Other than Jesus and youth, what are the shared passions on your team (i.e. sports, cooking, outdoors, etc.)?
4. What are a few common themes that bubble up from your team's life experiences?
5. What sort of atmosphere is created when the team gets together?
6. What most draws people to be a part of your team?
7. What open doors to the campus or community come with your team or specific team members (e.g., school teacher, business owner, non-profit founder, police officer)?

Circle 3: CHURCH

The Church circle represents the larger church family. It is essential to consider the unique culture and vision of the larger church family. Over the long haul, a student ministry can only effectively pull in a similar direction as the larger church body. While it can influence the larger church family, the student ministry should not outpace the larger church family.

1. What is your church known for in the community?
2. What unique opportunities does the church location and physical space provide?
3. What specific inroads—local and global—has the larger church family already forged?
4. What are the largest or most significant church events/initiatives you would be foolish not to come alongside?
5. What unique assets (finances, skills, possessions, etc.) could be accessed and stewarded to meet the needs of the local school campus?



Destination

Where Are You Taking Students?

3

Destination

Where Are You Taking Students?

Rarely do you go on vacation without first identifying your destination. If you don't identify your destination, then don't be surprised when you end up in the middle of nowhere. At the same time, determining your destination helps you know what sort of vehicle is needed to get you where you are going. Vacationing in Paris? A car won't be helpful to get you there. Camping in the backyard? You won't need a school bus. The destination informs your needed vehicle.

Jesus commissioned us to "go 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 observe all that I have commanded you." (Matt. 28:19–20, NIV)

This raises a fundamental question, one that takes priority over the how-to's of discipleship and precedes any strategy of making disciples.

If we are going to make disciples, how do we define one?

It's been said that "words create worlds." Language was man's first tool. God gave man this tool all the way back in the garden as a way to rule and lead. We see this when Adam names the animals. Language is powerful. When we name things, we speak meaning into them.

Therefore, it is critical to use clear and compelling language to define your destination as you set out on mission to make disciples. We must define what we mean by disciple.

This module will help you create a one-sentence definition of a disciple in 15 words or less. Keep in mind that the definition should be simple enough for a 12-year old to both remember and understand.

15-Word Definition in 5 Minutes

In five minutes, craft a definition of a disciple by finishing the sentence using an additional 15 words or less.

A disciple is one who...

Share your definitions with the team. Share what you like best about someone else's definition. As you evaluate the definitions, look specifically at which definitions directly or indirectly suggest multiplication (see Matthew 28:16–20 and John 20:21).

Now, work together to create a collaborative 15-word definition of a disciple.

A disciple is one who...

Defining Radical Norms

A broad definition of a disciple helps bring clarity, getting the entire team focused on the general destination. The next step is to develop a list of radical norms. Radical norms are a short list of biblically-informed priorities and practices you want to be true of every follower of Christ in your ministry. They will augment your definition by zeroing in on specific traits you can more easily observe, assess and train towards. They are normal in that they are attainable for the everyday teenager. They are radical in that if these few things are increasingly true of the majority, the ripple effect would be revolutionary.

While you can scan through the gospels and the book of Acts to identify these traits, Jesus gives us tremendous help. Multiple times throughout His earthly ministry, Jesus described specific, recognizable everyday traits of His everyday disciples.

As a team, read through the Scripture passages listed below each priority. Discuss what you see Jesus describing and what makes these simple priorities radical.

Next, create a list of memorable diagnostic questions for each priority. For each priority, we recommend a question describing gospel *inflow*—spiritual formation—and a question describing gospel *overflow*—spiritual reproduction.

For example, in regards to studying Scripture to know and obey God, an inflow question may be: Does the person know how to hear and respond to the voice of God through engagement with the Scriptures? An overflow question could be: Does this person know how to naturally share their story and God's story in a compelling way?

INFLOW

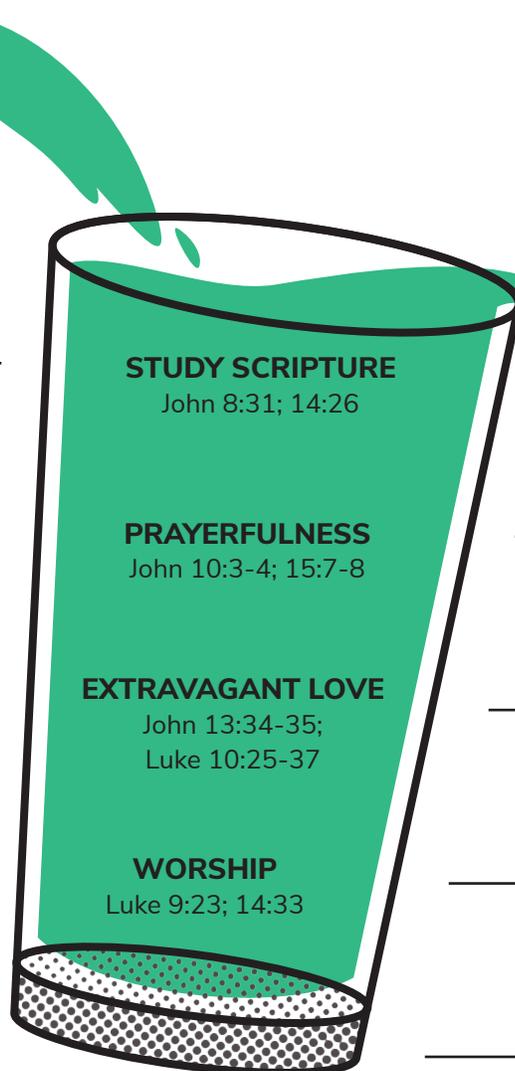
Follow Jesus Together

List a single inflow diagnostic question for each priority:

OVERFLOW

Live Sent Together

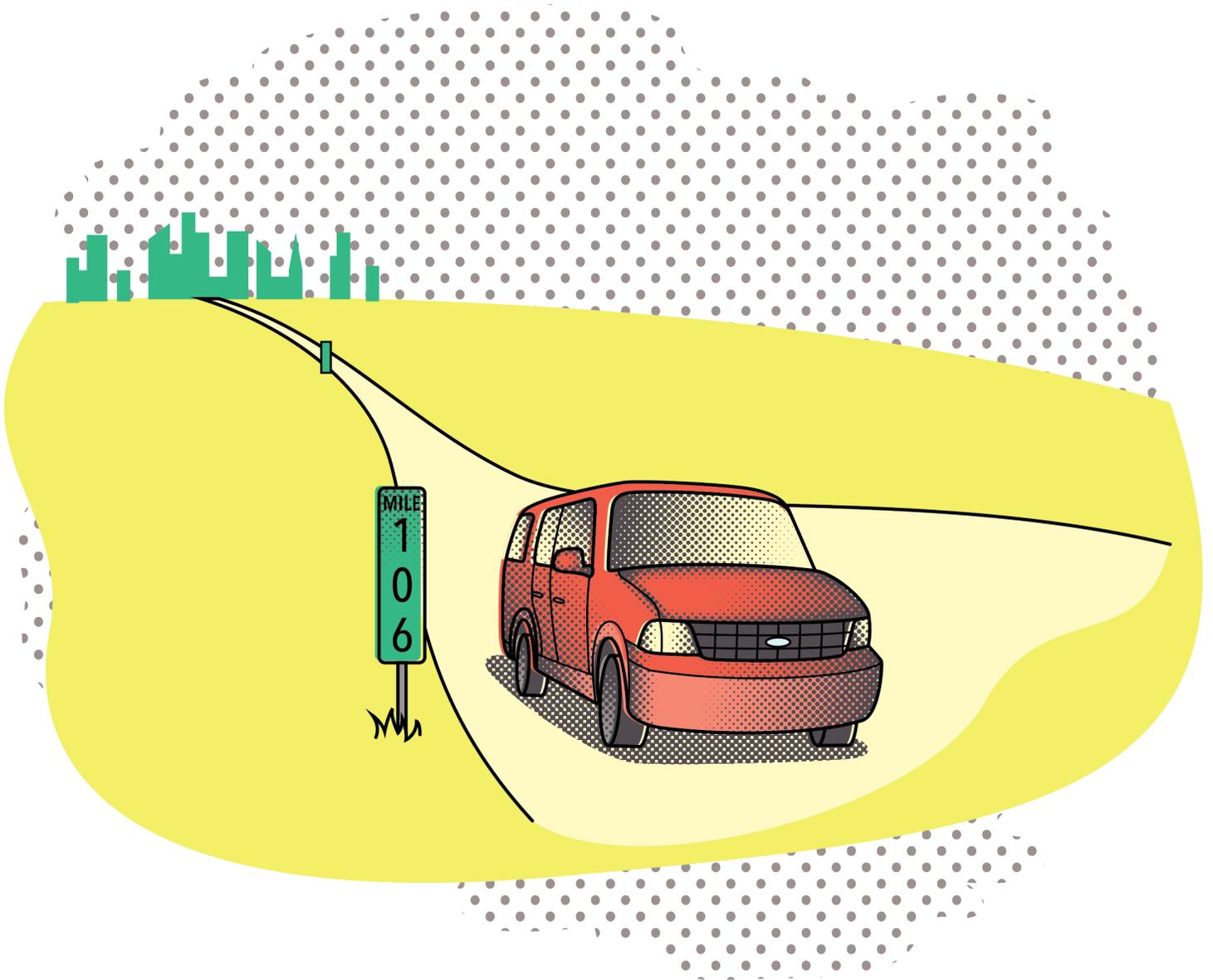
List a single overflow diagnostic question for each priority:





PIT STOP

1. Why is determining your destination important?
2. What do you like best about the diagnostic questions you created as a team?
3. How can this tool help you think about programing? Training? Teaching? Mentoring?
4. Review each radical norm. What tools do you already consistently use to help students grow in these areas?
5. Where are you missing tools or transferable methods to help students grow in any of these areas?



Mile Markers

What Are the Common Steps to Maturity?

4

Mile Markers

What Are the Common Steps to Maturity?

Any road trip has a point of origin and a destination. Take Chicago to New York City, for instance. By car, there are 790 miles between these two cities. You can't get to New York from Chicago without passing 790 mile markers. When we only focus on the destination, we often don't see the mile marker signs. We're merely concerned with getting from here to there. While the mile makers are not the destination, each mile marker is significant.

The time between some mile markers will take much longer than expected due to unplanned detours, pit stops, refueling, and traffic. But each mile marker gives an incremental sign of progress.

In the same way, as we think about building a disciple-multiplying ministry, it is important not only to name the destination by creating a definition and radical norms of a disciple, but also to consider the common incremental steps along the way.

When we examine the ministry of Jesus, we notice that while He always had a destination in mind, He met people where they were and appropriately increased the challenge.

Jesus invites the curious to come and see (John 1:39). He then challenges them to a commitment to "come, follow me" (John 1:43, NLT; Matthew 9:9), which turns into "Come be with me so that I may send you out" (Mark 3:14, NLT). As we track Jesus and His disciples, the challenge increases once again to "come and die," a call to a reorienting all of life around Jesus (Matthew 16:24-28) and finally, "go and make disciples of all nations" (Matthew 28:18-20, NLT).

Both the Apostle Paul and writer of Hebrews liken spiritual immaturity to a nursing infant's dependence on the mother to digest food and provide it through milk (1 Corinthians 3:1-2; Hebrews 5:11-14). Both New Testament writers point to maturity as the ability to feed one's self or teach (feed) others.

In Ephesians 4:11-16, Paul states that the role of leaders in the church is not to do the work of ministry, but to equip and train God's people to become competent in living out the priorities of Jesus for themselves. He states that the goal is "mature manhood" where people are able to speak the gospel into one another's lives, helping each other "grow up in every way into him who is the head, into Christ."

A sign of spiritual infancy is when students engage with Jesus only when someone else initiates for them. A major turning point in students' walk with God comes when students begin to respond to the Holy Spirit's promptings and are both willing and able to initiate in spiritual priorities for themselves. This turning point leads to the desire and ability to initiate with others—bearing witness of Jesus among peers out of the overflow of their being with Jesus.

There are many common mile markers along the road from immaturity to maturity. By identifying these mile markers, we can both celebrate incremental growth, identify appropriate next step challenges, and create environments that promote maturity.

As a team, use the **Mile Markers to Maturity Tool** on the next page to identify the common steps to maturity for each of the biblical priorities of a disciple (e.g., study of the word, prayerfulness, extravagant love, worship-filled life).

For instance, in regards to prayerfulness, what are the mile markers to move from never talking to God, to being prayerful, to initiating prayer with a friend?

Consider including things like:

- Sharing a prayer request
- Praying for one's own needs
- Praying out loud, thanking God for His provision and presence
- Adoring God for who He is
- Confessing sin
- Recognizing the promptings of the Holy Spirit
- Praying for friends
- Praying with friends
- Interceding for the lost

Mile Markers to Maturity Tool

	<div style="background-color: #008080; color: white; padding: 5px; display: inline-block;">Study Scripture to Know God</div>	<div style="background-color: #ffff00; color: black; padding: 5px; display: inline-block;">Prayerfulness</div>	<div style="background-color: #ff4500; color: white; padding: 5px; display: inline-block;">Extravagant Love</div>	<div style="background-color: #008080; color: white; padding: 5px; display: inline-block;">Worship- Filled Life</div>
Maturity (Initiated for Others)	10 _____	10 _____	10 _____	10 _____
	9 _____	9 _____	9 _____	9 _____
	8 _____	8 _____	8 _____	8 _____
	7 _____	7 _____	7 _____	7 _____
	6 _____	6 _____	6 _____	6 _____
	5 _____	5 _____	5 _____	5 _____
	4 _____	4 _____	4 _____	4 _____
	3 _____	3 _____	3 _____	3 _____
	2 _____	2 _____	2 _____	2 _____
	1 _____	1 _____	1 _____	1 _____
	0 _____	0 _____	0 _____	0 _____
Immaturity (No Initiative)				

Note: Don't worry if you don't have 10 steps.

Roadblocks To Maturity

Many assume that spiritual growth is unnatural, that it requires constant stimulation. Therefore, we expend energy trying to discover and supply the right balance of ingredients, techniques, or “proven” methods to prompt growth.

In reality, however, God promised His Spirit is already at work in each person's life, and in the life of His Church. This principle allows us to focus on discerning what is blocking or hindering each individual's natural development toward maturity.

The **KEY** to healthy growth is to **REMOVE** the obstructions to growth, which will then allow growth to take place. But, we must first accurately discern the roadblock(s) that hinder a person, or organization, from natural, healthy development. Obstacles to personal spiritual growth usually fall into common areas:

- 1** A **relational roadblock** — Lack friendship(s) with someone they trust and respect.
- 2** A **motivational roadblock** — Lack desire or see no need to pursue growth.
- 3** A **fear roadblock** — Afraid of what change may cost them.
- 4** A **competency roadblock** — Lack the skills needed to take the next step.

PIT STOP

1. Why is thinking through the steps of maturity helpful?
2. Are there any cautions to keep in mind as you apply this tool to the lives of students or in your ministry?
3. What are the implications of what you celebrate? What you model? What you train? What you do in small and large group environments?
4. Think of three individual students: What mile marker are they at for each of these priorities? What's the evidence?
5. For each student named, discern what roadblock(s) are holding them back from taking a next step? How can you come alongside these students?

Now, consider ministry as whole. What priorities or practices can we collectively engage, in order to reduce common roadblocks and create an environment conducive for spiritual growth?



Vehicles

How Do Your Programs Help Get You Where You Want to Go?

5

Vehicles

How Do Your Programs Help Get You Where You Want to Go?

The “P” word is often seen as a dirty word in the youth ministry world. We’ve all heard people say things like:

“Our ministry is about relationships, not programs.”

“Programs are a large church luxury.”

“Programs just attract a large shallow crowd.”

“Didn’t programs start the Zika virus!”

Let’s define programs this way:

program prō gram/ n.- how we organize our relational time together.

With this definition, all of the following could be a program:

- Large group gathering with worship band & teaching
- Bible study in homes
- Summer missions trip to Haiti
- Regular one-on-one meetings at a coffee shop
- Weekly check-in and prayer via Skype
- On campus Bible study and prayer group

Programs are not the enemy of relationships. In fact, they are often the spring board for relationships. The real problem is more often...

- We don’t have a clear purpose for why a particular program exists.
- We have multiple programs with the same purpose.
- We add programs and events without deleting others.
- Programs are destinations in themselves and do not move students along.

Programs are needed to provide enough structure in order to support discipling friendships. They provide intentional and planned touch points with students. When strategic, programs actually provide more space for relationships.

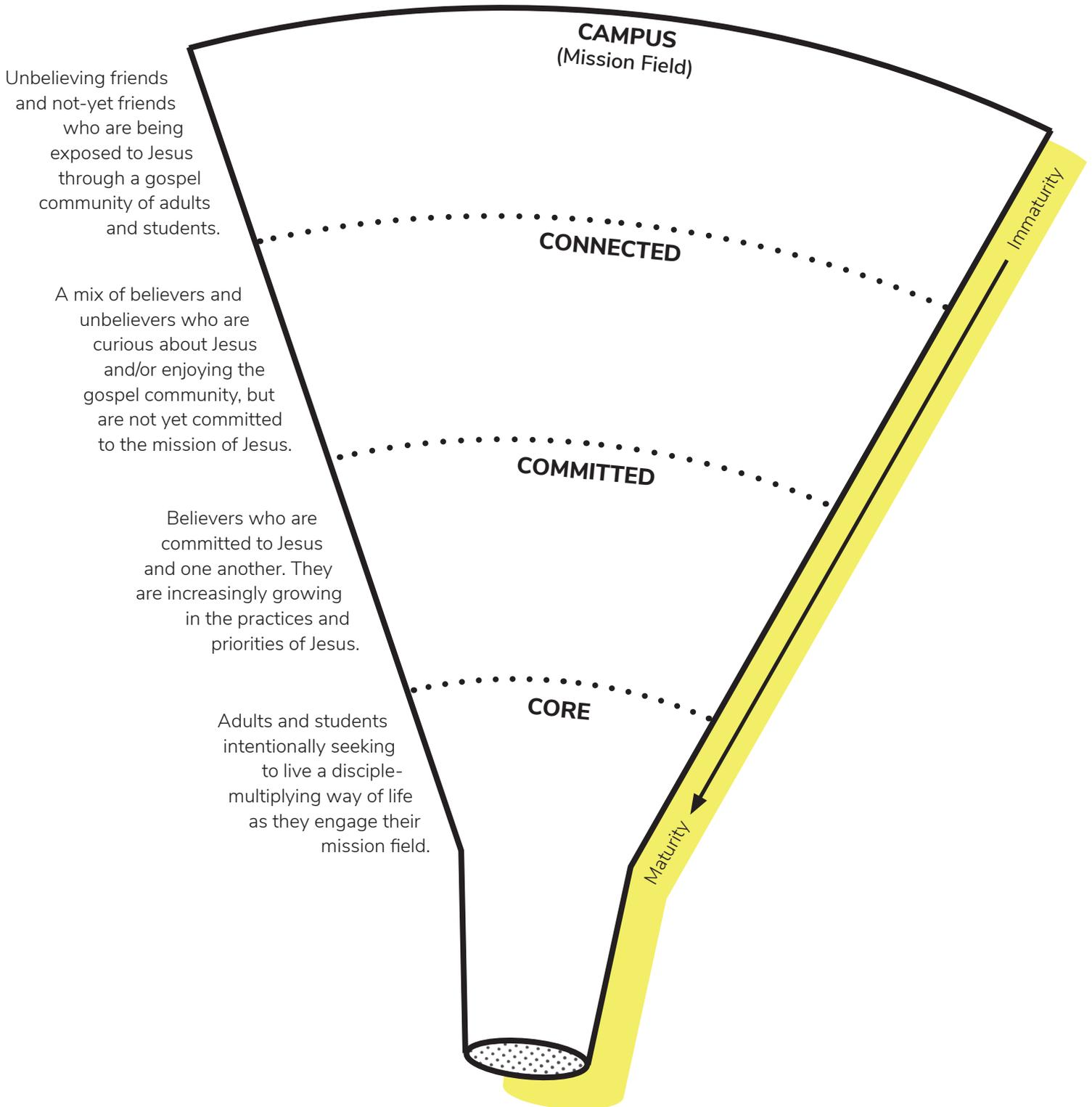
Since discipleship is a process and has spiritual maturity as its destination—maybe the word “vehicle” would serve us better than the word program. Vehicles come in all shapes and sizes, but they have the same purpose.

ve•hi•cle vē hik(ə)/ n. - a thing used to transport people.

Vehicles transport people from one place to another. Ultimately, this is what a program is meant to accomplish. A program is not meant to be a people collector. It’s not meant to be a destination. A program is meant to help students move from one place to another in their spiritual journey. Programs provide the intentional support and appropriate challenge for students as they grow.

Your vehicles should engage students at various levels of spiritual interest. Use the **Missional Funnel Tool** below to assess your current vehicles. Place the name of your weekly, monthly, and quarterly vehicles in the appropriate place on the funnel. Do this based on the primary target group of each vehicle.

Missional Funnel Tool



Step back from the Missional Funnel Tool and assess how your vehicles relate to one another. Vehicles should relate to each other in a meaningful way, engage students at various levels of spiritual interest, and assist in challenging students forward to greater maturity.

In *Seven Practices of Effective Ministries*, Andy Stanley introduces a principle he calls “think steps not programs.” Stanley, states that steps should be:

EASY: Steps should be easy. If the commitment required to the next step is too great, students will not take the step.

OBVIOUS: As they grow in their spiritual interest, it should be obvious from any vehicle where students should go next (physically and spiritually).

STRATEGIC: It is not about activity but movement. A vehicle should help move students to the next level.

Stanely, Andy, Reggie Joiner, and Lane Jones. *7 Practices of Effective Ministry*. Sisters, OR: Multnomah Books, 2004.

As you look at your Missional Funnel consider if the steps you hope a student takes from one vehicle to the next are easy, obvious, and strategic.

PIT STOP

1. Use the *The Four Helpful Lists*, a tool created by Tom Patterson, to assess your current vehicles.

The Four Helpful Lists

What is working?	What is broken?	What is confused?	What is missing?	Core Issues

2. Create a fifth column entitled "core issues." Synthesize the lists and identify significant items that need to be addressed in your ministry strategy.
3. What immediate tweaks can be made in the next 30 days?
4. What issues need to be addressed in the next 90 days?
5. How can you use your strengths (what is working) to overcome some of the weaknesses?

Vehicles Appendix

Critical Vehicle Parts

There are eight basic components to every ministry vehicle. Each of these eight questions will help you answer why, when, where, who, and what of each ministry vehicle.

1. PURPOSE: Why does this vehicle exist and how does it relate to other vehicles?
One or a combination of the following: adoration, community, training, conversion, instruction, or service.

2. RHYTHM: What is the duration and frequency?

3. TARGET: Who is the focus in regards to spiritual interest level?
One or a combination of the following: campus, community, committed, and core.

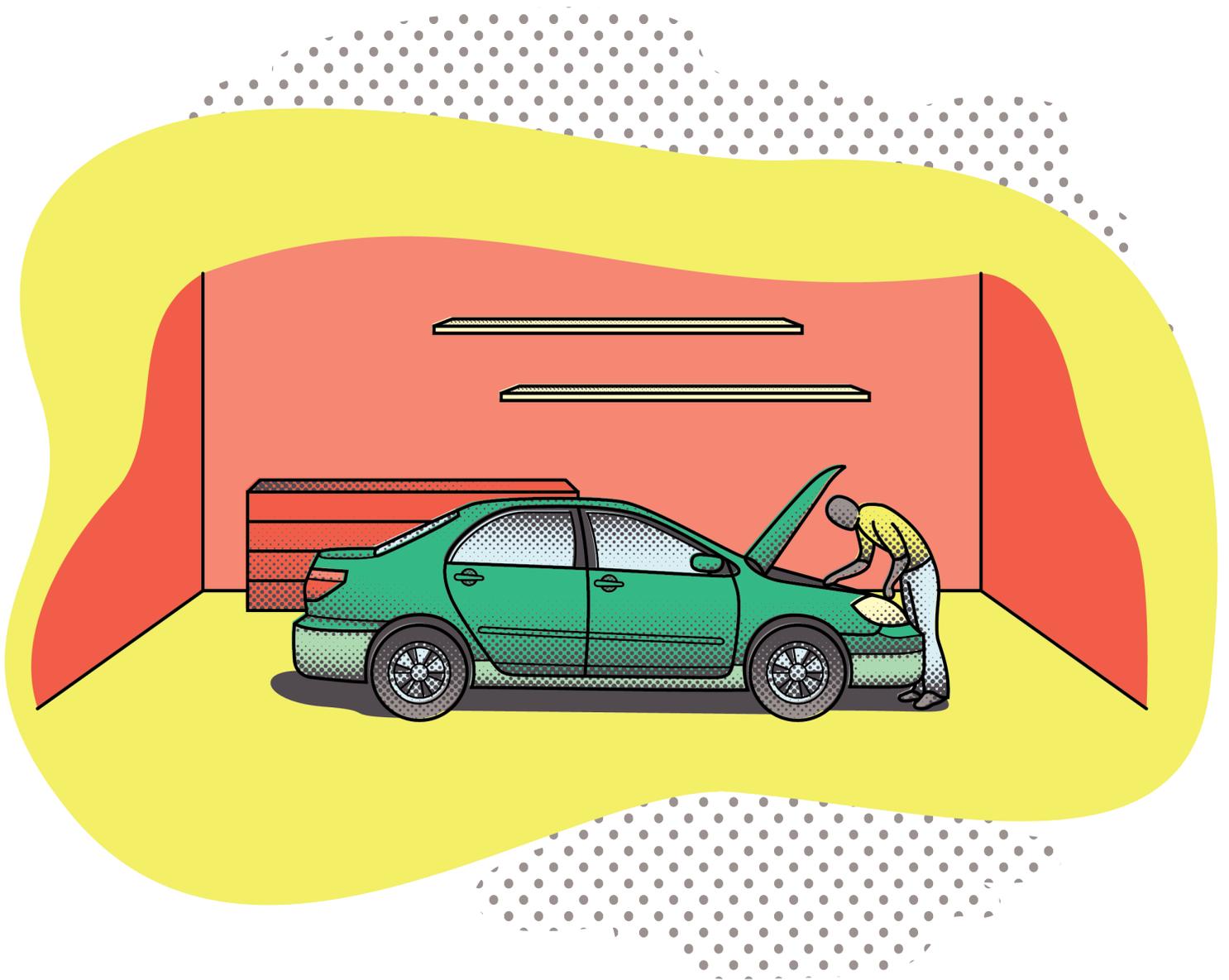
4. ENVIRONMENT: In what general environment does the vehicle take place: church space, life space (home, campus, cafe, etc), or virtual space?

5. RELATIONSHIPS: What kind of relational development is expected to happen?

6. CONTENT: What content is required in order to accomplish the purpose?

7. LEADERSHIP: Who will lead and how will they provide leadership?

8. TOOLS: What tools are required?



Tuning the Engine

How Do You Fine Tune Your Ministry Vehicles with
Disciplemaking Priorities?

6

Tuning the Engine

How Do You Fine Tune Your Ministry Vehicles with Disciplemaking Priorities?

It really doesn't matter how nice a car looks on the outside if what is under the hood isn't functioning. The engine is the heart of the car. You can drive a car with dented bumpers, rusty fenders, and dirty rims, but you won't get very far with engine problems. The most common cause of engine failure is the lack of fuel, air, or spark. An engine needs all three in order to run. Remove any one of these elements, and your vehicle won't get you very far.

For Jesus, relational discipleship was the engine of His ministry. It is where He spent the majority of His time. A careful read through the gospels reveals the core components of Jesus' discipleship revolved around four priorities:

Word of God: God's Word is studied and shared together--discovering who God is, what He has done in Christ, who we are, and how we are to live together as disciples who make disciples. (Matthew 4:4, John 5:39; 8:31, 14:26)

Prayerfulness: We increasingly commune and cooperate with God as we learn to not only talk to God, but also recognize and respond to His voice. (John. 10:3-4, 15:7-8; Matthew 6:7-15)

Extravagant Love: We love because Christ first loved us! Out of the overflow of being adopted sons and daughters, we selflessly welcome, care for, and serve others. (John. 1:12, 3:16, 13:34-35; Luke.10:25-37; Mark 10:45)

Worshipful Living: We celebrate Jesus' worth in all of life spreading the fame of His name and renown through how we steward our time, talents, treasures, and testimonies. (Luke 9:23, 14:33; John. 12:28, 17:4)

In fact, these are the same four priorities that the rabbis taught before Jesus' earthly ministry and practiced by the apostles in the early church. Four hundred years before Jesus, rabbis used a concept called Kavanah to describe what it means to hit the bullseye of God's heart. Kavanah is an archery term that literally means "to direct or aim." A heart directed toward God requires both intentional action combined with an expectation of the Holy Spirit's presence, provision, and power.

The rabbis taught that four priorities in particular required Kavanah—the intentional aiming of the heart combined with the Holy Spirit's presence. Those priorities are the same four priorities seen throughout the life of Christ: word, prayer, love, and worship. Since relationships are the conduit for disciplemaking, these priorities are meant to be engaged in the context of intentional relationships.

In reading the book of Acts, you'll see these same foundational priorities do not change. In fact, you'll find all four in Luke's description of the early church located in Acts 2:42-47. We may call these four foundational priorities the "work of ministry." The inflow and overflow of these priorities is what defines a disciplemaking way of life.

Just as an engine will not run without air, fuel, and a spark, neither will your ministries accelerate without the inflow and overflow of these four priorities.

If you feel as though your ministry vehicles are sputtering along with little disciplemaking fruit, it may be that there is a deficiency in one or several of these foundational priorities.

Another problem can be that students observe these priorities in the life of the leader but are rarely given opportunities to participate themselves (ministry done to students or for students rather than with them). Your ministry vehicles need to regularly expose students to these foundational values and give them opportunities to both experience and express these priorities for themselves.

Kavanah Grid

The Kavanah Grid is a simple tool to help you brainstorm creative and repeatable ideas that infuse priorities into your ministry vehicles. On a white board (or four separate giant Post-Its™), draw the grid below. Brainstorm as many ideas as you can for each priority.

PRIORITY	INFLOW IDEAS Being with Jesus, together.	OVERFLOW IDEAS Being sent by Jesus, together.
Study of the WORD		
PRAYERfulness		
Sacrificial LOVE		
WORSHIP- filled Living		

PIT STOP

As you review your brainstormed ideas, consider the following questions:

1. Who is ready to facilitate/lead this idea? Put your name, a volunteer's name or a student's name by each idea.
2. Who is "almost ready" and therefore can shadow someone?
3. Circle the ideas that are replicable by youth on their own outside the program. Is there a balance between ideas that are dependent on the program and ideas students can repeat on their own?
4. Are there any ideas that would be more effective in one program opposed to another? For instance, prayer stations may work well in a large group vehicle but may be less effective in a small group context.
5. Which ideas could go for a test drive in the next 30 days?

Note: With four weeks in a month and four priorities, consider emphasizing one priority in a special way each week within your current vehicles. Cycle through top ideas for each priority. Remember, ideas can and should be used more than once.

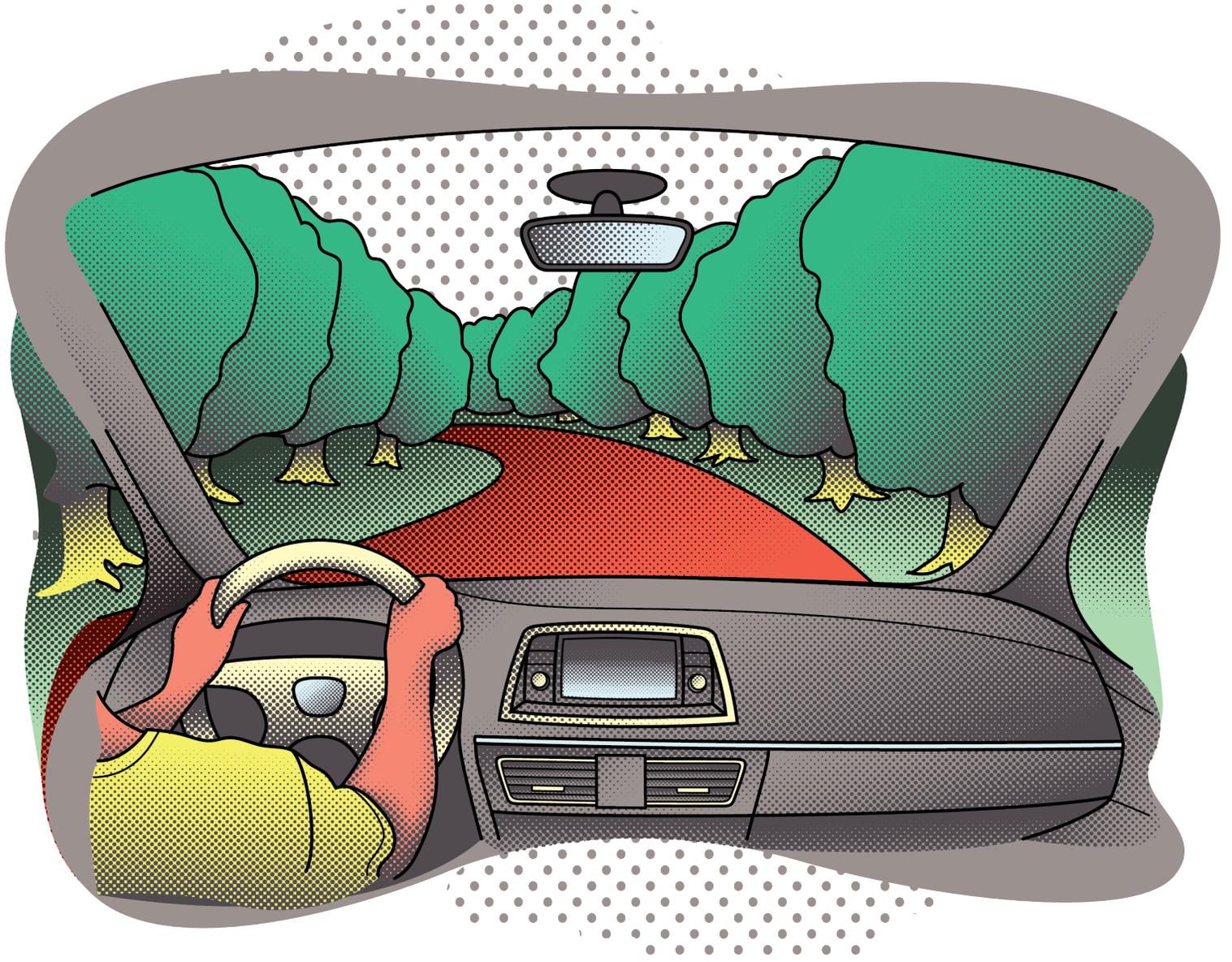
Tuning the Engine Appendix

Ask Before You Borrow Someone Else's Car

Friends, conferences, and books can often provide some great ideas for your ministry vehicles. Before you simply try to import a good idea, it's always good to remember what your parents told you when you got your driver's license: **Ask before you borrow the car.**

Ask yourself these questions:

1. Would this work "exactly" in my context?
2. What minor or major tweaks need to be made in order for it to work in my setting?
3. What things in your context would hinder this from being effective (space, budget, enough adult leaders, church culture, and other factors)?
4. Is the payoff worth the investment? In other words, is the idea so good that the work necessary to customize it would offset the great results?
5. Will you lose the trust of parents and church leaders or get fired?
6. If you can't (or don't want to) borrow the idea, are there any big picture principles to learn and apply to something you already do?



Mastering the Turns

How Can You Make Your Ministry Calendar Work for You?

7

Mastering the Turns

How Can You Make Your Ministry Calendar Work for You?

Race car drivers will tell you that mastering the turns can make or break a race. When approaching a turn the drivers must determine the optimum route through the corner, slow down at the proper time, shift gears and then accelerate just as they hit the apex of the turn. If a driver oversteers the back end of the car will lose its adhesion and can cause a spin out. If a driver understeers the frontend breaks first and the centrifugal force makes the car run wide and lose momentum.

Ministry leaders must consider how they will steer through the four turns—fall, winter, spring and summer of each ministry year. Two common errors ministry leaders make are to either over-steer by a lack of strategic calendaring or under-steer by being so focused on their plan they miss what their volunteers and students need next. The erratic maneuvering created by lack of planning often results in ministry spin outs. Focusing too heavily on curriculum and event planning often causes a deceleration in disciple making momentum.

Through the gospels we see Jesus paying close attention to what His followers and His ministry team needed in the various seasons. In some seasons, Jesus emphasized building a relational foundation (John 3:22) while other times Jesus emphasized hands-on training (note six fishing trips in Luke 4:31-5:39). He at times challenged His disciples deeper (Mark 8:27-38) and during other seasons withdrew with His disciples to rest and refresh (Luke 9:10; John 3:22). If you scan through the gospels, note that even what Jesus chose to teach and how He chose to teach shifts depending on who has gathered and their motivation for gathering. Jesus tracked with His disciples then steered them into a new challenge based on what they needed most in that season.

Your calendar is a powerful tool God has put in your hand. It is not simply a list of when your weekly ministry vehicles occur or when the next trip is planned.

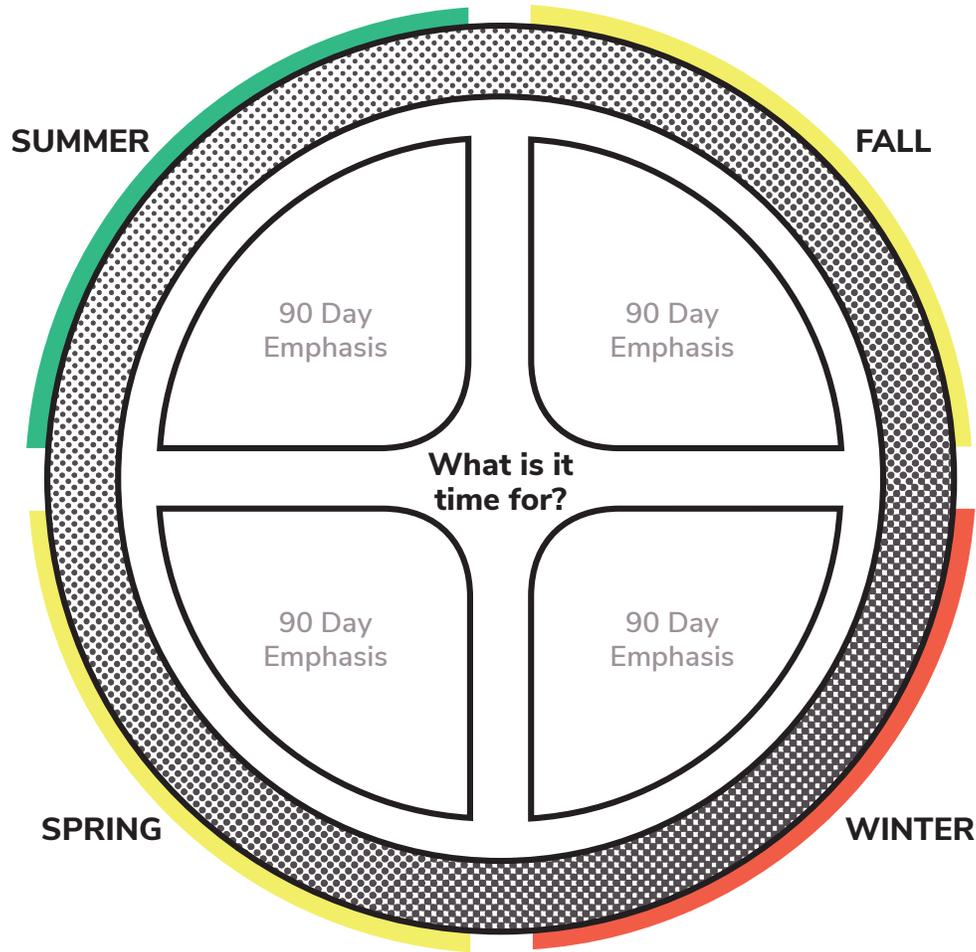
By design, God has built in four seasons that run just about 90 days through the year. Ninety days seems to be the range where ambition and planning actually fall reasonably close together. Ninety days also seem to be just about enough time to see real change take place.

Think about your ministry calendar as four 90 day road trips. The key question to ask as you use your ministry calendar to build 90 day rhythms is:

“What is it time for?”

90 DAY STEERING WHEEL

Give each 90-day season of your calendar year a strategic emphasis. For example, a 90-day emphasis could be focused on building community, developing spiritual habits, ministry training, or expanded outreach. It's not a problem for two seasons to have the same emphasis. Develop a rhythm that works for you and your ministry context.



Then, connect your events calendar and teaching calendar within each 90-day season. Use an event or trip to launch into a series or to be part of the application to a teaching series.

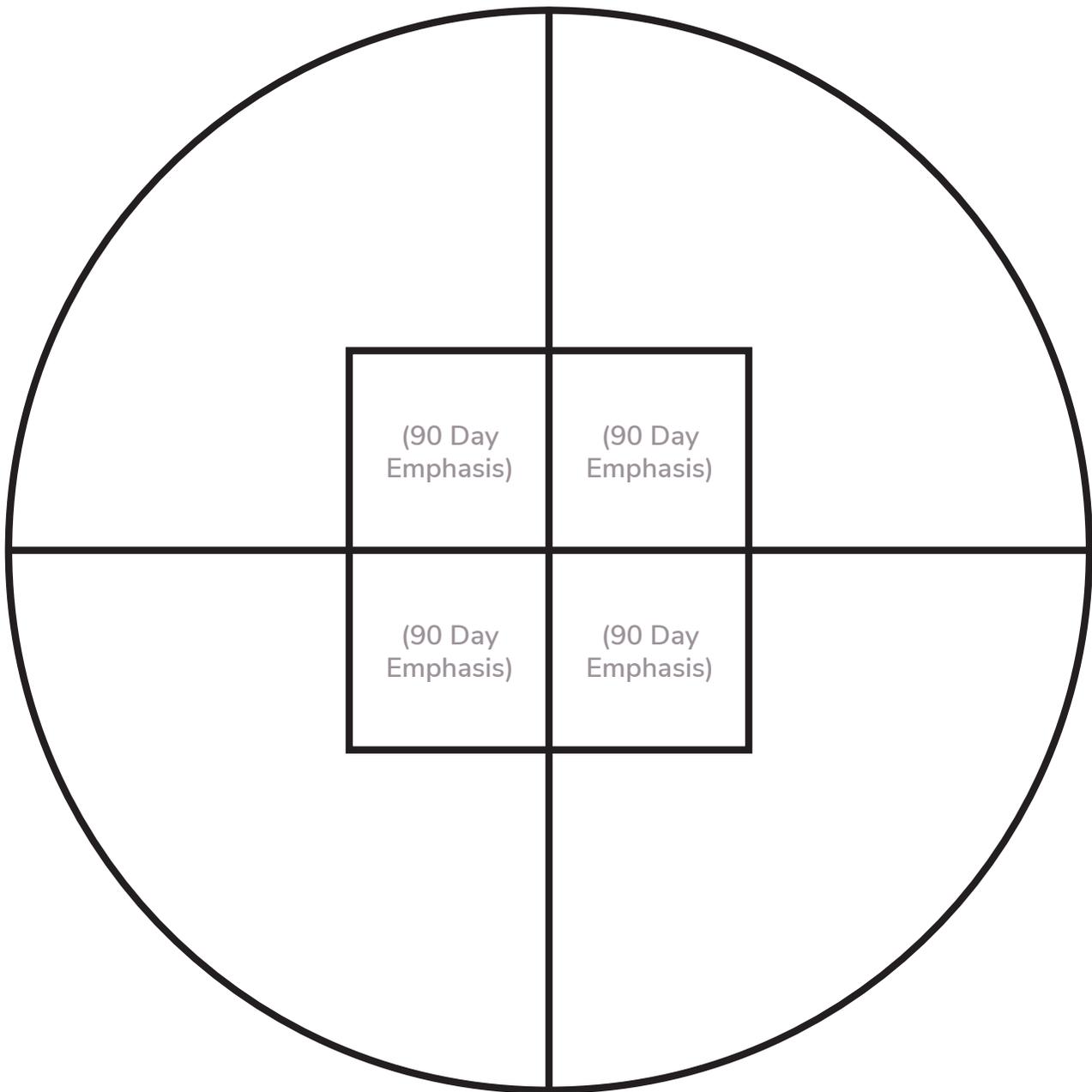
For instance, a church on the east coast uses the summer and fall for expanded outreach, the winter is for spiritual growth and the spring focuses on ministry training. This does not mean they stop reaching new students in the winter or that they don't do any training in the fall. It simply means they have named a primary emphasis each season and developed a ministry rhythm.

90 DAY STEERING WHEEL

On a white board, draw the 90 Day Steering Wheel. As a team, determine the emphasis of each season. Then, draw a large dot on the outside line to identify your major events and trips. Finally, use the inside of the circle to name teaching themes flowing into and out of your major events.

SUMMER

FALL



SPRING

WINTER



PIT STOP

1. What do you like most about what you've created? Do you have questions or concerns?
2. Look specifically at the next 90 days? Based on what God is doing among your students and where they are at, what is the right next step?
3. What events or trips need to be stopped, repurposed, or started within each 90 day emphasis?
4. What ways can you align a curriculum plan with your 90 day road trips?
5. How could you use this same tool to develop a rhythm for your volunteer team? (Common emphases for teams are rest, recruiting, celebrating, training, or team building.)

Appendix

Vehicles and Social Spaces

Different vehicles are useful for different purposes. If you're riding a motorcycle with someone else you pretty much have to plan on being close. If you sit that close to someone on a bus you may get hit. Buses are great for taking a crowd somewhere, but it's hard to feel close to everyone on a bus.

Jesus' discipling process included several different types of engagement.

The 3 (Matthew 17:1; Mark 5:37, 14:33)

The 12 (Mark 3:14-15; Luke 8:1, 9:1-3)

The 72 (Luke 10:1-2)

The Crowds (Matthew 14: 13-21, 15:29-39, 23:1; 1 Corinthians 15:6)

Take some time to skim through the gospels and examine what Jesus is doing with each of these groups. If you are working on this as a team, divide the team up and give each team one or two of the groups to investigate. As you read, think through the following questions:

In each group, where do you see Jesus making disciples?

What passages of Scripture most inform your observations?

What does discipling look like at that level?

Where do you see Jesus training these groups—in what context?

Understanding Social Spaces

It's interesting to consider the social spaces Jesus utilized as He made both disciples and disciplers. Interestingly, Joseph Myers in *The Search to Belong*, with the help of sociologist Edward T. Hall, identifies four kinds of space in which people find a sense of belonging. Here is how Myers talks about those spaces:

Public Space (over 100 people)

Public space is about sharing a common experience in a large space. This is why both the intergenerational context of the whole church, as well as regional and national events, where students feel part of something bigger, are important experiences to faith development.

Biblically, this was when believers gathered in places like the temple or where crowds gathered. Public space becomes missional if it reshapes people to inhabit God's story in their everyday life.

Social Space (20-70 people)

Social space is where people select a community – people with whom they want to go deeper. In many student ministries, this is the large group gathering. For larger ministries, some have created home groups to include entire grades of 20-35 students. Biblically, this space is what the New Testament calls *oikos*, a Greek term typically translated "house" or "household." It refers to the basic building block of ancient society—the household and its close network of relationships, the extended family.

Personal Space (10-12 people)

In personal space, there is connection through private relationships. Personal space includes the eight to fifteen people whom students feel close to, those they spend a lot of time with, like Jesus and the Twelve. It's hard to feel close to others in a large group. As your ministry grows larger, you have to find ways for it to feel smaller at the same time. Many ministries utilize small groups for personal space. This is a key area for discipleship to take place in a deeper way.

Intimate or Private Space (1-3 people)

Intimate space is where students share experiences, feelings and thoughts. Intimate relationships are those in which another person knows the "naked truth" without feelings of being "ashamed." This is like the space Jesus had with the three—Peter, James and John.

Assess Your Vehicles in the Social Spaces

In the chart below, list out your current ministry vehicles. Be sure to include vehicles offered weekly, monthly, quarterly, and annually.

PUBLIC	SOCIAL	PERSONAL	PRIVATE

- What insights does this exercise surface about your ministry?
- What can you celebrate?
- What is missing?
- What few tweaks or changes could you experiment with over the next 90 days?