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dissolved. Over the next few weeks, he/she will prayerfully consider formulating a new leadership team to take the church to the next level. Some from the LTAB will be invited to participate, but others will step aside and make room for newcomers. Yes, this is a benevolent dictatorship. Yes, some people will want to stay whom shouldn't, and there is the possibility of some misunderstanding. But it is much better than the "old way" of doing things. The planter will then prayerfully decide who should stay, who should step aside, and which newcomers should be invited to participate in the Strategic Planning Task Force. Again, a letter will go out, specifying that the purpose of the SPTF is to help the planter make important leadership decisions, for instance, *during the first year of the new church's life*. After the first anniversary the SPTF will be dissolved, and a new team will rise up to take its place.

Phase #3: The Short-term Leadership Team

After the first anniversary of the new church, the Strategic Planning Task Force meets one more time to celebrate the victory. The planter reminds them that the SPTF is now dissolved. Over the next few weeks, he/she will prayerfully consider formulating a new leadership team to take the church to the next level. Some from the SPTF will be invited to participate, but others will step aside and make room for newcomers. Yes, this is a benevolent dictatorship. Yes, some people will want to stay whom shouldn't, and there is the possibility of some misunderstanding. But it is much better than the "old way" of doing things. The

difficult to take it back if necessary. Until you are absolutely sure of a person's match for a role, don't assign it.

- **In the beginning, not all leaders need to come from the church.** That's right! Often you can find others to join your team who come from another church, etc., who have some experience and can give objective perspective to the emerging church.
- **Choose short-term pain and long-term gain.** Tell leaders who want to but aren't being invited to the next phase that "I'd rather have you dislike me in the short run and like me in the long run than the other way around."
- **Sure, you'll still have hassles.** But you'll be much better off than the "old way."
- **Some have suggested** that the church planter should have to defend his choices for his various leadership teams to his coach. This would both serve as a screening process, and it would take some of the pressure off of the church planter when it comes to inter-church politics.

Benefits

In the early days of Launch Team development the "early adopters" came on board with great vision and enthusiasm but sometimes without perseverance, leadership skills or proven character. They can be very helpful, but most will not move on to the next leadership phase. Utilizing multiple leadership phases helps move them out of leadership into another area of service.

The second leadership phase then enables the church planter to add some "late adopters" to the "Leadership Team" while moving other leaders to another task. Also, during the first year of the Launch Team development moving towards the public launch, the Launch Team will be expanding, so having a second stage allows the freedom and flexibility to add new leaders who have come on board since the first leadership phase.

The third phase, or the "Short-term Leadership Team," allows the planter to further observe potential leaders, add new leaders, and ease out some leaders. This is a good time to add some "specialists" to the team; people with skills and interests in writing, theology, documentation, organization, and so on. It is during this phase that the Constitution, Statement of Faith, and formal leadership structure will be clearly defined and written, in preparation for official affiliation with the Conference.

General benefits to following this approach include: modeling flexibility in leadership, modeling that leadership is service, providing greater flexibility in identifying and slotting leaders, ease of assimilating and incorporating new leaders (keeping "power brokers" to a minimum), freedom to involve godly and gifted women without a great deal of theological struggle, and time to prayerfully discern God's leadership choices.

