



New Member Integration in Local Church: A Qualitative Case Study through the POAC–CULTURE Framework of IFGF Jakarta

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Abstract

This study aims to analyze the management of the Connect Team at IFGF Jakarta as a strategic entry point for new member integration into discipleship communities and leadership development pathways. The research examines the application of George R. Terry's POAC framework (Planning, Organizing, Actuating, and Controlling) and evaluates its relationship with Samuel R. Chand's organizational culture (CULTURE) model.

The study employs a qualitative descriptive case-study design using a theological-managerial approach. Data were collected through semi-structured interviews with two key ministry leaders and triangulated with ministry documents, organizational structures, SOPs, and follow-up records. The data were analyzed using the POAC management framework and the CULTURE organizational culture perspective.

The findings indicate that the Planning function is reflected in the Connect Team's vision as a gateway to iCare communities and leadership development. Organizing is demonstrated through clear role allocation, cross-departmental collaboration, and structured congregational data management. Actuating is implemented through vision impartation, volunteer empowerment, and servant-oriented leadership, while Controlling is carried out through follow-up evaluation, accountability, and ministry assessment. The results further reveal that trust, open communication, shared ownership, and servant leadership were identified as important factors strengthening ministry effectiveness.

The study concludes that the integration of POAC and a healthy organizational culture enhances the effectiveness, sustainability, and long-term impact of Connect Team ministry in facilitating new member integration within the local church.

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INTRODUCTION

The changing contours of contemporary urban life present increasingly complex challenges for local churches in welcoming, accompanying, and integrating new congregants into an established membership culture.¹ Scholars have increasingly recognized that, without systematic management, urban churches face the risks of high levels of congregational membership turnover, relational fragmentation, and breakdowns in discipleship pathways.² Bega argues that management within churches is often neglected because many church leaders perceive strategic planning and management as inappropriate or insufficiently spiritual.³ This condition necessitates the implementation of ministry management systems capable of responding to congregational mobility, the arrival of newcomers, and the need for sustainable discipleship processes.

In this context, the church functions not only as a place of worship but also as an organization responsible for managing congregational engagement in a structured manner while facilitating the development of ministry-related human resources. Without effective management, new members are at risk of relational disconnection, loss of discipleship direction, and eventual disengagement from the church community.

Iskandar argues that leadership is no longer centered on the heroic ability to project a vision of the future but rather on attentiveness, the capacity to be fully present and to listen radically as an expression of prophetic leadership⁴. This perspective demonstrates that leadership relationships extend beyond social interaction and become a spiritual practice characterized by sensitivity to the needs of congregants and the realities of ministry contexts. Furthermore, a ministry culture that depends excessively on particular individuals reveals weaknesses in the process of organizational institutionalization. When organizational culture is neither documented nor systematically transmitted, but instead relies solely on relational inheritance, ministry continuity becomes vulnerable to leadership transitions.

As part of the IFGF Global network, IFGF Jakarta encounters a diverse congregational environment that includes newcomers seeking a local church, members requiring information

¹ Gary L. McIntosh, ed., *Evaluating The Church Growth Movement: Five Views* (Grand Rapids, Michigan: Zondervan, 2004), http://books.google.com/books?id=kE_aD_ZAVKkC&pgis=1.

² Joanne Cortes, "Review of The Post-Quarantine Church: Six Urgent Challenges and Opportunities That Will Determine the Future of Your Congregation, by Thom S. Rainer," *Journal of Applied Christian Leadership* 14, no. 2 (2020): 112–13.

³ Sandi Bega, "Pentingnya Manajemen Perencanaan Strategis Bagi Seorang Pemimpin Gereja," *Alucio Dei: Jurnal Teologi* 4, no. 2 (2020).

⁴ Erna Iskandar, "Kepemimpinan Yang Mendengar : Atensitas Sebagai Visi Profetik Pemimpin Perempuan Dalam Lanskap Eklesiologis Post-Digital," *Magnum Opus* 7, no. 2 (2025): 198–207.

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regarding church activities and discipleship pathways, and IFGF members returning from overseas who need reintegration into a local church community.

To address these needs, the Connect Team is positioned as a gateway ministry—a strategic entry point that connects congregants to the church’s ministry system, cell-group communities, and broader discipleship structures. This role extends beyond hospitality and welcoming functions. Rather, it is intentionally designed as a Connect-to-Care ministry that guides individuals from initial connection toward active involvement in iCare communities and the development of future iCare leaders. Warren emphasizes that “it is important to position the church as a family rather than as an institution” ⁵.

Consequently, the effectiveness of the Connect Team is largely determined by the quality of management practices and organizational culture implemented within the ministry.

The object of this study is the Connect Team ministry of IFGF Jakarta. The research focuses on church management and administration, particularly the role of the Connect Team as a bridge between congregants and the church’s discipleship system and iCare communities.

Although the Connect Team plays a strategic role in church growth, several managerial and operational challenges remain evident in its implementation:

1. Volunteer human resource management.
2. Interdepartmental coordination.
3. Sustainability of ministry culture.
4. Recruitment of suitable team members.
5. Limited information regarding IFGF members returning from overseas.
6. Ineffective internal and cross-departmental communication.
7. Top-down impartation of vision and ministry culture.

These challenges indicate that the issues faced by the Connect Team are not merely operational but are also related to leadership systems and organizational culture within the church. Such realities demonstrate that Connect Team ministry cannot rely solely on enthusiasm for service; rather, it requires a systematic managerial approach grounded in healthy organizational values.

Accordingly, the primary challenge of the Connect Team may be understood as a church management and administration issue that requires analytical examination through managerial functions, particularly within George R. Terry’s POAC framework of Planning, Organizing,

⁵ Rick Warren, “The Purpose Driven Church: Growth Without Compromising Your Message and Mission,” 1995.

Although some practitioner-oriented literature emphasizes hospitality as an essential feature of church administration ⁷, academic scholarship on the structural mechanisms of gateway ministries—ushering ministries, understood here as specialized teams established by local churches to welcome first-time attendees and guide them toward longer-term discipleship pathways—remains underdeveloped. For example, classical management models such as George R. Terry’s Planning, Organizing, Actuating, and Controlling (POAC) framework, which has also been widely applied in secular organizations, have received limited scholarly attention regarding their integration with ecclesial organizational-culture frameworks such as Samuel R. Chand’s Seven Keys of CULTURE, particularly within urban and non-Western church contexts. The interaction between formal administrative systems (POAC) and the underlying cultural, moral, and leadership dynamics (CULTURE) within volunteer-based gateway ministries therefore represents a significant gap in the current literature on church management.

To address this gap, this study analyzes the managerial and cultural dynamics of the Connect Team at IFGF Jakarta, with particular attention to how classical management functions may address operational challenges, including volunteer recruitment, cross-departmental communication, and the dissemination of organizational vision.

This study is guided by three primary research questions:

1. How are the core managerial functions of Planning, Organizing, Actuating, and Controlling (hereafter POAC) currently operationalized within the IFGF Jakarta Connect Team?
2. In what ways do the structural components of POAC interact with Chand’s Seven Keys of CULTURE to shape volunteer engagement, leadership transition, and operational sustainability?
3. How might an integrated POAC–CULTURE framework address operational challenges within church gateway ministries and contribute to the sustainability and effectiveness of discipleship pathways?

By synthesizing Terry’s structural POAC model with Chand’s sociocultural framework, this study seeks to make a conceptual contribution to the field of church administration. It argues that administrative effectiveness and spiritual-cultural health should not be understood as competing priorities but as complementary dimensions of organizational sustainability. Practically, the study

⁶ George Robert Terry, *Principles of Management* (Homewood, IL: Irwin Professional Publishing, 1977).

⁷ Warren, “The Purpose Driven Church: Growth Without Compromising Your Message and Mission.”

CONNECT TEAM MANAGEMENT FOR NEW MEMBER..... Verdi M., Erna I. proposes an empirically grounded and operationally applicable framework that can assist church administrators and ministry leaders in developing measurable and scalable gateway structures capable of supporting the dynamics of congregational growth in urban contexts.

RESEARCH METHOD

Research Design

This study employs a qualitative descriptive approach using a single-case study design, with the Connect Team ministry of IFGF Jakarta as the bounded case. A qualitative design was selected because the research examines organizational processes, leadership practices, and ministry dynamics that are contextual and interpretive in nature rather than measurable through quantitative or statistical methods. The case study design is appropriate because the Connect Team constitutes a specialized ministry unit whose strategic function—serving as a gateway and first-contact ministry connecting congregants to iCare communities, discipleship pathways, and leadership development—can only be understood within its specific organizational context.

Research Setting and Informants

The research was conducted within the Connect Team ministry of IFGF Jakarta. Although the primary leadership structure of the Connect Team at the time of the study comprised two core decision-makers (Hartadi Nurjono, as the leader of the Connect Team ministry and Leo Ricky, the volunteer in charge of the ministry). The study employed purposive key-informant sampling. Two informants were selected because they constituted the core leadership directly responsible for the planning, coordination, volunteer deployment, and operational oversight of the Connect Team. Their accounts were triangulated with organizational documents, SOPs, and follow-up records to strengthen the contextual depth and credibility of the findings. The two key informants represented 100% of the executive leadership directly managing the ministry's operations and volunteer deployment. These informants were selected because they hold primary responsibility for planning, coordination, and volunteer oversight within the ministry, and have served in their roles for 2 years, which positioned them to provide authoritative accounts of the ministry's management practices and organizational culture.

Data Collection

Data were collected from two complementary sources to enable triangulation. First, semi-structured interviews were conducted with the two informants in April 2026. The interviews were

conducted in Bahasa Indonesia, lasted between 60 and 90 minutes each, and were documented through detailed notes before being transcribed. The interview guide was structured around the four POAC management functions (Planning, Organizing, Actuating, Controlling), the dimensions of Chand's CULTURE framework, and the operational challenges facing the ministry. Second, ministry documents and organizational artifacts were examined, including the organizational structure, role descriptions, ministry procedures and standard operating procedures, and follow-up on data records. Document analysis was used to corroborate and contextualize the interview accounts.

Data Analysis

Data were analyzed using a framework deductive thematic analysis approach. Following transcription and familiarization, the data were coded against two a priori analytical frameworks: George R. Terry's POAC functions as the primary analytical lens, and Samuel R. Chand's CULTURE model as a complementary perspective. Interview statements and documentary evidence were mapped to the relevant management functions and cultural dimensions, after which patterns were interpreted to assess how management practices and organizational culture jointly shape ministry effectiveness. Interview data and documents were cross-checked against one another to strengthen interpretive validity.

Trustworthiness

The researcher's positionality involves active engagement within both the structural and practical dynamics of IFGF. However, to minimize bias, the researcher maintained an independent stance through the implementation of several strategies. First, member checking was conducted, in which complete transcripts and thematic interpretations were returned to the informants to confirm factual accuracy and alignment with their intended meanings. Second, reflexive journaling was employed, enabling the researcher to document personal assumptions both prior to and following data collection. Third, triangulation was utilized to validate interview responses against official administrative documents and iCare standard operating procedures (SOPs).

Ethical Considerations

Prior to data collection, the purpose of the study was explained to both informants, who participated voluntarily and gave informed consent for their accounts to be used. Permission to conduct the study was obtained from the leadership of IFGF Jakarta.

Results and Discussion

Church Ministry Management as an Organizational System

Muguna Henry and colleagues argue that: “The positive and significant relationship between team competence and church growth suggests that churches that invest in developing the skills, knowledge, and collaborative abilities of their teams are more likely to thrive”⁸

The church functions simultaneously as a spiritual community and an organizational entity. These two dimensions cannot be separated. In order to fulfill its mission effectively, the church requires management practices that enable ministries to operate with direction, accountability, and sustainability. Church management plays a critical role in coordinating human resources, organizational structures, and the processes through which congregants engage in church life⁹

Within the ministry context of IFGF Jakarta, the Connect Team is positioned as an integral component of the church’s organizational system. It functions as the primary entry point through which congregants are connected to church life, discipleship pathways, and community engagement. This strategic position elevates the Connect Team beyond a purely operational function and establishes it as a vital element in the formation of church members and the development of future ministry leaders within the iCare community structure. In an interview conducted in April 2026, Hartadi Nurjono explained that the Connect Team was established as part of the Connect-to-Care ministry to provide newcomers with a structured pathway for becoming acquainted with IFGF Jakarta, participating in the Discipleship Journey, and eventually becoming integrated into a local iCare community. Leo Ricky similarly described the Connect Team as a connector and first-response ministry for newcomers, emphasizing its role in facilitating their integration into both iCare communities and the wider life of IFGF Jakarta.

In 1 Corinthians 12:18 and 12:22–23, Paul emphasizes that every part of the body of Christ has been intentionally placed by God and possesses an indispensable function (*anagkaiotera*), including those parts that may appear less visible. Paul reverses conventional hierarchical assumptions by asserting that less visible ministries are not less important. Within this theological framework, the Connect Team may be understood as a ministry that serves as a gateway into the life of the church community. Although often perceived as a preliminary operational function or first-contact ministry,

⁸ Samwel Muguna Henry, Dr. Nguchie Gathogo, and Dr. Solomon Mbula Munyao, “Correlation between Team Competence and Church Growth: A Survey of Pentecostal Churches in Selected Counties in Kenya,” *International Journal of Multidisciplinary Research and Analysis* 08, no. 03 (2025): 1360–66, <https://doi.org/10.47191/ijmra/v8-i03-53>.

⁹ Warren, “The Purpose Driven Church: Growth Without Compromising Your Message and Mission.”

its role is strategically significant because it directly influences congregational integration into the body of Christ and subsequent discipleship development.

FINDINGS AND DISCUSSION

The POAC Management Functions in Church Ministry

Proverbs 29:18 (NIV) declares, "'Where there is no revelation, people cast off restraint; but blessed is the one who heeds wisdom's instruction.'" This passage highlights the importance of leadership, planning, and vision within the life of the church.

George R. Terry's Planning, Organizing, Actuating, and Controlling (POAC) framework provides a useful analytical tool for evaluating the effectiveness of ministry management ¹⁰. The framework enables church ministries to be examined systematically from strategic planning through operational execution and evaluation.

Planning

The planning function involves establishing ministry direction, objectives, and strategies that align with the overall vision of the church. Warren argues that effective planning provides the foundation for focused and sustainable ministry ¹¹. Within the Connect Team ministry, planning is reflected in the development of the Connect-to-Care pathway, which seeks to connect congregants to iCare communities as part of their integration into church life. Effective planning ensures that each interaction with a congregant contributes intentionally toward discipleship and community involvement.

Organizing

The organizing function encompasses ministry structure, role allocation, and coordination with other departments. Effective organization ensures that every team member clearly understands his or her responsibilities and that ministry activities are conducted efficiently without duplication or confusion. For the Connect Team, organizing includes establishing clear responsibilities, maintaining communication channels, coordinating with iCare leaders, and creating systems that facilitate the movement of congregants from initial contact into discipleship communities.

¹⁰ Terry, Principles of Management.

¹¹ Warren, "The Purpose Driven Church: Growth Without Compromising Your Message and Mission."

Actuating

Actuating refers to the implementation of ministry plans through leadership and action. Within the Connect Team, this function is expressed through direct engagement with congregants, internal team communication, and the impartation of vision and ministry culture by church leaders.

Actuating transforms strategic plans and organizational structures into tangible ministry practices. It ensures that ministry objectives are not merely documented but actively embodied in daily service.

Field evidence indicates that several elements of this execution are already functioning well. Ricky reported that the Connect Team maintains a consistent presence at every service and that volunteers proactively greet both long-time members and new members. He further observed that attendance at the Connect Lounge has increased since the ministry began being announced during services, suggesting that consistent vision impartation from the platform translates directly into newcomer engagement.

Controlling

The controlling function involves evaluation, monitoring, and accountability processes designed to ensure that ministry objectives are being achieved. Within the Connect Team, controlling includes follow-up assessments, monitoring congregational engagement, evaluating ministry effectiveness, and ensuring consistency in information delivery.

This function enables continuous improvement by identifying areas requiring adjustment and ensuring alignment between ministry practice and ministry objectives. Pangaribuan argues that the success of a church in fulfilling its threefold calling can be assessed by the degree to which management functions are implemented efficiently, effectively, and sustainably, including planning, organizing, leading, and controlling ¹²

Organizational Culture in Church Ministry (CULTURE)

Samuel R. Chand argues in *Cracking Your Church Culture Code* that organizational culture is one of the primary determinants of ministry effectiveness because it shapes the attitudes, values, and

¹² Wanapri Pangaribuan, "MANAJEMEN STRATEGIS GEREJA YANG SUKSES Wanapri Pangaribuan Abstrak Gereja Yang Sukses Dalam Melaksanakan Tiga Tugas Panggilan Gereja," Jurnal GENERASI KAMPUS 7, No 2, no. 1 (2014): 348–58, <https://jurnal.unimed.ac.id/2012/index.php/gk/article/view/7401>.

behaviors of ministry participants¹³. He further contends that culture often exerts greater influence than vision, strategy, or structure because it operates at a deeper level that guides everyday actions. Misalignment between ministry culture and organizational vision can hinder church growth even when systems and programs are carefully designed. As Chand states:

“The organization can't fulfill a God-sized vision, even in its local market, without the alignment of people, plans, and funding around a common purpose¹⁴

Within the context of the Connect Team, organizational culture plays a particularly strategic role because the team functions at the frontline of church-congregant interaction. The Connect Team often represents a newcomer's first experience of the church's culture. Consequently, organizational values must not merely exist as abstract concepts but must be expressed through hospitality, relational openness, consistency, and servant-hearted ministry.

Chand further emphasizes that every team member contributes to the formation of organizational culture:

“Each person is responsible for shaping the culture. It's not acceptable to sit back and complain about how we've been mistreated or how clueless our leaders are.”¹⁵

As an analytical framework, Chand's CULTURE model consists of seven dimensions:

- Control
- Understanding
- Leadership
- Trust
- Unafraid
- Responsive
- Execution

These elements serve as internal mechanisms that shape how the Connect Team carries out its ministry responsibilities. A healthy ministry culture is characterized by relational orientation, clarity of vision, servant leadership, trust, responsiveness, and shared ownership of ministry objectives.

Such a culture functions as an internal framework that guides how team members respond to congregational needs, make ministry decisions, and cultivate pastoral relationships. Consequently, the

¹³ Samuel R. Chand, *Cracking Your Church's Culture Code : Seven Keys to Unleashing Vision & Inspiration* (San Francisco, CA: Jossey-Bass, 2011).

¹⁴ Chand.

¹⁵ Chand.

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Connect Team becomes more than an operational ministry; it becomes a vehicle through which the values and mission of the church are embodied in the lived experience of congregants.

The Interplay Between Structural Control and Cultural Dimensions: A Theological Synthesis

A critical theoretical and theological contribution of this study lies in conceptualizing the intersection between Terry's Controlling function and Chand's CULTURE constructs through the lens of biblical stewardship (*oikonomia*). Within conventional management discourse, controlling is commonly associated with monitoring, regulation, and the exercise of organizational authority. Such an understanding, however, becomes problematic when transferred uncritically into the ecclesial context, where organizational processes are ultimately accountable to the pastoral and formative purposes of the church. Nouwen's reflection on Christian leadership provides an important theological corrective to a control-oriented understanding of leadership. For Nouwen, Christian leadership cannot be grounded primarily in the accumulation or exercise of power; rather, it is shaped by prayer, vulnerability, service, and a willingness to place leadership under the direction of Christ¹⁶.

Lawrence's study of newcomers provides a complementary perspective by shifting attention from the exercise of leadership authority toward the experience of those whom the church seeks to incorporate. His research demonstrates that integration is not accomplished merely by formally receiving new members; it requires intentional practices through which newcomers develop a genuine sense of belonging and become positioned for participation in the wider life of the congregation¹⁷. When these two perspectives are brought into conversation, the Controlling function can be understood in a significantly different way. Ecclesial control need not signify surveillance or coercive supervision. Rather, it may be understood as a structured form of pastoral attentiveness through which the church assumes responsibility for noticing, accompanying, and responding to the needs of its members.

This reframing becomes particularly significant when Controlling is situated within Chand's cultural dimensions of existential openness and Understanding. Data tracking, follow-up procedures, participation records, and other administrative mechanisms may become oppressive when they operate within a culture characterized by fear, competition, or unilateral authority. Conversely, when such mechanisms function within an environment of psychological safety and shared purpose, they can

¹⁶ Henri J.M. Nouwen, *Reflections on Christian Leadership: In the Name of Jesus* (New York, NY: The Crossroad Publishing Company, 2002).

¹⁷ Mark Anthony Lawrence, "Creating Belonging for Newcomers: A First Step Toward an Integration Model for New Attendees at North Park Worship Centre" (Tyndale University College & Seminary, 2018).

serve a pastoral rather than merely managerial purpose. The question therefore shifts from whether the church exercises control to how, why, and toward what end control is exercised. Properly ordered, administrative oversight becomes an expression of stewardship (*oikonomia*): it enables the church to recognize patterns of participation, identify members who may be becoming disconnected and alienated, provide appropriate pastoral follow-up, and create pathways through which newcomers can move from initial contact toward belonging, participation, and deeper integration into the ecclesial community. Thus, the convergence of Nouwen's theology of servant-oriented leadership and Lawrence's emphasis on belonging suggests that effective ecclesial administration is not antithetical to pastoral ministry; when embedded within a culture of trust and mutual purpose, it can become one of the practical means through which the church exercises responsible care for the people entrusted to it.

In this integrated context, structural control directly reinforces Chand's cultural dimensions of Trust, Responsiveness, and Execution. From a theological perspective, accountability without trust breeds legalism and bureaucratic rigidity, whereas grace or culture without structural control results in enthusiastic inefficiency and pastoral neglect.¹⁸ A gateway ministry like the Connect Team requires both spiritual warmth and administrative precision to reflect the dual imperatives of truth and love (Ephesians 4:15).

Furthermore, as Chand emphasizes, organizational culture is an active, shared responsibility rather than a passive experience: "Each person is responsible for shaping the culture. It's not acceptable to sit back and complain about how we've been mistreated or how clueless our leaders are".¹⁹

Theologically, this perspective resonates with Cahalan's text of ministerial dynamic as a set of practices carried out within and for the life of the Christian community. Rather than locating ministry exclusively in ordained leadership, Cahalan emphasizes the diverse practices through which Christians participate in God's work and contribute to the flourishing of the ecclesial community. This understanding corresponds with Paul's depiction of the church as one body composed of many members, in which each member possesses a distinct yet interdependent role (1 Cor. 12:14–26). From this perspective, volunteers serving on the Connect Team should not be regarded merely as auxiliary personnel assigned to hospitality-related tasks. They function as co-participants in the ministry of the church and, consequently, as co-stewards of its relational culture and mission. Their seemingly ordinary practices, welcoming fresh visitors, initiating conversations, facilitating connections,

¹⁸ Chand, *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision & Inspiration*.

¹⁹ Chand.

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following up with newcomers, and directing them toward appropriate communities, become concrete expressions of ministry through which the church embodies its theological commitment to communion and mutual friendship participation. Cahalan's practice-oriented understanding of ministry therefore helps bridge the apparent distinction between administration and spirituality of ministry: administrative processes provide the organizational means through which ministry can be enacted consistently, while the spiritual and cultural commitments of the congregation give those processes their ecclesial meaning. Consequently, the Connect Team operates most effectively when the administrative functions represented by POAC and the spiritual-cultural values represented by CULTURE operate not as separate domains but as mutually reinforcing imperatives. In this configuration, operational hospitality is transformed from a front-door service into a sustainable ministry pathway through which visitors encounter belonging, existing members exercise their vocation to serve, emerging leaders are identified and developed, and the congregation is continually renewed through the incorporation and participation of new members.²⁰

Servant Leadership and Leadership Development

The concept of servant leadership positions leaders primarily as servants who prioritize the growth and well-being of others. According to Greenleaf, effective leadership produces individuals who become healthier, wiser, more autonomous, and more capable of serving others.²¹ This leadership paradigm is particularly relevant within the church context, where leadership is fundamentally oriented toward disciple-making and the development of future leaders.

Within the Connect Team ministry, servant leadership serves as the foundation for volunteer empowerment and leadership development. Team members are not merely expected to perform ministry tasks but are intentionally developed to become future iCare leaders and ministry coordinators. This approach aligns closely with Warren's purpose-driven church model, which views church structures and ministries as vehicles for spiritual growth and leadership multiplication²².

Bolsinger further argues that Christian organizations cannot effectively advance the mission of Christ unless their leaders themselves are continually becoming more like Christ. Leadership

²⁰ Kathleen A. Cahalan, *Introducing the Practice of Ministry*, Liturgical Press (Collegeville, MN, 2010), <https://doi.org/10.1179/ate.9.1.m522p35378336313>.

²¹ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness*, 2002nd ed. (Mahwah, NJ: Paulist Press, 1977).

²² Warren, "The Purpose Driven Church: Growth Without Compromising Your Message and Mission."

effectiveness therefore emerges not merely from managerial competence but from spiritual formation and character development²³

Consequently, leadership within the Connect Team should not be evaluated solely by operational outcomes, such as the number of newcomers welcomed or follow-up contacts completed. Rather, it should also be measured by its capacity to develop new leaders who embody the values, vision, and mission of the church. As Sherley observes: “Do not attempt to do leadership by yourself and carry the burden of ministry alone; where possible, delegate. You were not designed to be a one-man show and will not be able to bear the burden of sole responsibility and control.”²⁴

Application of POAC × CULTURE as a Strategic Framework for Connect Team Management

The findings of this study indicate that the Connect Team at IFGF Jakarta functions as more than a hospitality ministry. It serves as a first-contact ministry and a strategic gateway that connects congregants to iCare communities, discipleship pathways, and the development of future ministry leaders.

However, several challenges continue to affect ministry effectiveness, including:

1. Recruitment of appropriate team members.
2. Collaboration across departments.
3. Internal communication.
4. Top-down impartation of vision and culture.
5. Limited information regarding members returning from overseas IFGF churches.

These findings suggest that the challenges facing the Connect Team are fundamentally systemic in nature. They involve both deficiencies in management processes (POAC) and the quality of organizational culture (CULTURE), which directly influences ministry execution.

Accordingly, the implementation of POAC and the cultivation of a healthy organizational culture constitute the primary strategic entry points for strengthening the Connect Team.

Within this framework:

- **POAC provides the management system**, defining what should be done and how ministry processes should be structured.

²³ Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: InterVarsity Press, 2015).

²⁴ Cassi Lea Sherley, “Empowering Stewardship: Leadership Lessons from Exodus 18:13-27,” *Journal of Biblical Perspectives in Leadership* 9, no. 1 (2019): 226–35, <https://www.regent.edu/journal/journal-of-biblical-perspectives-in-leadership/moses-leadership/#:~:text=Jethro encourages Moses that if he relinquishes,to their place in peace> (v. 23).

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- **CULTURE provides the execution environment**, influencing whether individuals embrace, sustain, and effectively implement the established systems.

While systems determine organizational direction, culture determines organizational behavior.

Planning: Establishing Vision and Direction

Planning begins with a clear understanding of the Connect Team's identity as a Connect-to-Care gateway and a leadership-development funnel.

Effective planning includes:

a. Establishing Ministry Objectives

The Connect Team must clearly define the intended outcomes of every interaction with congregants. These objectives should extend beyond welcoming newcomers and include integration into discipleship pathways and community life.

b. Designing the Congregational Journey

A structured ministry process should be developed that guides individuals from initial contact through community integration and eventual leadership development.

Without clear planning, ministry efforts become reactive rather than strategic, making objective evaluation difficult. Planning therefore functions as a unifying force that aligns the efforts of all team members. Powers wrote,

“Planning attempts to write history in advance. Planning, then, becomes an act of faith that the God who gave us today will also provide a meaningful tomorrow.”²⁵

Planning should not be understood as a secular attempt to control the future. Within Christian ministry, planning can function as an act of stewardship in which leaders responsibly organize present resources in anticipation of future ministry needs while remaining dependent on divine providence.

Organizing: Creating Structure and Coordination

Organizing help translate ministry plans into clear structures, responsibilities, and operational systems.

Powers describes church administration as the support system that enables the various ministries of the church to function together as one body, “*Administrative leadership is the glue, or support, that enables the five primary functions to operate together as the body of Christ.*”²⁶ Within

²⁵ Bruce P. Powers, *Church Administration Handbook*, Third (Nashville, Tennessee: B&H Publishing Group, 2008).

²⁶ Powers.

the Connect Team, organizing includes:

a. Clear Role Allocation

Responsibilities should be clearly assigned, including:

- Welcome and hospitality functions.
- Follow-up responsibilities.
- Data management.
- Community integration coordination.

b. Interdepartmental Collaboration

Formal relationships should be established between the Connect Team and ministries such as iCare, pastoral care, discipleship, and administration.

c. Sustainable Operational Systems

Ministry effectiveness should not depend upon specific individuals. Processes must be documented and institutionalized to ensure continuity.

Effective organizing enables the Connect Team to function collaboratively while maintaining its role as a sustainable ministry gateway.

Actuating: Mobilizing People Through Leadership

Actuating focuses on transforming plans and structures into action.

In 1 Timothy 3:1–2, leadership is presented as a function of oversight (*episkopē*), emphasizing responsibility for both people and organizational processes.

Within the Connect Team, actuating involves:

a. Leadership Development

Team members must understand the strategic significance of their ministry role within the broader mission of the church.

b. Consistent Ministry Execution

Daily ministry activities should align with established ministry pathways and organizational objectives.

c. Vision Impartation

Leaders should consistently communicate vision, values, and purpose. Greenleaf summarizes servant leadership with the question:

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“The servant-leader must constantly ask: How can I use myself to serve best?”²⁷

Effective actuating ensures that ministry structures become living practices rather than static organizational charts.

Controlling: Maintaining Quality and Accountability

Controlling ensures that ministry activities remain aligned with established goals and standards. Within the Connect Team, controlling includes:

a. Monitoring Ministry Processes

This includes reviewing:

- Follow-up completion rates.
- Congregational integration outcomes.
- Departmental coordination effectiveness.

b. Evaluating Ministry Outcomes

Regular assessment should compare actual ministry performance against planned objectives.

c. Strategic Adjustment

When obstacles are identified, ministry strategies should be modified accordingly.

Effective controlling promotes continuous improvement while preserving volunteer motivation by focusing on process enhancement rather than personal criticism.

Integrating POAC and CULTURE

Samuel Chand famously argues that “Culture trumps vision.” This statement highlights the reality that organizational culture ultimately determines how individuals respond to vision, strategy, and systems. Within the Connect Team context:

- POAC represents the management framework.
- CULTURE represents the organizational environment in which the framework operates.

A ministry may possess excellent systems, yet fail if its culture discourages ownership, trust, learning, and collaboration. Conversely, a healthy culture amplifies the effectiveness of management systems by increasing engagement, accountability, and execution quality.

²⁷ Greenleaf, *Servant Leadership : A Journey into the Nature of Legitimate Power & Greatness*.

Planning and CULTURE (Understanding)

Planning becomes effective only when individuals understand and embrace its purpose. Understanding is one of Chand's Seven Keys of CULTURE. Volunteers must comprehend not only what they are doing but why they are doing it.

Terms such as:

- Connect-to-Care
- Gateway Ministry
- Follow-Up
- Discipleship Journey

must become shared organizational language that shapes ministry thinking and behavior.

As Chand observes: "Vocabulary defines culture."²⁸ Terms such as "gateway," "Connect-to-Care," and "follow-up" are not merely ministry terminology; they should shape the team's mindset, behavior, and ministry practices.

Organizing and CULTURE (Control and Trust)

Healthy organizational control differs significantly from micromanagement.

According to Chand, effective control involves delegated authority accompanied by accountability.

For the Connect Team, organizing should foster:

- Interdepartmental trust.
- Shared ownership of discipleship outcomes.
- Collaboration rather than ministry competition.

Organizational structures should be viewed as tools for cooperation rather than mechanisms of surveillance.

Actuating and CULTURE (Leadership and Unafraid)

Leadership significantly shapes organizational culture.

Chand argues that team culture reflects how leaders treat people, respond to failure, and value the contributions of others.

²⁸ Samuel R. Chand, *Culture Catalyst: Seven Strategies to Bring Positive Change to Your Organization* (New Kensington, PA: Whitaker House, 2018).

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A healthy culture creates psychological and spiritual safety, allowing volunteers to learn, experiment, and develop into future leaders. Actuating without culture produces activity. Actuating with culture produces transformation.

Controlling and CULTURE (Execution and Trust)

Controlling ensures accountability and ministry effectiveness. Warren writes, “It’s important to decide on certain minimum standards for ministry because best intentions are not enough when working with human beings.”²⁹ However, Chand warns that controlling without healthy culture can create a fear-based environment that suppresses motivation and creativity.

Execution flourishes when organizations cultivate:

- Clarity of responsibility.
- Commitment to shared goals.
- Accountability.
- Mutual trust.

Therefore, controlling should function primarily as a learning mechanism rather than a punitive system.

Analysis of Challenges and Proposed Solutions Using the POAC Framework

1. Volunteer Human Resource Management

Challenge

Volunteer management remains insufficiently structured, resulting in inconsistent ministry performance and volunteer fatigue. At the same time, Ricky identified the follow-up process for new members as the area most in need of development, noting that the current flow lacks a properly structured pathway. He proposed designating a person-in-charge (PIC) specifically responsible for welcoming new members, supported by a post-service "iCare teaser" to introduce available iCare communities.

Proposed Solution

- **Planning** : Establish a volunteer lifecycle consisting of recruitment, training, discipleship, and evaluation.

²⁹ Warren, “The Purpose Driven Church: Growth Without Compromising Your Message and Mission.”

- **Organizing** : Define specific volunteer roles, including hospitality, follow-up, and data management.
- **Actuating** : Provide vision-based volunteer training centered on the Connect-to-Care philosophy.
- **Controlling** : Conduct regular evaluations of volunteer participation and engagement.

2. Interdepartmental Coordination

Challenge

Collaboration between the Connect Team and other ministries, particularly iCare, remains inconsistent.

Proposed Solution

- **Planning** : Develop a formal process for transferring newcomers from Connect Team ministry into iCare communities.
- **Organizing** : Designate ministry liaisons between departments.
- **Actuating** : Conduct regular coordination meetings with iCare Coaches and Head Coaches.
- **Controlling** : Monitor the effectiveness of referrals and integration outcomes.

3. Sustainability of Ministry Culture

Challenge

Ministry culture is often dependent on specific individuals rather than organizational systems.

Proposed Solution

- **Planning** : Clearly define the core values of the Connect Team.
- **Organizing** : Integrate cultural expectations into ministry procedures, SOPs, and training programs.
- **Actuating** : Reinforce culture through leadership modeling and intentional mentoring.
- **Controlling** : Evaluate volunteer behavior against established cultural values.

4. Recruitment of Appropriate Team Members

Challenge

Rick Warren observes that:

“It’s important to decide on certain minimum standards for ministry because best intentions are not enough when working with human beings.” ³⁰

Recruitment processes have not always been aligned with ministry role requirements and volunteer readiness. As a result, some volunteers may possess enthusiasm for ministry but lack the relational, communication, or discipleship-oriented competencies necessary for Connect Team ministry.

Proposed Solution

Bolsinger writes:

“There is perhaps no greater responsibility and no greater gift that leadership can give a group of people on a mission than to have the clearest, most defined mission possible.” ³¹

- **Planning** : *Develop a clear volunteer profile that identifies the desired characteristics, competencies, spiritual maturity, and ministry expectations for Connect Team members.*
- **Organizing** : *Establish a structured recruitment pipeline that includes identification, assessment, onboarding, and mentoring processes.*
- **Actuating** : *Implement vision-based recruitment strategies that communicate the significance of Connect Team ministry as a gateway into discipleship and community life rather than merely a hospitality function.*
- **Controlling** : *Evaluate new volunteers based on ministry attitudes, relational effectiveness, reliability, and alignment with ministry culture.*

³⁰ Warren.

³¹ Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*.

5. Limited Information Regarding Members Returning from Overseas IFGF Churches

Challenge

Information concerning IFGF members returning from overseas congregations is not consistently communicated, resulting in missed opportunities for timely follow-up and reintegration into local church life.

Proposed Solution

- **Planning** : *Develop formal communication channels and partnership agreements with pastors and regional leaders of overseas IFGF congregations.*
- **Organizing** : *Assign a designated coordinator responsible for receiving and processing information regarding returning members.*
- **Actuating** : *Maintain regular communication and relationship-building initiatives with regional directors and pastoral leaders abroad.*
- **Controlling** : *Conduct periodic evaluations of communication effectiveness and follow-up outcomes involving returning congregants from overseas.*

6. Internal and Interdepartmental Communication

Challenge

Miscommunication may occur because communication protocols and information flows are not consistently defined across ministries.

Proposed Solution

- **Planning** : Establish clear communication procedures and ministry information pathways
- **Organizing** : Define communication responsibilities and designate official information sources.
- **Actuating** : Facilitate regular synchronization meetings and vision-alignment discussions among departments.
- **Controlling** : Review communication breakdowns and implement corrective measures to prevent recurrence.

7. Top-Down Impartation of Vision and Culture

Challenge

The vision and culture of the Connect Team are not always understood consistently by all team members.

Proposed Solution

- **Planning** : *Create a structured schedule for vision and culture impartation throughout the year.*
- **Organizing** : *Develop standardized training materials and orientation resources for volunteers.*
- **Actuating** : *Facilitate vision-sharing sessions, coaching relationships, mentoring opportunities, and leadership modeling.*
- **Controlling** : *Assess understanding and application of vision and culture through observation, reflection, and ministry evaluations.*

CONCLUSION

This study demonstrates that the IFGF Jakarta Connect Team performs a ministry function considerably more complex than conventional welcoming or ushering ministries. Rather, it operates as a vital entry point directly impacting long-term congregational assimilation, volunteer engagement, and leadership formation. By applying a dual analytical framework, the research reveals that operational success requires a deliberate synthesis of structural management mechanisms and underlying socio-cultural values. While George R. Terry's POAC framework provides the administrative architecture, offering clarity in planning, functional division of labor, leadership execution, and tracking protocols, Samuel R. Chand's Seven Keys of CULTURE supplies the relational climate necessary for volunteers to absorb and sustain those administrative systems.

The primary theoretical contribution of this inquiry lies in bridging classical management principles with ecclesial organizational culture. In volunteer-driven local church environments, administrative controls implemented in isolation frequently generate bureaucratic friction or volunteer fatigue. Conversely, relying solely on cultural warmth without administrative structure produces operational inefficiencies that lead to unmonitored drop-outs. The integrated POAC-CULTURE framework shows that administrative functions, such as data follow-up and evaluation, are re-framed from perceived bureaucratic surveillance into an act of shared stewardship and pastoral care when

executed within an environment grounded in mutual trust, psychological safety, and clear organizational alignment.

From a practical perspective, the performance of a gateway ministry should not be evaluated merely by surface hospitality or weekly attendance figures. Instead, its true efficacy lies in its capability to guide newcomers through a structured transition into iCare cell groups and discipleship pathways. Church administrators must therefore treat administrative efficiency and cultural health as interdependent imperatives.

Several methodological constraints should be acknowledged. This research utilized a qualitative single-case study design focused on the primary executive leadership of the IFGF Jakarta Connect Team alongside administrative artifacts. While this provided deep contextual insight, the findings may not be fully generalizable to non-urban or structurally distinct ecclesial settings. Future studies should consider employing multi-case comparative designs across diverse denominational backgrounds, incorporating quantitative measures to track congregational retention rates over time, and gathering direct feedback from frontline volunteers to further test and refine the POAC–CULTURE framework. The study captures primarily managerial perspectives rather than newcomer or volunteer experiences.

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