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Church Planting 101

The Heartland Church Network (HCN) will strive to consistently adhere to the following steps as we fulfill the church planting responsibility as per our purpose statement: HCN exists to connect, support, and start churches passionate about changing the world.

Our Start Work Group is tasked with implementing the strategy approved by our Network churches and we work in cooperation with the North American Mission Board (NAMB) Church Planting Catalysts (CPCs) who serve in our region. The Work Group has the following functions:

- Provide prayer support.
- Lead out in strategy refinement and implementation.
- Assist in identifying and clarifying church planting opportunities.
- Encourage established churches and pastors to assist in church planting At some level: prayer partner, facility usage, send members to assist with outreach/evangelism events, send initial plant team members who will serve for a specific time and then return, send plant team members who become part of the new plant, provide financial support, become a formal sponsor, etc.
- Assist in evaluating potential planters and making recommendations related to funding of planters. Any NAMB funding requested for a planter requires their approval.
- Provide encouragement to new church planters and new churches
- Assist in evaluating church planters as it relates to continuation of funding

The resources in this booklet are designed to help any church planter, but are specifically designed for potential planters who are interested in partnering with the Heartland Church Network.

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Discernment Phase—Seeking God’s Will

Calling and divine gifting for church planting are absolute imperatives. In addition, taking time to identify the right planting context for any planter is necessary for success. Because of these realities, an initial Discernment Phase will be used by HCN when a potential church planter contacts us.

Step 1: You will want to review the theological, philosophical, and strategic concepts used by the Heartland Church Network, a copy of the *Baptist Faith and Message*, and the *HCN Church Planting Covenant* which are in **Appendix A** of this booklet. We will discuss them with you to identify alignment and potential areas of disagreement. If we have alignment we move to the next step.

Step 2: If you have not served as a lead church planter, we will ask you and your wife to complete the *Discovery Tool* that is also found in **Appendix A**. We ask you and your wife to individually fill it out and then take time to discuss your findings with each other. The *Discovery Tool* was developed as a self-assessment piece. It uses a spiritual gifts inventory as well as a church planter assessment based upon research done by Charles Ridley related to the skills and gifts of effective church planters. After you have

taken time to prayerfully reflect upon your findings and you still feel like God could be calling you to be involved in church planting, contact us again and we will take the next step.

Step 3: We will begin by discussing what you found out about yourself through the *Discovery Tool*. We will then discuss the myriad of church planting possibilities that exist in our region with the goal of identifying what options best fit your experience, passion, and giftedness. Areas we will discuss will include:

- Are you best suited to be a lead planter, planting team member, apprentice, intern, etc.?
- Where would you fit culturally: urban, inner city, suburban, small town, rural, or a particular ethnic group, socio-economic group, age group, etc.?
- We will discuss church planting models to see if there is a particular model that fits you best: traditional, organic, cell, satellite, etc.?
- We will discuss basic financial issues like, “How would you support yourself?” be full-time knowing that you will have to raise support, bi-vocational, volunteer, etc.?
- Discuss potential partners and sponsoring churches: local churches or churches you know who would support you as you plant a church?

Step 4: If we are able to find a “potential match” for you, then we will ask for a couple of references. We will ask them if they could see God working in your life to plant a church in the context we have mutually agreed might be a good match. After visiting with them we will contact you to discuss next steps.

Connecting and Assessing Phase

If it looks like God is directing both of us to take the next step, then we will begin the process of connecting you with local leaders and resources. On rare occasion, we will not have had a face-to-face meeting. If that is the case, we will schedule a time for you to visit the field. During your on-site visit, we will provide a general orientation to the area, schedule time to visit with local planters and pastors, and arrange for you to see the potential planting areas or connect with folks from the people group where you would be planting.

The next step is to identify a more in depth church planter assessment process that fits you, the type of church you anticipate planting, and the context for the new work. For planters who will be seeking assistance with funding, that process will include meeting current State Convention and North American Mission Board requirements. This process will also be different for intern, apprentice, and lead planter positions.

If there is the potential for NAMB assistance, we will ask you to go to the NAMB web site and begin by completing the on-line forms under the Mobilize Me section. As you complete the initial step, make sure you identify your specific church planting field. Because this is a rigorous and somewhat fluid process, we will work closely with you as you navigate the process.

During the assessment process, often times we will begin to identify potential partner and sponsoring churches. That might include your current church, home church, family members, friends, etc. and/or churches or associations with whom we have contact.

Planning and Organizing Phase

Once the assessment phase is completed and we have a “green light,” we will begin to work with you to do everything we can to make your church planting efforts a success. The following are the major steps in the church planting process. Some of the steps are sequential and some run concurrently.

1. We will work with you to establish an appropriate relational and skill training support network: coach, connect group, sponsoring church, accountability process, training opportunities, etc.
2. We will provide you with Biblically based training that will equip you to reach out into an un-evangelized community. You will want to personally work through the *Person of Peace* module in **Appendix B: Discovery and Discipleship Basics**. Make sure your core leaders are familiar with the concept and are able to use it, as well as expose mission teams you ask to do community outreach events to the concepts and if possible the training.
3. We will ask you to read the book *Real Life Discipleship* or read *Training for Trainers* (T4T) material and develop a clear path for discipleship making in your new church. A discussion summary of the book *Real Life Discipleship* is available on the HCN web site. Two good sources for information on T4T are at <http://t4tonline.org/> and <http://metacamp.org/multiplication-concepts/> <<http://metacamp.org/multiplication-concepts/>> You will also want to look at the *Commands of Christ* piece in **Appendix B**.
4. We will help you develop a Church Planting Prospectus appropriate to your church planting model that will assist you to enlist core team members and partners. See sample prospectuses in Appendix C.
5. You will want to enlist prayer partners and establish a consistent communication process that you will use to keep them informed. Using a monthly e-mail prayer newsletter has proven to be very effective for many planters.
6. We will work with you to complete a Count the Cost Analysis. This is a very helpful tool for planning. For those who have gone through the NAMB funding process, this is a more robust version of the Church Planting Projector, both of which are adaptations of the piece developed by Bill Agee who leads the church planting team at Woodstock Church in Georgia. A sample printout is in **Appendix D**.
7. You will want to read through **Appendices E, F, and G**. They are filled with organizational information and templates. Most planters will need to enlist a more administratively gifted team member who will be able to work through all the details. **CAUTION**: Just because these areas do not excite you, it doesn't mean that they are not important.
8. Very early in your planting process, you will want to work through the Alignment piece in **Appendix H**. This piece is used by permission from Real Life Ministries of Post Falls, Idaho. The better you are at clarifying your answers to the alignment questions, and then communicating them to potential core team members, the less fall out you will have in the first months of your new church's life.
9. You will want to complete partnership and sponsoring church covenants to make sure commitments and expectations are clearly communicated (see sample covenants in **Appendix I**).
10. HCN has some funds available for projects or scholarships related to leadership development, outreach, or evangelism events. They may be requested by completing and submitting the **Special Projects Form** in **Appendix J**.

Getting Started

Like the traditional wedding song goes, “we’ve only just begun.” All of the steps above are pieces that lay a solid foundation for a new church plant. Now comes the hard work of developing a core group and connecting with your target. Since your strategy and model will dictate the next steps, this section will only touch on basic concepts.

Community Cultivation: there are dozens if not hundreds of things that you can do, but make sure you start by prayer walking your area or strategically praying for your people group. Other common activities are block parties, sports clinics, food drives, Bible clubs, Vacation Bible Schools, service projects, etc. If you are looking for ideas, see the list in **Appendix J**.

As you plan and carry out community cultivation activities make sure you don’t commit one of the Cardinal Sins:

- Not having a way to capture contact information. We had a church planter do a great job of promoting and executing a Block Party with over 400 in attendance; however, he committed two major “sins.” When asked about following up on those who attended he admitted he couldn’t. He had NO process for registering people. He gave away door prizes, but since people had to be present to win, all he had asked for was their name. When the drawing was over he threw them away.
- The second major mistake he made was that he hosted the event without passing out any information about his new church (where and when they met) or any information on a special follow-up activity he would be doing (parenting class, special sermon series that touches on a felt need, VBS, etc.). And yet he was upset when no one who had attended the Block Party came to church on the following Sunday.
- Not making contact with someone who attends a Bible Study or worship service. We live in a time when people want to remain anonymous; however, if they attend one of your events and give you contact information they have indicated their openness to hear from you. That doesn’t mean you make a pest of yourself, but you’d better at least acknowledge they came and follow up as aggressively as they will let you.
- Not understanding cultural differences. Just because your church back home did it, doesn’t mean that it is 100% biblical or that it will work in your new context. There are some specific areas where traditional “southern expressions of evangelical life” run counter to traditional Christian life in the upper mid-west:
 - No liturgical church and very few evangelical churches in our area extend a public invitation at the end of a sermon. Some of our churches continue the practice; however, most churches in our area have discovered a variety of things that are more effective in helping people get connected and committed. We will be glad to share some of their ideas.
 - Because infant baptism is predominate in our area, church planters consistently hear, “Why do I need to be re-baptized?” We have an excellent resource written by an area pastor that helps address this question. It is available on request.
 - One’s Christian faith is viewed as very personal, and therefore most people in our area are not as open to discuss spiritual issues with someone they do not know.
 - Christian expressions in worship are more cerebral than emotional in the mainline churches that dominate our culture. It is not uncommon for someone who has a marginal liturgical church background to migrate to a very charismatic church (seeking the balance to what they experienced as a child) and then begin attending a more orthodox evangelical church that uses a contemporary worship style where they can find the balance.

- An ecumenical attitude is expected by the man on the street. We have found a couple of specific responses to be helpful.
 - First, have a clear understanding of the history, strengths and limitations found in the churches that are dominant in our area. Specifically the Catholic and Lutheran faiths and the various expressions that exist among Lutherans. For example, Martin Luther’s “sola scriptura, sola gratia, and solo fide” (scripture alone, grace alone, and faith alone) preaches pretty well in a Southern Baptist Church. We have a piece that introduces you to the denominations in our area, just ask.
 - Second, apply the old “you catch more flies with honey than you do vinegar” cliché and speak no evil of thy brother. Instead of being negative, simply share what we believe the Bible says—the phrase “Southern Baptist believe…” is usually a conversation stopper. They simply don’t care and are turned off by that statement. But they are open to what the Bible says. Then you can say because the Bible says _____, we believe _____ and that’s why we do _____.
- Even people with a church background have probably not heard a straightforward statement of the Gospel. The mainline churches practice infant baptism and hold some sort of catechism/confirmation classes. Therefore, the pastor assumes he is preaching to the redeemed. The messages will, to a great extent, focus on living out the Great Commandments and the golden rule—not messages about repentance, confession, and faith in Jesus Christ. They are often very Biblical, but fall short of clearly communicating the gospel. Hone your gospel presentation to reflect that reality.

Building Relationships: The days of putting up a church sign and having folks flock to your door are over—if they ever actually existed. Everything you do needs to have a relational component to it. A great way to assure yourself of effectiveness in this area is to build relationships with un-churched people and ask them what works. And then as long as it is moral and ethical, do it for the sake of the Kingdom.

Evangelism: You can do the greatest community cultivation events and build great friendships with the un-churched, but if you don’t use those bridges to carry the gospel message you’re no different than the liturgical churches or the Kiwanis Club. You’ll notice that evangelism is mentioned after community cultivation and after building relationships. That is because the evangelical church has earned the reputation of only caring about getting converts, not really caring about people. If you need any proof of that, read the book *Unchristian* written by David Kinnaman. It is based on research done by Barna. In our area it is important to be real, be genuine, and be passionate about your faith in Christ. Don’t be manipulative, but do share openly and honestly about your relationship with God through Jesus Christ. There are appropriate times to stomp the dust off your feet and move on, but do it as graciously as possible.

Discipleship: Probably the greatest failing of the modern church is our inability to develop mature disciples. We have bought into the idea that if people know what to do they will do it. With that principle in mind, we begin to think of discipleship training as the transfer of information. And as long as someone can quote Bible verses, comes to church on a regular basis, and knows something about the Bible, then we think they are mature—no matter what they are doing. To that concept I simply ask, How’s that working out for us?

However as we look at the New Testament we see that discipleship is about life transformation and that it is done through a relational, accountable, and reproducing process. You will recall that one of the foundational steps we mentioned above was reading the book *Real Life Discipleship* or material on *Training for Trainers*. Our intention is not that you mimic them, but that you see the impact that Biblical discipleship

can have, that you develop a specific strategy to develop mature disciples, and that you adhere to Nike's slogan and "just do it."

Reproduction: Yes, it is a bit like talking to a baby and encouraging them to think about getting married and having a family, and if I had known grandchildren were going to be so much fun I probably would have done a better job of explaining that very process to my children. So, take it from a grandpa and start early and communicate often to your core group, leadership team, and the church you are planting a multiplying church. Just like you are asking others to invest in your birth, you need to be part of an exciting new church plant in the near future. After all, the ability to reproduce is one of the best signs of maturity and health. **Appendix L** includes a thought-provoking piece on eight universal principles related to developing a healthy disciple making church.

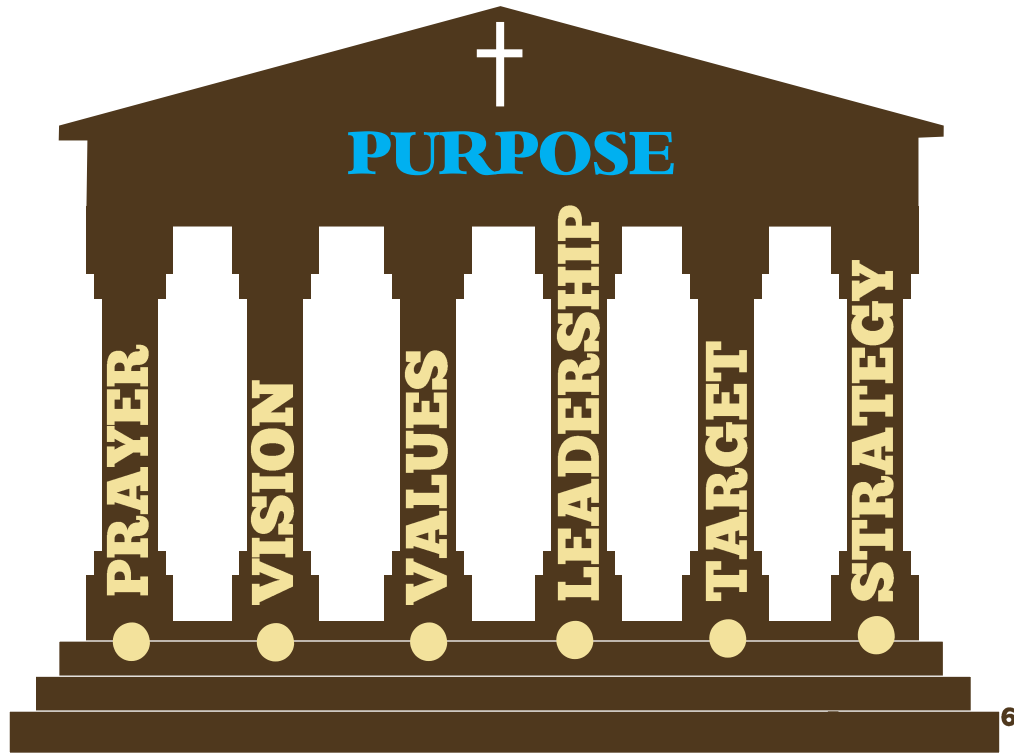
Because HCN and NAMB value the reproduction process, we are willing to provide resources to support a "Church Planter Farm System." See **Appendix M** for specific information about intern and apprentices.

Resources: There are so many quality resources that are available through the Heartland Church Network, it would be impossible to list them all. It is kind of like John's statement that "*there are many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written*" (John 21:25). The purpose of this piece is not to provide you with EVERY resource you will ever need, but it is to give you some very basic tools to get you started on the right path. Ask your mentor, inquire in your Church Planter Network group, and give us a call anytime you have a question. There are no dumb questions, just church planters that fail to ask questions who then end up making dumb mistakes.

APPENDIX A
DISCERNMENT PHASE TOOLS

Basic Theology and Philosophy of Church Planting

for **HEARTLAND** CHURCH NETWORK



FUNCTIONS

Every Church has the same purpose:
to Glorify God

Every Church has the same functions: **to fulfill the Great Commission & to live out the Great Commandments**

each is unique in the answer it has to six critical questions:

BUT

1. Who is in charge?
If God, PRAYER is imperative

2. What does God want us to be?
His VISION

3. What does God want us to do?
VALUES

4. Who is God sending us?
LEADERSHIP TEAM

5. Who does God want us to reach?
TARGET

6. How & When does god want us to do it?
STRATEGY



Although “the Church as a building” is an appropriate Biblical image with Christ as the chief cornerstone, we must not forget other Biblical images such as the Church as a body and as the bride of Christ. We use the symbol of a building with some fear and trepidation knowing that in our culture the Church is too often equated with the building where it meets.

What is a CHURCH?

The Baptist Faith and Message defines Church as follows:

A New Testament Church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the Church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the Church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

• Matthew 16:15-19 • Matthew 18:15-20 • Acts 2:41-42, 47 • Acts 5:11-14 • Acts 6:3-6 • Acts 13:1-3
 • Acts 14:23 • Acts 27 • Acts 15:1-30 • Acts 16:5 • Acts 20:28 • Romans 1:7 • 1 Corinthians 1:2
 • 1 Corinthians 3:16 • 1 Corinthians 5:4-5 • 1 Corinthians 7:17 • 1 Corinthians 9:13-14 • 1 Corinthians 12
 • Ephesians 1:22-23 • Ephesians 2:19-22 • Ephesians 3:8-11 • Ephesians 21 • Ephesians 5:22-32
 • Philippians 1:1 • Colossians 1:18 • 1 Timothy 2:9-14 • 1 Timothy 3:1-15 • 1 Timothy 4:14
 • Hebrews 11:39-40 • 1 Peter 5:1-4 • Revelation 2-3 • Revelation 21:2-3

KANSAS NEBRASKA BAPTIST CONVENTION

The Kansas-Nebraska Convention of Southern Baptists defines a Church as:

“A group of people who meet regularly for Bible study, worship, and witness and see themselves as an ongoing fellowship of believers”

HEARTLAND CHURCH NETWORK

As Heartland Church Network assists in the area of church planting we do so with the above understanding of the uniqueness of every Church and the aforementioned definitions of Church. In simplified form we strive to assist Churches to fulfill the following four distinctives of an independent autonomous Church:

1. Incarnational

[Principle of Self-Sacrificing] Church members must emulate God’s willingness to step away from the realms of glory to walk among men—Jesus was God in the flesh. The Church must exist more for those who are yet to be redeemed than it does for its members.

2. Empowering

[Principle of Self-Supporting] Church Planting efforts must provide a hand up not a hand out. Enabling a welfare, self-defeated, or persecuted mentality to continue or creating it in the target group must be avoided at all costs.

3. Indigenous

[Principle of Self-Determining] The church must raise up leaders from the harvest for the harvest. Using a relational, reproducible, accountable discipleship process.

4. Incubating

[Principle of Self-Replicating] We strive to start new Churches in a manner that is reproducible by constantly asking “Is this Biblical or cultural?” and “Will those I am equipping have the resources, knowledge, and skill to reproduce what I am doing?”

This is what we are all about!

The VISION of Heartland Area Church Planting Center is to see....

1. Life transforming, reproducing disciple making become the norm.
2. Every people group or place in our region have a healthy reproducing church pursuing them with the gospel.
3. A values driven organization developed that discovers and pursues Divine promptings; engages existing churches to multiply; identifies and equips church planters; and resources and supports church planters who are focused on changing the world by multiplying churches one at a time.

The selected BIBLICAL VALUES of the Heartland Area Church Planting are...

1. To develop leaders who lead like Jesus • Using a servant not a CEO model
2. To be principle driven • Not model driven
3. To be milepost driven • Not calendar driven
4. To empower others when we provide resources • Not enable them
5. To focus on community engagement and transformation using intentional relational evangelism
6. To celebrate creativity and diversity
7. To use cooperation to create synergy
8. To see that resources are in the harvest

FOCUSED ON CHURCH PLANTING

HEARTLAND AREA CHURCH PLANTING CENTER

FOCUSED ON **Encouraging AND Engaging Churches**

All people in every place will have a healthy reproducing church pursuing them with the gospel

FOCUSED ON **Pursuing Divine Promptings**

We will prayerfully and consistently pursue the Heart of God

FOCUSED ON **Identifying AND Equipping Church Planters**

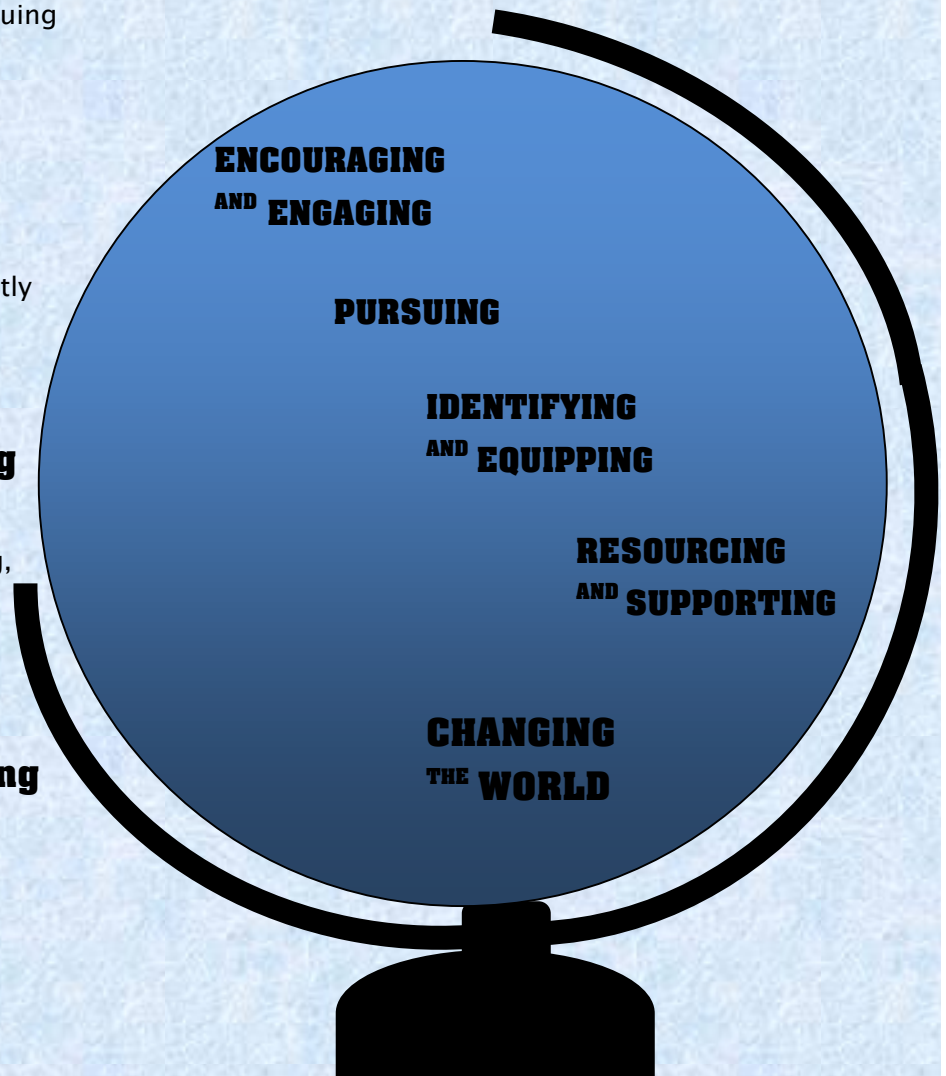
Identifying, assessing, equipping, connecting and networking potential church planters

FOCUSED ON **Resourcing AND Supporting Church Planters**

Ongoing, just-in-time training will be facilitated and resourced

FOCUSED ON **Changing THE World**

One church at a time, purposely making disciples who make disciples



FOCUSED

ON CHURCH PLANTING

Focused on ENCOURAGING AND ENGAGING CHURCHES

- Develop cluster group and one-on-one learning environments for leaders
- Provide church health assessments with follow-up consultation and coaching
- Resource churches as they develop life transforming reproducing small groups
- Expand our Heartland continuing Education Center as it equips indigenous leaders
- Identify and assist churches that are willing to partner with church planting interns and apprentices
- Identify sponsorship opportunities for churches to engage in planting new churches
- Provide multiple venues for praying together and promoting prayer walking

Focused on PURSUING DIVINE PROMPTINGS — WE WILL PRAYERFULLY AND CONSISTENTLY PURSUE THE HEART OF GOD KNOWING:

- God is always at work around us
- He has chosen to work through circumstances, people, and the church to do His will
- We need to join Him rather than to ask Him to join us.
- We do not want to miss His promptings as He points out...
- Persons of Peace
- Passionate Church Planters
- Unreached people groups
- Unevangelized Places
- Churches Prepared to plant and/or
- Partners desiring to help us plant

Focused on IDENTIFYING AND EQUIPPING CHURCH PLANTERS

- Gathering information and evaluating each prompting
- Clarifying God's involvement
- Assessing potential planters
- Identifying and equipping planters (Basic Training, culturally relevant, etc.)
- Connecting planters to sponsors and partners
- Enlisting and equipping mentors/coaches
- Networking planters with appropriate group(s)
- Providing internships as needed (3-12 month)
- Providing apprenticeships as needed (12+ months)
- Assisting planters with their launch
- Emphasizing spiritual formations & prayer

Focused on RESOURCING AND SUPPORTING CHURCH PLANTERS — WE WILL STRIVE TO PROVIDE THE FOLLOWING

- A compatible mentor/coach who will establish a relationship of mutual accountability
- A church planters network for peer learning
- Ongoing, just-in-time training will be facilitated and resourced
- One-on-one, face-to-face regular meetings with your supervisor if financial support is provided
- An active resource clearing house and exchange
- Access to experienced personnel and extensive resources
- Small group ministry support
- Prayer Support

Focused on CHANGE THE WORLD — THESE ARE OUR EXPECTATIONS

- Planters will be faithful and fruitful- when we are obedient God promises His blessings
- A DNA of reproduction will be established, regularly communicated, and celebrated from day one
- A church will be formed that focuses on making disciples who make disciples
- Involvement in church multiplication within twenty-four months of launch
- A planter and church that will stay connected and engaged knowing it can't be done alone
- Satan will fight back by attacking the leaders, the leaders' families, and the leaders' followers
- A church plant that prays passionately and persistently

The Baptist Faith and Message

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God

where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind.

The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

Heartland Church Network—Church Planter Covenant Agreement

Purpose of this Covenant:

To clarify the roles of all participants in the planting of a new church under the leadership and primary sponsorship of:

(church name and address or Heartland Church Network, Omaha, Nebraska)

with the assistance of the partners listed on the signature page of this Covenant Agreement.

Objective:

Through developing and maintaining strategic partnerships, the undersigned will work together in order that a healthy, multiplying church with evangelistic passion will be started. The new church will be known as the _____ Church.

This objective will be fulfilled in part as we mutually agree and strive to accomplish the following:

1. Establish mutually acceptable guidelines to which all participating entities will adopt.
2. Commit to working relationships relative to ministry, support of missions, doctrinal beliefs, and accountability.
3. Participate in monthly (or quarterly) meetings for prayer, encouragement, and evaluation of progress on strategy and accomplishment of goals.

Responsibilities:

Partners agree to the following:

- Enlist a prayer team for the church planting effort.
- Provide guidance in developing a strategic plan to plant the church. The church planter has primary responsibility for developing a contextually appropriate strategy.
- Enlist and deploy volunteers to assist with the church plant.
- Participate in the financial support for the new church plant.
- Assist, as needed, in identifying additional partners.
- Assist in identifying and equipping planter/team members.
- Provide accounting support and insurance as needed.
- Assist in providing and/or securing a meeting facility/location for the church plant.

Church Planter agrees to the following:

- Take the lead in developing a strategic plan for the church plant with counsel from partners.
- Accept the primary responsibility for developing the financial support for the new church.
- Provide a regular update to prayer partners on the progress of the new church.
- Submit monthly reports to all covenant partners.

- Commit to fulfilling all the functions of church (i.e., prayer, evangelism, discipleship, equipping and releasing leaders, worship, stewardship, missions, preaching/teaching the Word, fellowship, etc.)
- Participate in training and coaching/mentoring opportunities provided by the sponsor church, HCN, and/or state convention.
- Commit to planting a Southern Baptist church as defined by:
 - a. Doctrine—Affirmation of doctrinal teachings and beliefs as expressed in the current “Baptist Faith and Message.” There must be a stated affiliation with the SBC in the constitution and bylaws.
 - b. Participate in Acts 1:8 Kingdom Missions—Participate in mission causes through Great Commission Giving. Minimum giving is 6% to Cooperative Program 3% to HCN and 1% to New Church Plant Fund of undesignated offerings.
- Incorporate an intentional plan for multiplication: new Bible study units, new leaders, new ministries, new church plants, etc.
- Submit the Annual Church Profile (ACP) at the appropriate time.

Termination of This Covenant Agreement:

- A. Conditions under which any covenant partner can terminate participation in the agreement:
 1. If the church plant clearly departs from the doctrinal stance expressed in the “Baptist Faith and Message.”
 2. If the church plant ceases to fulfill the commitment to participate in giving to Acts 1:8 Kingdom Missions according to the agreed upon percentages.
 3. If the church plant significantly fails to live within the guidelines.
 5. If the new church pastor displays moral or ethical failure.
- B. Cooperating entities may terminate this relationship for other reasons after consultation of all parties and an agreed upon time frame for termination with a 90 day minimum required.
- C. The inconveniences associated with multiple congregations in one facility, cultural differences, differing worship styles, or different models of outreach and ministry shall not be sufficient reason for termination of the relationship.

Commitment:

The undersigned parties enter into this covenant relationship, under the guidance of the Holy Spirit, to plant a new church. All agree that the final authority and responsibility for the actions and activities of this new church plant rests primarily with the sponsor church and the church plant congregation.

The _____ (sponsoring church or HCN) by official action on _____ (date), a commitment was made to sponsor _____ church plant according to the guidelines and time frame specified in this “Church Plant Covenant Agreement.” The signatures below represent a commitment on all participants to this Covenant Agreement and guidelines for the above-mentioned church plant.

Sponsor Organization Representative

Date

Church Planter/Pastor

Date

Additional Partnership Organizations

Heartland Church Network

Date

Partner

Date

Partner

Date

Partner

Date

Partner

Date

DISCOVERY TOOLS



Does God want me to be involved in Church Planting?

This is an excellent tool to help you discern if God might be able to use you in a Church Planting context. If you are married, have you and your spouse both fill out the form and then after both have completed it, sit down and prayerfully discuss your results.

To order priced materials, call Customer Service Center – 1.800.448.8032

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For the Sake of the Call

Getting Started

Do you want to discover God's call on your life? This booklet can help you. The North American Mission Board hopes that you will take time to prayerfully go through these pre-assessment tools. We believe this is a great first step in your journey into church planting. If you are married, we encourage you to get a copy of this booklet for your spouse. These tools can help you understand your roles in a new church.

Your journey begins by discovering God's call on your life. This is something that you should take seriously. Experienced church planters tell us that one's call is vitally important to their ministry. God's call on your life to a specific place at a specific time will keep you there when you otherwise might want to give up.

As you discover God's call on your life, we invite you to answer these four questions:

- Could God be calling me into church planting?
- How has God equipped me to be a church planter?
- When should I get involved?
- Where should I plant a church?

Could God Be Calling Me into Church Planting?

Can you identify some places in Scripture where God has spoken to you about this endeavor?

Can you give some specific examples where your prayers have been answered regarding the call into church planting?

What about other believers? How have they affirmed this direction in your life?

One key person to talk with about your call is your spouse. If your children are old enough you should include them, as well as some close friends, in these discussions.

Two excellent resources are: *Created to Be God's Friend* and *Experiencing God*, both by Henry Blackaby.

"The Lord has said to Abram, "Leave your country, your people...and go to the land I will show you... So Abram left, as the Lord had told him" Gen 12:1, 4 NIV

Here I am Send me, Now What?

How has God equipped Me to Be a Church Planter?

Once you have taken the Spiritual Gifts Inventory (starting on the next page) list what you believe to be your top five gifts

Spiritual Gifts Assessment		
Instructions: Respond to the following statements according to the scale below by placing an X in the box that best describes you.		
1 = Never	2 = Rarely	3 = Sometimes
4 = Often	5 = Always	
Please answer according to who you are, not who you would like to be or think you ought to be.		

1	2	3	4	5	
					1. I like to organize people, events, and tasks
					2. I have a strong desire to start churches in places where they do not presently exist
					3. I enjoy challenging people's perspective of God by using various forms of art.
					4. I can readily distinguish between spiritual truth and error, good and evil.
					5. People who are struggling emotionally or spiritually say I am an excellent listener
					6. I can communicate the gospel to others clearly and effectively.
					7. I have a strong capacity to trust God for the difficult things in life.
					8. I give liberally and joyfully to people in financial need or to projects requiring financial support.
					9. I enjoy working behind the scenes to support the ministry of others.
					10. I open my home to minister to people in need.
					11. I take prayer requests from others and pray consistently for them.
					12. I find that I have a strong capacity to attract followers to my team.
					13. I have the ability to feel the pain of others who are suffering.
					14. I can speak in a way that brings conviction and change in the lives of others.
					15. I am at my best when leading and caring for a small group of believers.
					16. I am able to teach God's Word clearly and effectively.
					17. Others seek me out for advice about spiritual or personal matters.
					18. I am careful, thorough, and skilled at managing details.
					19. I am a self-starter with a pioneering spirit.
					20. I enjoy developing and using my artistic skills (art, drama, music, photography, etc.)
					21. I am able to discern a person's character based upon first impressions.
					22. I enjoy reassuring and strengthening those who are discouraged.
					23. I consistently look for opportunities to build relationships with lost and unchurched people.
					24. I am convinced that God is going to accomplish something special through me.

					25. I give more than a tithe so that kingdom work can be accomplished.
					26. I have a strong capacity to identify practical needs and Do something about them.
					27. I enjoy meeting new people and helping them to feel welcomed
					28. I strongly sense that I am ministering to others as I pray.
					29. I am able to influence others to achieve a vision.
					30. Suffering people gravitate to me and find me comforting to be around.
					31. I feel responsible for confronting others with the truth.
					32. I have a deep desire to protect believers from people and beliefs that may harm them.
					33. Whenever I teach a Bible class, the size of the class increases in number.
					34. I can often find simple, practical solutions to complicated and confusing problems.
					35. I can clarify goals and develop strategies or plans to accomplish them.
					36. I am willing to take an active part in starting a new church.
					37. I help people understand themselves, their relationships and God better through artistic expression.
					38. I can see through phonies or deceit before it is evident to others.
					39. I give hope to others by directing them to the promises of God.
					40. I find that unchurched people enjoy spending time with me.
					41. I am rarely surprised when God turns obstacles into opportunities for ministry.
					42. God has greatly blessed me with life's provisions in order to help others.
					43. I willingly take on a variety of odd jobs around the church to meet the needs of others.
					44. I genuinely believe the Lord directs strangers to me who need to get connected to others.
					45. I enjoy praying for long periods of time, and I receive leadings for what or whom God wants me to pray.
					46. Many people place a lot of trust in me and my leadership abilities.
					47. My friends believe that sometimes I allow people who are "down and out" to take advantage of me.

					48. I boldly expose cultural trends, teachings, and events that contradict Biblical principles.
					49. I get excited about helping new believers grow to maturity in Christ.
					50. I pay close attention to the words, phrases, and meaning of those who teach.
					51. I am able to select the most effective course of action from among several alternatives.
					52. I can identify an effectively use the resources needed to accomplish tasks.
					53. I am challenged by a big vision to accomplish what some believe is impossible.
					54. I like finding new and fresh ways of communicating God's truth.
					55. I tend to see rightness or wrongness in situations
					56. I reassure those who need to take courageous action in their faith, family, or life.
					57. I invite unbelievers to accept Christ as their Savior.
					58. I am able to trust God in situations when most others have lost all hope.
					59. I limit my lifestyle in order to give away a higher percentage of my income.
					60. I see spiritual significance in doing practical tasks.
					61. I like to create a place where people do not feel alone.
					62. I pray with boldness because I know that God works in response to prayer.
					63. I set goals and manage people and resources effectively to accomplish them.
					64. I enjoy visiting people in hospitals or nursing homes.
					65. I see most actions as either black or white, with very few gray areas.
					66. I can faithfully provide long-term support and concern for others.
					67. I like to take a systematic approach to my study of the Bible.
					68. I can anticipate the likely consequences of a group's or an individual's actions.
					69. I like to help organizations or groups become more efficient.
					70. I gain deep satisfaction from creating something out of nothing.
					71. I apply various artistic expressions to communicate God's truth.

					72. I receive affirmation from others concerning the reliability of my insights or perceptions.
					73. I strengthen those who are wavering in their faith.
					74. I openly tell people that I am a Christian and want them to ask me about my faith.
					75. I am convinced of God's daily presence and action in my life.
					76. People regularly come to me with requests for help in meeting their financial need.
					77. I like to find small things that need to be done and do them without being asked.
					78. I enjoy entertaining people and opening my home to others.
					79. When I hear about people who are hurting or in need, I feel burdened to pray.
					80. I influence others to perform to the best of their capability.
					81. I can look beyond a person's disabilities or problems to see a life that matters to God.
					82. I am known by others as a person who does not back down from confrontation.
					83. I enjoy giving guidance and practical support to a small group of people.
					84. I can communicate scripture in ways that motivate others to study and want to learn more.
					85. I give practical advice to help others get through complicated situations.
					86. I enjoy learning about how organizations function.
					87. I am a risk-taker when it comes to developing new projects or ministries.
					88. I am creative and imaginative.
					89. I can identify preaching, teaching, or communication which is not true to the Bible.
					90. I like motivating others to take steps for spiritual growth.
					91. I get extremely frustrated when I cannot share my faith.
					92. I enjoy challenging others to trust God.
					93. I find it difficult to understand why more Christians do not give more help to those with real needs.
					94. I prefer being a helper, assisting other to do their job more effectively.
					95. I do whatever I can to make people feel that they belong.
					96. I see specific answers in direct response to my prayers

					97. I am able to cast a vision that others want to be a part of.
					98. I delight in bringing hope and job to people living in difficult circumstances.
					99. I will speak God's truth, even in places where it is unpopular or difficult for others to accept.
					100. I can gently restore wandering believers to faith and fellowship.
					101. I can impart information and skills to others at a level that makes it easy for them to grasp and apply to their lives.
					102. I can apply scriptural truth that others regard as being practical and helpful.
					103. I can visualize a coming event, anticipate potential problems, and develop backup plans.
					104. I am convinced that the future of any country lies in starting fresh ministries.
					105. I need to get alone to reflect and develop my imagination
					106. I can sense when demonic forces are at work in a person or situation.
					107. I am able to challenge or rebuke others in order to foster spiritual growth.
					108. I seek opportunities to talk about spiritual matters with unbelievers.
					109. People are amazed at my ability to trust God to provide in the most difficult situations.
					110. I believe I have been given an abundance of resources so that I may give more to the Lord's work.
					111. I readily and joyfully use my natural or learned skills to help wherever needed.
					112. I can make people feel at ease even in unfamiliar surroundings.
					113. I am delighted when someone asks me to pray for them.
					114. I figure out where we need to go and help others to get there.
					115. I enjoy doing practical things for people who are in need.
					116. I feel compelled to confront sin wherever I see it and to challenge people to repentance.
					117. Christians often seek me out for counsel when making important decisions in their lives.

					118. I have noticed that people who sit under my teaching experience spiritual growth.
					119. I have insights into how to solve problems that others do not see.

Scoring Guide

Write the number from each of your answers on the line corresponding to the statement number. Add the numbers horizontally and write the total for each row in the space provided for each gift.

1 _____	18 _____	35 _____	52 _____	69 _____	86 _____	103 _____
2 _____	19 _____	36 _____	53 _____	70 _____	87 _____	104 _____
3 _____	20 _____	37 _____	54 _____	71 _____	88 _____	105 _____
4 _____	21 _____	38 _____	55 _____	72 _____	89 _____	106 _____
5 _____	22 _____	39 _____	56 _____	73 _____	90 _____	107 _____
6 _____	23 _____	40 _____	57 _____	74 _____	91 _____	108 _____
7 _____	24 _____	41 _____	58 _____	75 _____	92 _____	109 _____
8 _____	25 _____	42 _____	59 _____	76 _____	93 _____	110 _____
9 _____	26 _____	43 _____	60 _____	77 _____	94 _____	111 _____
10 _____	27 _____	44 _____	61 _____	78 _____	95 _____	112 _____
11 _____	28 _____	45 _____	62 _____	79 _____	96 _____	113 _____
12 _____	29 _____	46 _____	63 _____	80 _____	97 _____	114 _____
13 _____	30 _____	47 _____	64 _____	81 _____	98 _____	115 _____
14 _____	31 _____	48 _____	65 _____	82 _____	99 _____	116 _____
15 _____	32 _____	49 _____	66 _____	83 _____	100 _____	117 _____
16 _____	33 _____	50 _____	67 _____	84 _____	101 _____	118 _____
17 _____	34 _____	51 _____	68 _____	85 _____	102 _____	119 _____

Total Scores			
___ Administration	___ Apostleship	___ Creative Communication	___ Discernment
___ Encouragement	___ Evangelism	___ Faith	___ Giving
___ Helps	___ Hospitality	___ Intercession	___ Leadership
___ Mercy	___ Prophecy	___ Shepherding	___ Teaching
___ Wisdom			
Write the names of your five highest scoring gifts in the space below:			
1.			
2.			
3.			
4.			
5.			

Tell Me More

Now that you've completed and scored the Spiritual Gifts Assessment, you will see some areas of strength. The top five scores represent your spiritual gifts.

Here is a description of each spiritual gift, described in terms of a capacity.

1. **Administration** – The divine capacity to understand what makes an organization tick, and the special ability to plan and execute procedures so that ministry goals are accomplished. (1 Cor. 12:28; Titus 1:5)
2. **Apostleship** – The divine capacity to start and oversee new churches or ministry structures. (Romans 1:5; 15:20)
3. **Creative Communication** – The divine capacity to communicate God's truth through a variety of art forms. (Ps. 150; 1 Cor. 14:26)
4. **Discernment** – The divine capacity to distinguish truth from error, right from wrong, and pure from impure motives. (1 Cor. 12:1-; 1 John 4:1-6)
5. **Encouragement** – The divine capacity to give strength, support, or comfort. (Rom 12:8; Acts 11:22-24)

6. **Evangelism** – The divine capacity to effectively communicate the gospel so that unbelievers respond in faith to Christ. (Eph. 4:11; Luke 19:10)
7. **Faith** – The divine capacity to act on God’s promises with confidence and a steadfast belief in God’s ability to provide (Rom. 4:18-21; 1 Cor. 12:9)
8. **Giving** – The divine capacity to cheerfully give money and resources beyond a “tithes” to the work of the Lord. (Rom 12:8; 2 Cor. 8:1-5)
9. **Helps** – The divine capacity to meet the practical needs of others so that they, in turn, are free to pursue their own calling. (Rom 12:7; 1 Cor. 12:28)
10. **Hospitality** – The divine capacity to care for people by making them feel welcome, comfortable and accepted. (Rom. 12:13; 1 Pet. 4:9-10)
11. **Intercession** – The divine capacity to pray consistently on the behalf of and for other people, often seeing specific answers to prayers. (Rom 8:26-27; 1 Tim. 2:1-2)
12. **Leadership** – The divine capacity to communicate vision, motivate, and direct people to accomplish the purposes of God. (Rom. 12:8; Heb. 13:7, 17).
13. **Mercy** – The divine capacity to detect hurt, feel compassion, and give practical help to those who are hurting or in need. (Rom. 12:8; Matt.5:7)
14. **Prophecy** – The divine capacity to proclaim truth in a relevant, timely manner for the purposes of understanding, edification, correction, or repentance. (Rom. 12:6; 1 Cor. 12:10)
15. **Shepherding** – The divine capacity to guide and nurture people to grow in their faith and become more like Christ. (1 Pet. 5:1-4; Acts 20:28)
16. **Teaching** – The divine capacity to clearly explain and apply God’s Word, producing spiritual growth in the lives of the hearers. (Rom. 12:6-8; 2 Tim. 2:2)
17. **Wisdom** – The divine capacity to apply spiritual truth effectively so that it meets a specific need in a specific situation (1 Cor. 12:8; Jam. 3:13-18)

My Spiritual Gifts:

How Has God Gifted Me?

My top five spiritual gifts from the Spiritual Gifts Assessment are:

- 1.
- 2.
- 3.
- 4.
- 5.

We also recommend that you ask your spouse and some close Christian friends about your spiritual gifts.

Did they affirm what you discovered with this tool? Yes No

While the scriptures discuss and list many of the spiritual gifts (Rom. 12: 1 Cor. 12; Eph. 4), the diversity of the lists and the witness of the church suggest that they are not exhaustive. Whatever the gift “each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (1 Pet. 4:10, NIV).

For further descriptions about the role of spiritual gifts in the life of the church planter please refer to: Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Baker Books, 1998).

My Passion:

What Do I Like Doing?

Check the appropriate answer(s) to the following questions.

1. I feel most significant when I minister to the following groups of people: (Please choose your top three groups of interest.)

- | | | |
|--|--|---|
| <input type="checkbox"/> Preschoolers | <input type="checkbox"/> Children | <input type="checkbox"/> Students |
| <input type="checkbox"/> Women | <input type="checkbox"/> Men | <input type="checkbox"/> Internationals |
| <input type="checkbox"/> Homeless | <input type="checkbox"/> Family | <input type="checkbox"/> Married Couples |
| <input type="checkbox"/> Singles | <input type="checkbox"/> Engaged Couples | <input type="checkbox"/> The Hospitalized |
| <input type="checkbox"/> Senior Adults | <input type="checkbox"/> People in Need | <input type="checkbox"/> Postmodern |
| <input type="checkbox"/> Professionals | <input type="checkbox"/> Refugees | <input type="checkbox"/> Generation |

2. My heart beats fast when I think about ministering in the following ways: (Check no more than three.)

- | | | |
|---|---|--|
| <input type="checkbox"/> Sports Ministries | <input type="checkbox"/> Overseas Missions | <input type="checkbox"/> Compassion Ministries |
| <input type="checkbox"/> Prayer | <input type="checkbox"/> Drama | <input type="checkbox"/> Singing |
| <input type="checkbox"/> Musical Instruments | <input type="checkbox"/> Administration | <input type="checkbox"/> Evangelism |
| <input type="checkbox"/> Church Planting | <input type="checkbox"/> Handiwork | <input type="checkbox"/> Recruiting Volunteers |
| <input type="checkbox"/> Bible Teaching | <input type="checkbox"/> Caring for People | <input type="checkbox"/> Hospitality |
| <input type="checkbox"/> Computers | <input type="checkbox"/> Organizing Events | <input type="checkbox"/> Marketing |
| <input type="checkbox"/> Pastoring | <input type="checkbox"/> Video Graphics | <input type="checkbox"/> Other |
| <input type="checkbox"/> Leading Worship | <input type="checkbox"/> Leading Small Groups | <input type="checkbox"/> Leading Ministry Teams |
| <input type="checkbox"/> Discipling Individuals | <input type="checkbox"/> Deaf Interpretation | <input type="checkbox"/> English as Second Lang. |

Complete the following statements in one sentence.

At the end of my life, I'd love to be able to look back and know that I have done something about:

My friends would say that I am really interested in or passionate about:

The three most positive work or ministry experiences I've had in my life were (Think about why these were so meaningful to you.):

Experience 1:

Experience 2:

Experience 3:

My Passion

Based on my answers in this session, I sense my passion is for:

Connecting Your Passion with Your Spiritual Gifts

Now that you have discovered your passion and spiritual gifts we want you to think about where you best fit on a church planting team. Every church plant needs passionate, gifted leaders serving in every ministry area. In some cases you may be the lead church planter or founding pastor. In other cases your spiritual gifts and passion are best utilized in other positions of leadership. The bottom line, however, is that each player on the team is vitally important. The following examples are adapted from Network.¹

Example 1: Same Spiritual Gift, but Different Passions

	Richard	Ed	Laura
Same Spiritual Gift	Teaching	Teaching	Teaching
Different Passions	Senior Adults	College Students	Discipling Teens
Possible Ministry Areas	<ol style="list-style-type: none"> 1. Teach Sunday School 2. Lead a Bible study in retirement home 	<ol style="list-style-type: none"> 1. Lead a Bible study in a college dorm 2. Teach a Sunday School class for college students 	<ol style="list-style-type: none"> 1. Mentor 2. Small group leader

1. Bruce Bugbee, Don Cousins, and Bill Hybels, *Network (Grand Rapids, Mich: Zondervan Publishing House, 1994), pp. 100-102.*

Example 2: Different Spiritual Gifts but Same Passion

	Kim	Shelby	David
Different Spiritual Gift	Giving	Evangelism	Administration
Same Passion	People in Need	People in Need	People in Need
Possible Ministry Areas	<ol style="list-style-type: none"> 1. Fund a homeless ministry 2. Adopt a child 	<ol style="list-style-type: none"> 1. Share gospel in streets. 2. Train people for servant evangelism projects 	<ol style="list-style-type: none"> 1. Organize a block party to serve people in need 2. Identify resources to meet needs.

Putting It All Together

Below, write what you sense is your strongest spiritual gift. Write what you believe is your main passion. And thirdly write possible ministry areas where you think you can best serve in a new church with your spiritual gift and passion.

My main Spiritual Gift:

My Main Passion:

Possible ministry areas where I can serve with my spiritual gift and passion:

My Ministry Preference: Discovering How I am Most Effective

Rate how true this is of you by circling a number – 1 = very little and 5 = very much

Category 1					
	1	2	3	4	5
I love starting projects from scratch.					
I require minimal direction in getting something started.					
I often find myself involved in new ventures either in business, ministries, or clubs.					
I like to read books to gain more insight into a specific topic about which I previously knew nothing about.					
I have been able to attract resources to fund or start a new project.					
I have been able to gather a group of people to help me start a new project or group.					
I tend to get frustrated when the size of the group begins to require more amounts of time and energy for organizational maintenance.					
I project into the future					
Total Points					

Category 2					
	1	2	3	4	5
I like to organize new projects.					
I like to delegate my “to do” list to enable me to accomplish more.					
I like to get new people involved in ministry.					
I can establish clear goals.					
I like to think in terms of long range plans.					
I tend to lose the challenge of the job once the original disorder is brought under control.					
I view problems not as challenges but as obstacles that need to be removed if there’s to be any progress.					
Once I have organized the project, I am ready to move to another project and do the same.					
Total Points					

Category 3					
	1	2	3	4	5
I like to take something that has already been started and organized and grow it to its fullest potential.					
I like to keep things under control.					
I like for things to operate smoothly and efficiently.					
I love to facilitate improvement in an organization.					
I like to work within given structure					
I tend to get a little uneasy when things are disorganized and inefficient.					
I like to build effective teams.					
I like to commit to things long-term.					
Total Points					

Category 4					
	1	2	3	4	5
I like to take a program, church, or business that is not doing well and give it new life.					
I like to find creative approaches to problems.					
I like to give hope to an existing program.					
I have patience to work on projects that take a long time to turn around in order to see improvement.					
I love to look at a process, evaluate it, and then determine what needs to be done to make it more efficient.					
I am a problem-solver.					
I am good at resolving conflicts					
I am able to bring change about in a positive manner.					
Total Points					

Unpacking Your Ministry Preferences

If you scored highest in **category one** you may be an **initiator**. You like to start projects or ministries. You get an idea and are able to get the ball rolling. Most church planters score high in this area. You most likely will have the place in mind where you feel God is leading you to plant a church. It does not bother you to be the pioneer to that area. Initiators make great church planters, but they have to work hard to develop a realistic strategy to implement their vision. Once the church plant moves into an organizing stage, then you may become restless and ready to start something else. A caution here is not to move on too soon. A challenge for you to consider is to develop leaders in the church that can take the church to the next level.

If you scored highest in the **second category** you may be an **organizer**. You like to put order to the chaos. You can take an idea and come up with an action plan to see it accomplished. You might operate best where there has been some preparation work in the field where the church is to be started. Organizers can make great church planters, but once the church has been organized and structure is in place you may become bored.

If you scored highest in the **third category** you may be a **developer**. You like to take what has been started and organized and develop it. You are good at taking things to the next level and providing good leadership to grow the church. If you are considering church planting, you may be better suited to be the pastor of a mission church or at least where the mission has a core group of people. You will still need to cast vision and organize. If you are a developer and feel called to plant a church, then you may struggle in an area where you have to start something from scratch. You should consider gathering some people around you who are initiators.

If you scored highest in the **fourth category** you may be a **revitalizer**. You could be great in taking a plateaued or declining church and giving it new life. You are patient and willing to take time to see the church turn around and become an effective witness to the world. We need pastors who are revitalizers. Revitalizers can often become church planting pastors in areas where the city has transitioned and has become multicultural.

Self-Assessment Questions

The following questions focus on your past performance in areas that relate specifically to skills necessary to serve as a lead church planter. Please write your answers in the space provided. In your answers, be as descriptive as possible, succinct, and honest.

1. Visioning Capacity:

Give an example of a time when you successfully started something from the beginning:

2. Intrinsically Motivated:

What are your top two core values? Give two examples of how you have exhibited them in the past six months.

3. Ability to Create Ownership

Tell about a group or team that you have motivated to accomplish a goal.

4. Relates to and Reaches Lost People

Describe a recent relationship that you have developed with a lost person whom you led to Christ.

5. Spousal Support

In what ways has your spouse been actively involved in your ministry?

6. Effectively Builds Relationships

Give an example of a time when you moved to a new area and you (and your family) had to build new relationships).

7. Committed to Church Growth

Tell about a group you led to reproduce itself.

8. Responsive Needs in the Community

How have you been personally involved in meeting the needs of people in your community?

9. Utilizes the Giftedness of Others

What process do you use to match the right people with the right ministry needs? Tell about the last time you used this process.

10. Flexible and Adaptable

Describe a situation where someone pointed out a mistake that you made. What was your response to their correction? What steps did you take to correct the mistake? What did you learn?

11. Builds Group Cohesiveness

Give your best example of developing a team. How did you recruit people to serve on your team? How did you equip them to accomplish the team's goals?

12. Resilience

Describe a time when you felt like quitting but did not.

13. Exercises Faith

Tell about the biggest risk you've ever taken in ministry.

After answering these self-assessment questions, we recommend that you talk to your pastor, director of missions, or state convention office. They may suggest that you take a church planter assessment. This is a four-hour interview based upon your life experiences—personal, professional, and ministry. This assessment will help you in discovering your calling and giftedness in church planting.

Please complete your Church Planter Profile at the end of this booklet and use it as a guide when you talk to church planting leaders about placement. For more information on church planting, you may also complete the reply card and mail it to the North American Mission Board.

Visit www.churchplantingvillage.net for the latest in church planting.

2. Taken from *Training for Selection Interviewing: Participant's Manual*, Charles Ridley and Robert E. Logan (Alpharetta, Ga.: North American Mission Board, 1998), pp. 18-24. Exception: On number 4, changed "unchurched" to "lost people."

God's Perfect Timing

Questions to Ponder

Can you plant a church and keep your current employment?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Have you talked about planting a church with your children?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
How much consumer debt do you have?		
Is there a particular place where you feel God may be leading you?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
If yes, where		
When could you be ready to plant a church?		
Do you relate well to people of other cultures?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Have you taken any classes or been to any seminars on church planting?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
Do you have a person in mind who could mentor you in the area of church planting?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
If yes, who?		

God's Direction

Where Should I Plant a Church?

Understanding where to plant a church is an important question to ask in determining God's call. It is our hope that some of you will plant churches in the very community in which you live. Others may feel called to relocate to another place.

One way to determine where God may be calling you is to hang a map on a wall and regularly pray about where God may have you plant a church. Take your time! Be patient and wait upon the Lord. God will lead you. Our job is to obey His call, not simply pursue our own desires.

Church Planter Profile of: _____

My Call:

My Spiritual Gifts:

- 1.
- 2.
- 3.
- 4.
- 5.

My Passion:

I have a heart for:

My Ministry Preference: (Check one)

- Category 1** – Initiator
- Category 3** – Developer

- Category 2** – Organizer
- Category 4** – Revitalizer

4200 North Point Pkwy. Alpharetta, GA 30022-4176

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Appendix B

Discovery & Discipleship Basics

One of the realities of church planting is that a “prospect” for a new church plant is a very different person than a “prospect” for an established church. What missiologists have come to call a Person of Peace is a good definition for a “new church plant prospect.” The “Identifying a Person of Peace” exercise below is an excellent training tool for you and your planting team to heighten your awareness of what a new church plant prospect is. It would also be an easy and excellent exercise to use with any mission team you enlist to help you with community outreach and cultivation.

Identifying a Person of Peace

Introduction:

1. Definition for a Person of Peace. Someone who is:
 - Open to friendship
 - Open to spiritual conversation about the Gospel
 - A gateway to their community
2. Provide some Biblical examples of a Person of Peace
 - Zacchaeus, Luke 19:1-10
 - Cornelius, Acts 10
 - Lydia, Acts 16: 11-15
 - Philippian jailer, Acts 16:25-34
 - The Samaritan women, John 4:1-42
 - Andrew, John 1:40-42
 - The lame man at Beautiful Gate, Acts 3:1-11
 - Sergius Paulos – Acts 13:1-12
3. Provide some examples of a Person of Peace from your own ministry experience
4. Biblical principles that will help identify a Person of Peace:
 - Divide into small groups (4-6 is ideal)
 - Assign each group one of the following passages: Luke 10:1-11 or Matthew 10:5-15
 - Have them answer three questions from their assigned passage:

Question One: What did Jesus tell his disciples to do?

Possible Answers - Matthew 10:

- vs. 5-6—go to the lost sheep in Israel
- vs. 7—as you go, preach the Kingdom of Heaven is at hand
- vs. 8—heal the sick, cleanse the lepers, raise the dead, cast out demons
- vs. 11-13—inquire and identify a person of peace
- vs. 13b-15—move on if you do not find a person of peace

Possible answers - Luke 10:

- vs. 1—they went two by two
- vs. 2—pray for laborers to be identified from the harvest field
- vs. 3—go knowing that danger and difficulties will exist
- vs. 5—give a greeting of peace to the one who invites you into their home
- vs. 7—remain in the same house, eating and drinking such things as they give you
- vs. 9—heal the sick there, and say to them, ‘The kingdom of God has come near to you.’
- vs. 10f—if you do not find a person of peace, move onto the next community

Question Two: What did Jesus specifically say they should not do?

Possible Answers - Matthew 10:

- vs. 5—Don’t go to the Gentiles or the Samaritans
- vs. 9-10—Don’t take provisions with you

Possible Answers - Luke 10:

- vs. 4—Don’t take provisions with you.
- vs. 4—Don’t waste time on the way
- vs. 7—Do not move from house to house

Question Three: What principles and practices can you glean from Jesus’ instructions that would be valid for your community?

Possible Answers:

- Pray before you go and as you go—prayer walking is a great beginning activity
- Go where God leads you—be sensitive to the activity of God
- Take someone with you
- If God is leading you to an area or a people group, don’t delay in responding
- Look for laborers in the harvest field as you go
- Minister to people in need
- Look for open and friendly people
- Engage those who are open and friendly in spiritual conversations
- Graciously receive the hospitality you are offered
- If someone accepts Christ, stay with them and begin to disciple them (avoid hit and run evangelism)
- If no one is responsive in an area or among a people group, move on

PRACTICE DOING IT:

It is helpful to do at least three cycles of the following role-playing activity with minor variations for each cycle. If you have a large group, you will have people role-playing missionaries and residents of a community and a group who serve as observers who will process the activity at the end of each cycle.

Role Playing—Take One

INSTRUCTIONS FOR FACILITATOR

1. Work with the group to identify a familiar setting for the role playing exercise: a city park on a sunny day, a block party event, a sports clinic, a canned food drive, a neighborhood prayer walk, etc.
2. Enlist 2 people who will act the role of the missionary/church planter. Ask the group to brainstorm the type of questions that a missionary could use as they engage a stranger in conversation. Sample questions might be:
 - Are you originally from this area?
 - Do you have any special interests or hobbies?
 - Tell me about your family?
 - Where do you work?
 - Do you have children?
3. Then have the group brainstorm the type of questions a missionary could use to transition that initial conversation into a spiritual discussion. For example:
 - Do you ever think about spiritual things?
 - Has God ever revealed Himself to you?
 - How can I pray for you?
4. Ask three or four people in the group to tell how they share the Gospel: personal testimony, three circles, bridge illustration, four spiritual laws, etc.
5. Give the missionaries their instructions (see below), and have them leave the room.
6. Select 10-12 people who will act the roles of community people (non-Christians). Select one of them to serve as a Person of Peace. Give this group their instructions (see below).
7. The balance of the group will serve as observers. Give this group their listening assignment (see below).
8. Invite the missionaries to return and identify who is in the community group, who are observers, and tell them to begin identifying Persons of Peace.
9. Debrief at the end of Cycle One (Facilitator leads this discussion):
 - 1) Were all of the persons of peace identified?
 - 2) What did the missionaries do to engage the community?
 - 3) Did the missionaries do the types of things that Jesus told his disciples to do?
 - 4) What else could the missionaries have done?
 - 5) Ask the missionaries, “How did you identify the People of Peace?”

INSTRUCTIONS FOR MISSIONARY/CHURCH PLANTERS

Your role will be to identify people in the community who are open to the Gospel message. You should interact with people in the community, identify yourself in a way you believe to be appropriate to the context, and begin to ask questions to gauge spiritual interest of the people. Work as a team. Help each other out. When you find those who are open to the gospel, share with them how they can become a Christian (share your testimony, gospel presentation, etc.) Lead the Person(s) of Peace to accept Christ. Once you have done this, the first cycle is over and you can take a seat.

INSTRUCTIONS FOR THE COMMUNITY PEOPLE

Your role is to interact with the missionary/church planter team. If you are not a Person of Peace, act with indifference, appearing to listen but your facial expressions and nonverbal behavior should indicate you are not interested. Some of you may even act antagonistic or hostile toward the missionaries/church planters perhaps by trying to argue with them.

INSTRUCTIONS FOR A PERSON OF PEACE

As the missionaries/church planters asks questions and shares with you, act interested and open to what they are saying. When they share with you about the gospel, respond positively and openly.

INSTRUCTIONS FOR THE OBSERVATION GROUP

Be prepared to answer the following questions:

- 1) Were all of the Persons of Peace identified?
- 2) What did the missionaries do to engage the community?
- 3) Did the missionaries do the things that Jesus told his disciples to do?
- 4) What else could the missionaries have done?
- 5) Ask the missionaries, “How did you know who the Person of Peace was?”

Role Playing—Take Two

INSTRUCTIONS FOR FACILITATOR:

1. Tell the group you will be using the same setting.
2. Enlist 2 new people who will act the role of the missionary/church planter. Give them their instructions (see above), and have them leave the room until instructions are given to the rest of the group.
3. Select 10-12 people who will act the roles of community people (non-Christians). Select two of them to serve as a person of peace. Give this group their instructions (see above).
4. The balance of the group will serve as observers. Give this group their listening assignment (see above).
5. Invite the missionaries to return and identify who is in the community group, who are observers, and tell them to begin identifying Persons of Peace.
6. Debrief at the end of Cycle Two (Facilitator leads this discussion):

- 1) Were all of the Persons of Peace identified?
- 2) What did the missionaries do to engage the community?
- 3) Did the missionaries do the things that Jesus told his disciples to do?
- 4) What else could the missionaries have done?
- 5) Ask the missionaries, “How did you know these were People of Peace?”

Role Playing—Take Three

INSTRUCTIONS FOR THE FACILITATOR:

1. Tell the group you will be using the same setting.
2. Enlist 2 new people who will act the role of the missionary/church planter. Give them their instructions (see above), and have them leave the room until instructions are given to the rest of the group.
3. Select 10-12 people who will act the roles of community people (non-Christians). Tell them that this time no one will serve as a Person of Peace. Give them their instructions (see above).
4. The balance of the group will serve as observers. Give this group their listening assignment (see above).
5. Invite the missionaries to return and identify who is in the community group, who are observers, and tell them to begin identifying Persons of Peace.
6. Debrief at the end of Cycle Three (Facilitator leads this discussion):
 - 1) Ask the missionaries, “How did you feel when you were not able to find a person of peace in the group?”
 - 2) What did the missionaries do to engage the community?
 - 3) Did the missionaries do the things that Jesus told his disciples to do?
 - 4) What else could the missionaries have done?

WRAP UP AND REAL LIFE APPLICATIONS

1. Have two or three people state in their own words what a Person of Peace is.
2. Have two or three people describe in their own words how to discover a Person of Peace.
3. Ask, “What has God taught you through this activity?”
4. Ask, “How important do you think it would be for a church planter to be able to identify Persons of Peace in a new church planting effort?”
5. Ask, “Is there any additional information or experience you need before you do this in a real life setting?”
6. Ask, “What are some ways you could apply what you have experienced today in your own community?”

Commands of Christ

MAKING DISCIPLES WHO MAKE DISCIPLES,
WHILE TEACHING THEM TO OBEY ALL JESUS COMMANDED



This Commands of Christ piece is a very simple initial discipleship piece that is easy and reproducible in any American context. You will also find on the CD under the Appendix B Discovery and Discipleship Basics folder an excellent discipleship curriculum used by Freeway Ministries.

An adaptation of George Patterson's 7 Commands of Christ*

The “Sword” Bible Study Method

Hebrews 4:12 says, “For the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”

This picture of a sword helps us to teach any passage of the Bible. When we think of a sword we think of four parts of the sword and six questions we need to ask:

The tip points up to the heavens:

What do we learn about God? Jesus? Holy Spirit?

The handle is held by people:

What do we learn about people?

Use the acronym “SPEC” to help remember the four (4) Questions on the blades:

Left Blade:

Is there a sin to avoid? (S)

Is there a promise to believe? (P)

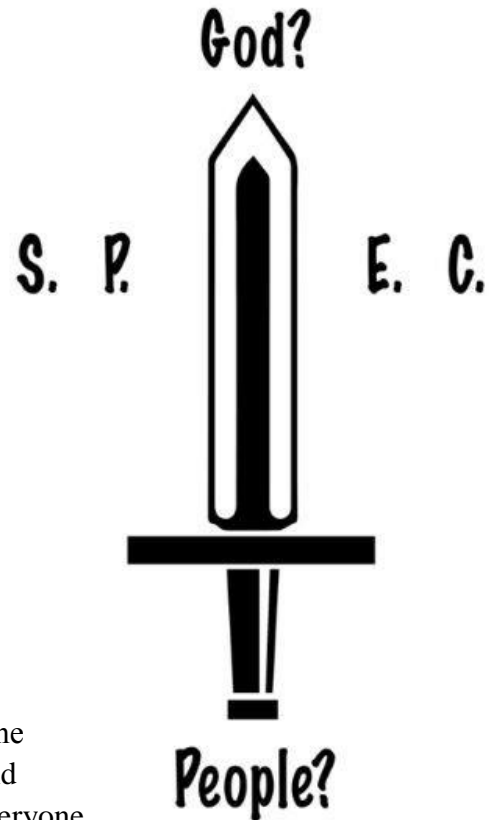
Right Blade:

Is there an example to follow? (E)

Is there a command to obey? (C)

Instructions:

During the “Look Up” part of the 3/3’s meeting, you can tell the Bible story, then read the story from the Bible. After telling and reading the story, first pray and ask the Holy Spirit to teach everyone how to understand and obey this passage (John 14:26). Next, ask these questions one at a time. The questions are open for anyone to answer from the Bible. As people answer from scripture, the Holy Spirit will teach everyone how to understand and obey God and His Word. **As the facilitator**, keep the group focused on the specific story or passage you are studying. If there are seasoned believers in the group, they may intimidate the new believers by jumping around from passage to passage. We do not want new believers to think that simply “knowing” a lot equals maturity. However, each week as believers learn more scripture, while obeying it, God will mature them in His timing. Also, make sure all the answers come from the Bible, not simply someone’s opinion or “what I think this means to me.”



Command of Christ #1 – Repent & Believe

Look Back

Care for each other by giving a brief life update and cast vision for loving accountability:

“Each week we all will make specific goals at the conclusion of our meeting. We will set goals in two areas: **obeying Jesus** and **sharing Jesus**. Then, on the following week, we lovingly hold one another accountable by asking “How did you do last week with your goals?” By obeying and sharing Jesus, God will continue maturing us to look more like Jesus, so we can advance His mission together.”

Look Up

Read Acts 2:36-47 to cast vision for being church together

Read The Command: In Matthew 4:17, Jesus says...

- Tell The Story: The Sinful Woman from Luke 7:36-50
- Retell the story together from Luke 7:36-50
- Read the story aloud from Luke 7:36-50

Discover: Pray, then use the Sword Bible Study method to discuss the story (Luke 7:36-50 and reveal it’s meaning for our lives.

Practice retelling the story or the 3-Circles

Explore More:

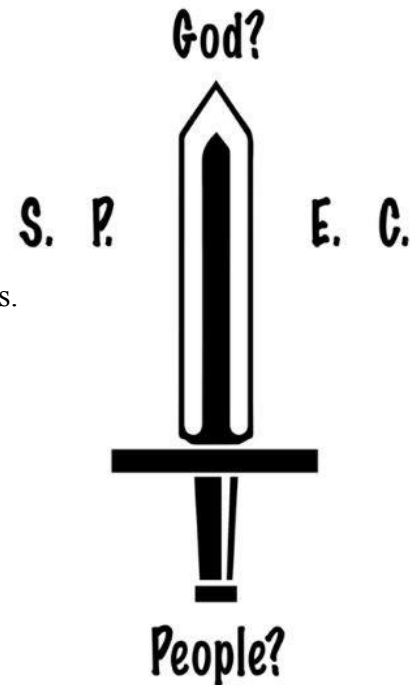
1. What does “Repent” mean?
Repent means turning from sin and following Jesus.
2. What does “Believe” mean?
Believe means choosing to trust Jesus as Lord
3. Why should we repent?
Read Romans 3:23, 6:23, 10:9
4. Who should repent?
Acts 2:38-41 – Everyone must repent for forgiveness.
5. What is assurance?
1 John 1:9 says when we confess our sins, He is faithful to forgive us
John 10:28 says our salvation belongs to Jesus.

Look Forward

Set Goals:

- Confess your sins before the Lord. Turn from them and live a new life.
- “How will you obey Jesus this coming week?” (Begin reading 2-4 chapters a day in Mark, and pray daily)
- “Who will you share Jesus with this coming week?” (If you have not been trained to share your story and Jesus’ story, ask your trainer to equip you in the 3Circles gospel tool.

Prayer: “Jesus I want to leave my old life of sin and follow You. I believe in You, become my Lord.”



Command of Christ #2 – Be Baptized

Look Back

Care – “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?” (Each person gives account of their goals from the previous week).

Look Up

Read Acts 2:36-47 to cast vision for being church together

Read the Command: IN Matthew 28:19, Jesus says...

Tell the Story of Phillip and the New Believer from Acts 8:26-39

Retell the story together.

Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Acts 8:26-39) and reveal its meaning for our lives.

Practice retelling the story or 3-Circles

Explore More:

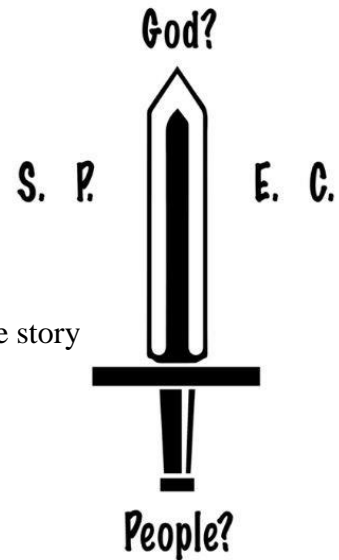
1. What is “Baptism?”
Romans 6:3-4 – Baptism is a symbol of our life, death and resurrection. It also means that we have died to our old life and been raised to a new life with Jesus
2. Why should we be baptized?
Matthew 3:13-15 – Jesus received baptism, so should we. Receiving baptism means we have identified Jesus as our Lord.
3. Who should be baptized?
Acts 2:38 – Everyone who repents and believes.
4. How should we be baptized?
Matthew 3:16 – Jesus went down into the water.

Look Forward

Set Goals:

- Go down into the water and receive baptism
- “How will you obey Jesus this coming week?: (Begin reading 2-4 chapters a day in Luke, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord give me the strength to identify my life with you through the symbol of baptism.”



Command of Christ #3 – Pray

Look Back

Care – “How are you doing?” (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week.)

Look Up

Read Acts 2:36-47 to cast vision for being church together.

Read the Command: in Matthew 6:9-13, Jesus says...

Tell the story: Jesus teaches about Prayer in Matthew 6:5-15

Retell the story together.

Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Matthew 6:5-15) and reveal its meaning for our lives.

Practice retelling the story or 3-Circles

Explore More:

1. Why do we pray?

Matthew 6:9-13 – God hears us. We desire His will to be done on earth.

2. How do we pray?

By simply talking with God.

“Our Father...” = God is your heavenly father

“Hallowed by your name...” = Ask for God to glorify himself through your life

“Your kingdom come, Your will be done...” = Surrender to God’s kingdom and His will be done in and through your life.

“Give us today our daily bread...” = Ask for your needs

“Forgive us our debts...” = Ask for your needs

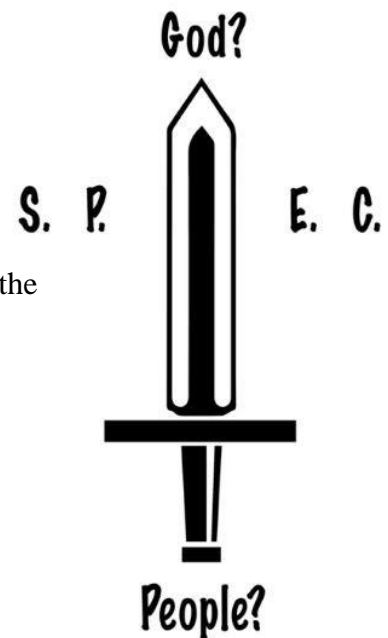
“Deliver us from the evil one...” = Pray for the deliverance when you face temptation.

Look Forward

Set Goals

- Make a commitment to pray daily for a certain amount of time. Pray for the lost and more laborers! (Luke 10:2)
- “How will you obey Jesus this coming week?) Continue reading 2-4 chapters a day in Luke, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord teach us to pray. Give us pure motives. May your will be done in us.”



Command of Christ #4 – Go...Make Disciples

Look Back

Care – “How are you doing?” (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?” (Each person gives account of their goals from the previous week.)

Look Up

Read Acts 2:36-47 to cast vision for being church together.

Read the Command: In Matthew 28:19-20, Jesus says...

Tell the Story: The Samaritan Woman from John 4:4-42

Retell the story together.

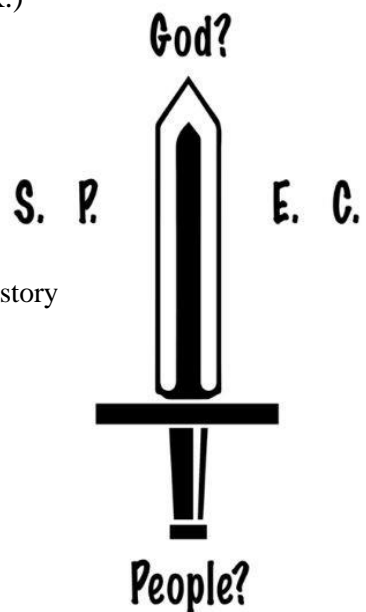
Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story John 4:4-42 and reveal its meaning for our lives

Practice retelling the story or 3-Circles

Explore More:

1. Who should we share with?
John 4:16 – our families, friends & neighbors
2. What should we say?
John 4:29 – The woman shared her story and Jesus’ story (the gospel)
3. Who is qualified to go?
John 4 – The Samaritan woman was! Every believer.
4. How should we go?
Luke 10:1-11 – In groups of 2 or 3 throughout our neighborhood and city: 1) praying, 2) sharing, and 3) looking for “persons of peace” to disciple in the very same things we are learning here.



Look Forward

Set Goals:

- Learn how to share My Story and God’s Story
- Set up a time to go out 2x2 into your neighborhood or community to find persons of peace (Luke 10:1-11), and share with them your story and Jesus’ story.
- “How will you obey Jesus this coming week?” (Begin reading 2-4 chapters a day in John, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, make me bold to share what You have done in my life. Give me Your Words to share in my community.”

Command of Christ #4 – Persevere

Look Back

Care - “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week.)

Look Up

Read Acts 2:36-47 to cast vision for being church together

Read the Command: In Matthew 10:22, Jesus says...

Tell the Story: The persecuted believers from Acts 5:27-42

Retell the story together

Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Acts 5:27-42) and reveal its meaning for our lives.

Practice retelling the story or the 3-Circles

Explore More:

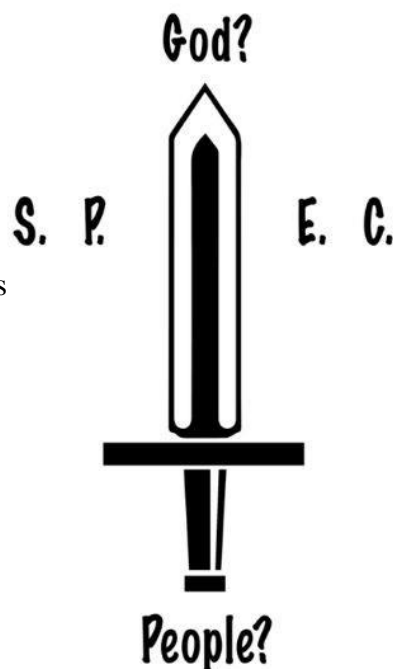
1. Who will be persecuted?
Matthew 10:16-33 – Every disciple of Jesus can expect Persecution.
2. What is our hope amidst persecution?
2 Corinthians 4:5-18 – Our eternity is secure in Heaven.
Hebrews 12:1-2 – Fixing our eyes on Jesus, who faced persecution for us.
3. How can we persevere when persecuted?
Matthew 5:11-12 – Don’t fear, but rejoice!
Matthew 24:13-14 – Keep proclaiming the Gospel until the end!

Look Forward

Set Goals

- Google search “voice of the martyrs” and read the stories of persecuted believers around the world. Pray for them.
- “How will you obey Jesus this coming week?” (Continue reading 2-4 chapters a day in John, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, should I ever have the privilege to be persecuted for you, please give me boldness to persevere by forgiving, loving and sharing your good news with those who persecute me.”



Command of Christ #6 - Love

Look Back

Care - “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week.)

Look Up

Read Acts 2:36-47 to cast vision for being church together

Read the Command: In Matthew 22:37-39, Jesus says...

Tell the Story: The Good Samaritan from Luke 10:25-37

Retell the story together.

Read the story aloud.

Discovery: Pray then use the Sword Bible Study method to discuss
The story (Luke 10:25-37) and reveal its meaning for our lives.

Practice retelling the story or the 3-Circles

Explore More:

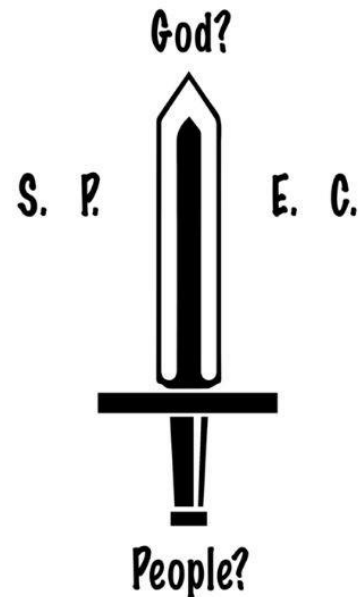
1. What is “love”?
John 15:13 and 1 Corinthians 13
2. Why do we Love?
John 13:34-45, Because Jesus loved us first. Love teaches the world about Jesus.
3. Who do we love?
Matthew 22:37-39 – First we need to love God, then we need to love our neighbors
4. How do we love?
John 14:15 – Loving Jesus means we obey Him.
John 21:17 – Loving others means telling them what God has done for you.

Look Forward

Set Goals:

- Take time each day to intentionally show love by helping your family, friends, or neighbors.
- Reconcile with anyone you have not shown love to OR anyone you may be holding bitterness towards.
- “How will you obey Jesus this coming week?” (Begin reading 2-4 chapters a day in Matthew, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, help me to love you by obeying you. Lord, help me to love others so that they might learn that you love them also.”



Command of Christ #7 - Lord's Supper

Look Back

Care – “How are you doing?” (Share brief update, listen, pray, encourage)

Worship, Lord's Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?” (Each person gives account of their goals from the previous week).

Look Up

Read Acts 2:36-47 to cast vision for being church together.

Read the Command: In Matthew 26:26-28, Jesus says...

Tell the story: Jesus' Last Supper from Luke 22:7-20

Retell the Story together.

Read the Story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Luke 22:7-20) and reveal its meaning for our lives.

Practice retelling the story or 3-Circles

Explore More:

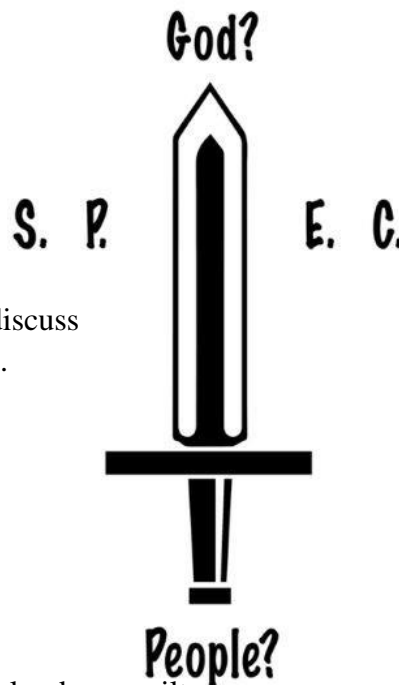
1. What is the Lord's Supper?
1 Corinthians 11:26 – a symbol of the Lord's death
2. Why do we eat the Lord's Supper?
1 Corinthians 11:26 – His body was broken and His blood was spilt.
3. How do we receive the Lord's Supper?
1 Corinthians 11:27-29 – We must examine ourselves, confess our sins to God and remember Jesus died to give us forgiveness.
4. Who should receive the Lord's Supper?
Acts 2:42, 1 Corinthians 11:27-29 – Baptized disciples devoted to Jesus.

Look Forward

Set Goals:

- Confess your sins to the Lord, remember the good news (gospel) that Jesus died for your sins and rose from the grave. Receive the Lord's Supper. (the simplest way is to pass 1 cup with 1 piece of bread, allow each person to break a piece of bread and dip it in the cup).
- “How will you obey Jesus this coming week?” (Continue reading 2-4 chapters a day in Matthew, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, show me the sins I have committed. Forgive them. Thank you for giving your body and blood for me.”



Command of Christ #8 - Give

Look Back

Care - “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week.)

Look Up

Read Acts 2:36-47 to cast vision for being church together

Read the Command: In Matthew 6:1-4, Jesus says...

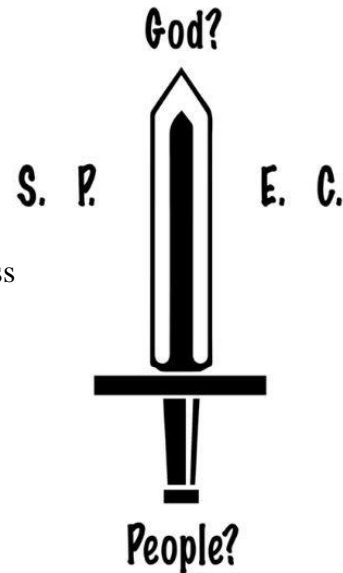
Tell the Story: The Widow Gives from Mark 12:41-44

Retell the story together.

Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Mark 12:41-44) and reveal its meaning for our lives.

Practice retelling the story or the 3-Circles.



Explore More:

1. What should we give to God?
Our money, time and our lives.
2. Why should we give to God?
2 Corinthians 9:6-7 – Give generously, and we will receive generously. God loves a cheerful giver.
3. How do we give to God?
2 Corinthians 9:7 – Cheerfully, not under compulsion
Matthew 6:1-4 – Secretly, not for recognition
4. Who do we give to?
Acts 4:34-35 – The church gave to all who had need
2 Corinthians 9 – A collection was given to a church

Look Forward

Grow & Go Assignments:

- Decide this week with your family an amount of time and money you will give for the work of the church each week.
- “How will you obey Jesus this coming week?” (Begin reading 2-4 chapters a day in Acts, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, everything I have is Yours. Teach me to give. Show me needs that I can help with my time and money.”

Command of Christ #9 - Gather

Look Back

Care - “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week.)

Look Up

Read the Command: In Hebrews 10:24-25, Jesus says...

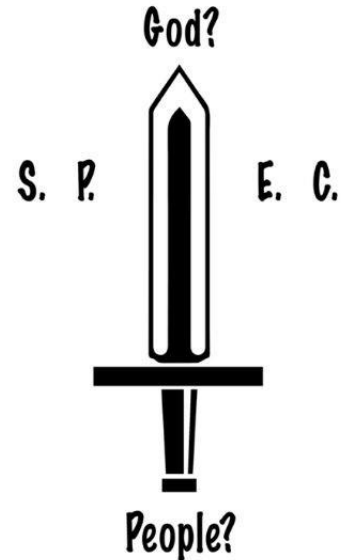
Tell the Story: The first church from Acts 2:36-47

Retell the story together.

Read the story aloud.

Discover: Pray then use the Sword Bible Study method to discuss the story (Acts 2:36-47) and reveal its meaning for our lives.

Practice retelling the story or the 3-Circles



Explore More:

1. Who is the church?
Acts 2:41 – Baptized believers in Jesus
2. What does a church gathering do?
Acts 2:36-41 – Proclaim the gospel & make disciples; baptize believers obey God’s Word, take Lord’s Supper, Pray, Love and fellowship together, give to each other’s needs, Praise and Worship God.
3. When does a church gather?
Acts 2:46, Hebrews 10:24-25 – Regularly
4. Where does a church gather?
Acts 2:46, 5:42, 17:5-7, 18:7, 19:9, 20:20; Romans 16:1-5; 1 Cor. 16:19; Col. 4:15; Philemon 1:1-2 – Homes
5. Why does the church gather? 1 Corinthians 10:31, Hebrews 10:24-25 – Glorify God, encourage, and hold one another accountable.

Look Forward

Set Goals:

- Appoint leaders if you have not done so already. Look for those whose character are like the elders Paul describes in Titus 1:5-9; Pray and fast, then appoint them to lead this church by laying your hands on them in approval.
- “How will you obey Jesus this coming week?” (Begin reading 2-4 chapters a day in Acts, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: “Lord, we are your church! Please enable us to advance your kingdom mission from this city to the nations for your Glory.”

Command of Christ #10 – Begin Long-term discipleship

Look Back

Care - “How are you doing? (Share brief update, listen, pray, encourage)

Worship, Lord’s Supper, #NoPlaceLeft Vision

Loving Accountability – “Did you obey Jesus last week? Did you share Jesus with anyone?”
(Each person gives account of their goals from the previous week).

Look Up

Read the Scripture aloud: Mark 1:1-8

Read the Scripture to yourself several times: Mark 1:1-8

Discover: Pray then use the Sword Bible Study method to discuss the scripture pass and reveal its meaning for our lives.

Practice retelling 3 Circles, My Story, or one of the previous 9 stories.

Look Forward

Set Goals:

- “How will you obey Jesus this coming week?” (Continue reading 2-4 chapters a day in Acts, and pray daily)
- “Who will you share Jesus with this coming week?”

Prayer: *“Pray as the Lord directs you too, but remember to continue praying for boldness and wisdom to share the Gospel and make disciples. Also continue praying for all those who are far from God on your relationship map. Pray for 4th generation disciples and churches. Pray for Laborers. Pray God would accomplish His mission in and through your gathering until there is #NoPlaceLeft and Christ returns.”*

Long-Term Discipleship Continued

Now that you have completed the short-term discipleship (Commands of Christ), continue on to “Longer-term discipleship) using the T4T Format (next page) and the Sword Bible Study Method as your Bible discovery tool. The “New Lesson” will be passages from the Bible and we suggest starting in Mark’s gospel using the schedule listed below.

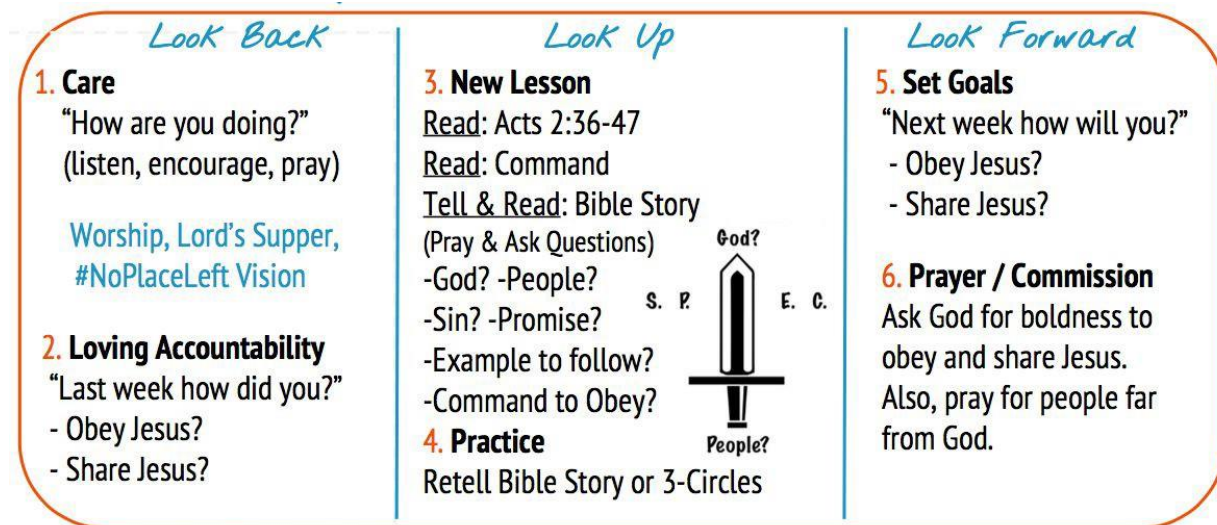
1. Mark 1:1-8	19. Mark 5:1-20	37. Mark 9:1-8	55. Mark 12:28-34
2. Mark 1:9-15	20. Mark 5:21-24, 35-43	38. Mark 9:9-13	56. Mark 12:35-40
3. Mark 1:16-20	21. Mark 5:35-34	39. Mark 9:14-29	57. Mark 12:41-44
4. Mark 1:21-28	22. Mark 6:1-6	40. Mark 9:33-37	58. Mark 13:1-8
5. Mark 1:29-34	23. Mark 6:7-13	41. Mark 9:38-50	59. Mark 13:9-13
6. Mark 1:35-40	24. Mark 6:14-29	42. Mark 10:1-12	60. Mark 13:14-27
7. Mark 2:1-12	25. Mark 6:30-32	43. Mark 10:13-16	61. Mark 13:28-37
8. Mark 2:13-17	26. Mark 6:33-44	44. Mark 10:17-31	62. Mark 14:1-10
9. Mark 2:18-28	27. Mark 6:45-52	45. Mark 10:32-34	63. Mark 14:11-21
10. Mark 3:1-12	28. Mark 6:53-56	46. Mark 10:35-45	64. Mark 14:22-26
11. Mark 3:13-19	29. Mark 7:1-13	47. Mark 10:46-52	65. Mark 14:27-31
12. Mark 3:20-30	30. Mark 7:14-23	48. Mark 11:1-11	66. Mark 14:32-42
13. Mark 3:31-35	31. Mark 7:24-30	49. Mark 11:12-18	67. Mark 14:43-52
14. Mark 4:1-20	32. Mark 7:31-37	50. Mark 11:19-26	68. Mark 14:53-65
15. Mark 4:21-25	33. Mark 8:1-10	51. Mark 11:27-33	69. Mark 14:66-72
16. Mark 4:26-29	34. Mark 8:11-21	52. Mark 12:1-12	70. Mark 15:1-15
17. Mark 4:30-34	35. Mark 8:22-26	53. Mark 12:13-17	71. Mark 15:16-47
18. Mark 4: 35-41	36. Mark 8:27-38; 9:30-32	54. Mark 12:18-27	72. Mark 16:1-20

Discipleship Meeting Format (3/3's)

“Teach them to obey my commands” – Jesus in Matthew 28:20

In joining God on His mission to reconcile the world, Jesus make clear that we must teach disciples to obey all His commands (Matthew 28:20). To do this, there are three elements of this meeting format worth pointing out: **Loving Accountability, Practice, and Goal Setting**. These three elements are essential to making disciples who obey Jesus and multiply. Without loving accountability and goal setting, the gathering will become a content-heavy meeting with little to no obedience. Without practicing what is taught (and teaching something simple enough to be practiced) it is hard to expect disciples to reproduce what they are learning. We see all three of these elements throughout Jesus’ ministry in the Gospels. To study just one example, read Matthew 9-10. In chapter 9, Jesus models how to advance the kingdom by praying, healing, casting out demons, and proclaiming the good news. Then, He gives his disciples authority and instructs them to do the exact same thing in chapter 10 (Also Luke 9-10). After going to the towns where Jesus sent them, they were accountable to report back to Him. Jesus was teaching and modeling a pattern of discipleship, which His disciples were able to practice throughout the Gospels, and continue reproducing in Acts. Jesus multiplied himself by teaching his disciples and having them do likewise; He taught them to know Him and obey what He said. In the same way, we can teach simple biblical tools and stories which every disciple can practice and obey. Each week there will be a new command of Jesus, and new story that illustrates this command. In the practice portion, each person will practice retelling the story to someone in the group. Through practicing, disciples will begin to build confidence and competence to obey Jesus, share him, and continue the pattern of making more disciples. Without practicing, it is difficult to expect disciples to multiply. So each time you connect for individual discipleship, group discipleship, church gathering or leadership training, if you are shot on time, don’t skip:

Accountability, Practice, & Goal Setting



This discipleship format (known as T4T or the 3/3’s process) has been field tested all over the world in most contexts and provides what is necessary to prompt Gospel – based obedience discipleship which can multiply healthy disciples, groups and churches. When you gather with your disciples, commit to using the following “three-thirds” format.*

*The T4T “three-thirds” or 3/3’s” format created by Ying & Grace Kai

Level 1 Training

Way? – Mission of God

(2 Corinthians 5:17-21)

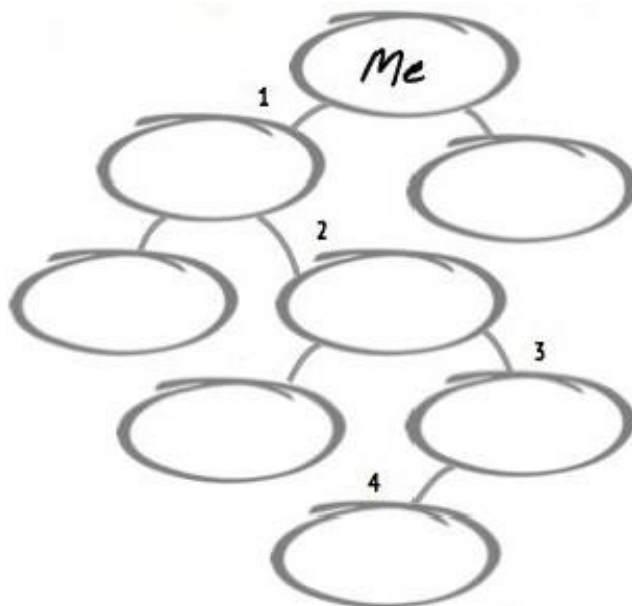
(v. 17) **New Creation** (vs. 21) **Jesus' Exchange!**



vs. 18-20 **God is on mission** to reconcile the World...#NoPlaceLeft and I _____ am His ambassador to accomplish His mission.

Who? – Everyone I know!

(John 17:20, 2 Tim. 2:2)

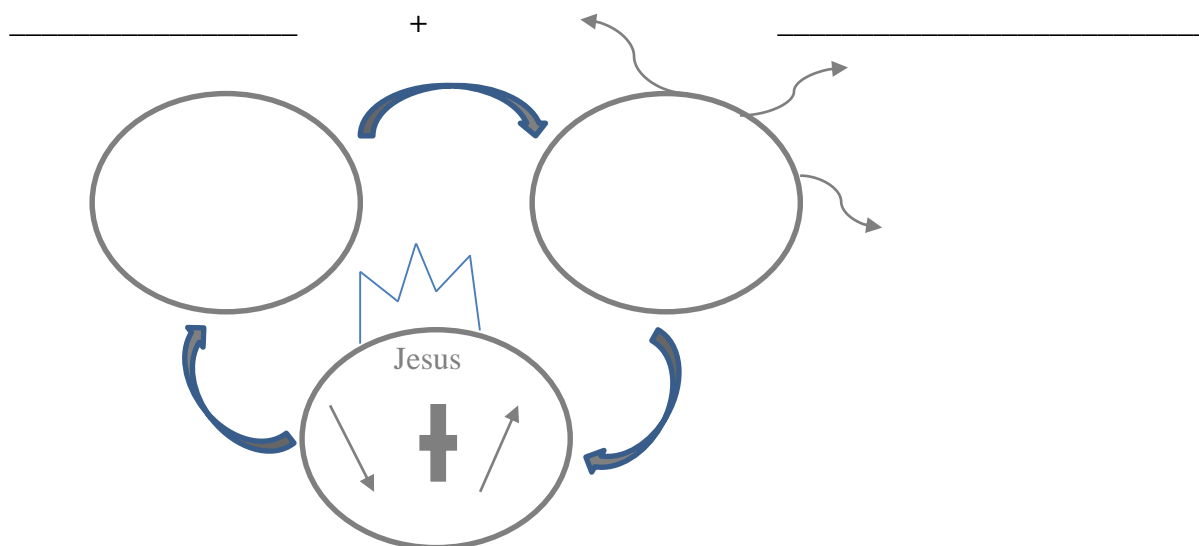


What to say? – My story and Jesus' story (John 4:29)

<Before

Jesus

>Now



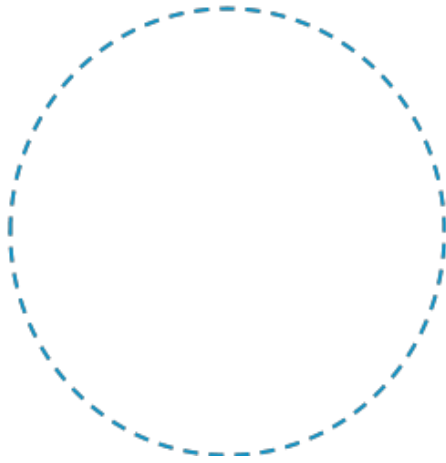
Follow UP?

1. When meet?
2. Where to meet?
3. Who will you invite?

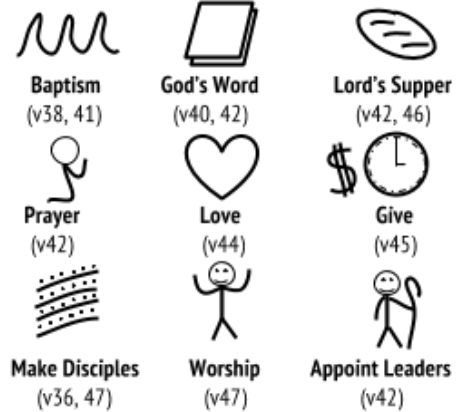
(Train new believers on this front page first, then**)

Church Circle

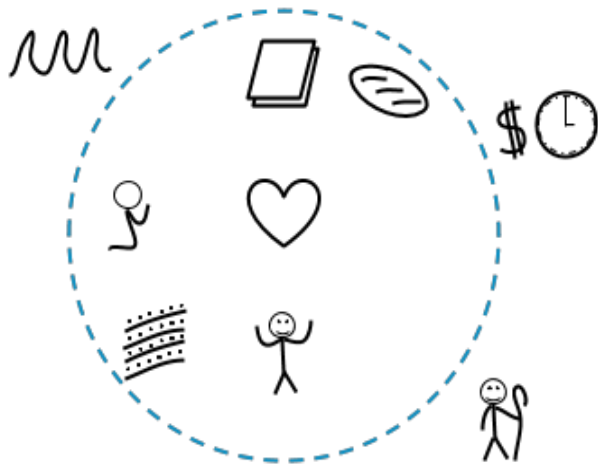
First, draw a dashed circle. This dashed circle represents a gathering of believers.



These symbols represent 9 basic functions of a church we see in Acts 2:36-47. Some of these functions have already been studied in the 9 lessons, others have simply been practiced week to week without studying a specific lesson on the function (ex. God's Word, Worship)



Second, draw each of the functions which your gathering is consistently practicing **inside** the circle. Draw the functions which your gathering has not yet practiced **outside** the circle.



In this example above, the gathering has practiced some very important functions of a church. However, there are a few functions that have yet to be practiced. If your church has yet to practice all the functions, make an action plan to begin practicing them today

Finally, if a gathering has identified itself as a "church", then you may make the dashed line **solid**. The goal is to have a church become healthy and practicing all the functions as modeled by the New Testament Church in Acts 2:36-47



10 / 10 / 10
City, State:
Start Date:
Leader(s):

Also, for record keeping it will be helpful to identify:
#Attendees / #Believers / #Baptized
You may also wish record the location, start date, and leader(s)

The Commands of Christ Overview

An Adaptation of George Patterson's Seven Commands

<p>1. Repent & Believe -Command: Matthew 4:17 -Story: Luke 7:36-50 (Sinful Woman) -Additional: Romans 3:23, 6:23 & 10:9-10</p> <p>2. Be Baptized -Command – Mathew 28:19 -Story: Acts 8:26-39 (Philip & Ethiopian Official)</p> <p>3. Pray -Command: Matthew 6:9-13 -Story: Matthew 6:9-13 (Jesus Teaches About Prayer)</p> <p>4. Go...Make Disciples -Command: Matthew 28:19-20 -Story: John 4:4-42 (Samaritan Woman at the Well) -Additional: Luke 10:1-11</p> <p>5. Persevere -Command: Matthew 10:22 -Story: Acts 5:27-42 (The Persecuted Believers) -Additional: Matthew 10:16-33, 2 Corinthians 4:5-18, Hebrews 12:1-2, Matthew 5:11-12, Mathew 24:13-14</p>	<p>6. Love -Command: Matthew 22:37-39 -Story: Luke 10:25-37 (Good Samaritan) -Additional: John 15:13, 1 Cor. 13, John 13:34-35, Matt. 22:37-39, John 14:15, 21:17</p> <p>7. Lord's Supper -Command: Matthew 26:26-28 -Story: Luke 22:7-20 (Jesus' Last Supper) -Additional: 1 Cor. 11:26-29, Acts 2:42</p> <p>8. Give -Command: Matthew 6:14 -Story: Mark 12:41-44 (The Widow Gives) -Additional: 2 Corinthians 9:6-7, Matt. 6:1-4, Acts 4:34-35</p> <p>9. Gather -Command: Hebrews 10:24-25 -Story: Acts 2:36-47 (The First Church) -Additional: 5:42, 17:5-7, 18:7, 19:9, 20:20; Romans 16:1-5; 1 Cor. 16:19, Col. 4:15; Philemon 1:1-2; 1 Cor. 10:31</p> <p>10. Begin Long Term Discipleship -Gospel of Mark (8-10 verses per week) -Continues 3/3's meeting format</p>
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Appendix C

CHURCH PLANTING PROSPECTUS

A Church Planting Prospectus (Partnership Profile) is a clear and powerful way to communicate your vision, values, philosophy of ministry, strategy, and the context of your church plant to potential partners and core group leaders. It also give a vehicle for introducing yourself and making the “ask” as it relates to ways for people to pray and partner with you in your church planting efforts. In addition to the two prospectuses included in this resource are two additional examples on the CD under the Appendix C Church Planting Prospectus folder.

REDEEMER CHURCH

Bringing renewal to Omaha through the gospel of God’s grace.

God planned an ideal world; we live far from it. He wanted intimacy; we chose independence. He wanted unity; we chose separation. He wanted community; we chose isolation. Instead of a perfect world with perfect knowledge and perfect community, we find ourselves in a world of pain, separation, death, despair, and isolation. Deep inside, beyond what we can even articulate, we long for things to be made right again. We long to know God intimately and to dwell with one another in peace and love. We long to have a life of purpose and meaning.

God still has a plan and He is bringing it about. He longs to restore what we have broken. In fact, He has already made provision for our mistakes. He paid the price Himself through the life, death, and resurrection of His Son, Jesus.

Redeemer Church exists to be God’s agent for restoration in the world. As we continually walk in repentance before Him, He renews us and those around us. The world is not as God planned and not what it will become, but it is changing as the power of God begins to connect us with Him and the purposes of His kingdom. We encounter God and pursue His Kingdom in three areas:

Intimacy with God. Community with believers. Influence with others.

VISION

INTIMACY WITH GOD.

When people encounter God, everything changes. They are given a fresh start and embark on an incredible journey. He gives them power to change and to accomplish all that He has planned.

We imagine a church that facilitates this dynamic connection. A place where individuals find freedom in God's grace. Where they continue to walk in a continual process of repentance and renewal as His Spirit guides and empowers them. Where they seek hard after God through fervent prayer and look to the Bible for guidance in life. Where they are focused on pursuing His kingdom and displaying His glory.

We dream of a place where the people of God gather and celebrate all that He is and does. We envision a place to refuel and find refuge on the journey. We see a spiritual armory, where people are prepared to go out and extend His kingdom. We believe in a place where God lavishes His love and grace on His people.

COMMUNITY WITH BELIEVERS.

Let's face it . . . life is tough sometimes. Imagine journeying with others who help each other along the way. Fellow travelers who help you learn from their mistakes, provide encouragement when the way is challenging, and help you up when you fall.

When we connect with God, He makes us part of His family. We are surrounded by brothers and sisters who help make the journey easier. Life with God means more than gathering with a large group of strangers. It means investing in a small group of friends, sharing both the joys and struggles of life.

We dream of forming authentic, redemptive relationships among God's people. Relationships that foster our intimacy with Him and enable us to carry out the mission He has given us. Relationships that allow us to demonstrate the wisdom and love of God. Relationships that are safe and secure in the midst of life's struggles, but ones that challenge us to reach for all that God has planned.

We envision the church of God extended throughout the city as groups of believers gather together to know Him and make Him known.

INFLUENCE WITH OTHERS.

We dream of a church that influences the world where it exists. A place where people use their individual talents, backgrounds, experiences, and gifts to join a cause that is bigger than themselves. We exist to make a difference in the lives of our neighbors, our city, our nation, and our world. This difference takes place as we serve God in the world.

We envision the people of God engaging their community and being the "hands and feet of Jesus"; the visible representation of the invisible God as He works through us.

We imagine God's work extending beyond us as we release people to serve Him in starting new churches throughout Omaha, the States and the world. We will seek to give as God has given to us.

We believe that Omaha will feel the presence of God and see His impact through the actions of Redeemer Church.

VALUES

These are the values that guide us:

Biblical Authority

God has spoken to us through the Bible and we recognize it as the final authority for our lives.

Are your priorities consistent with Scripture?

Relational Evangelism

God's message of forgiveness through Christ is most effectively conveyed within the context of personal relationships.

In whom are you investing?

Authentic Community

Accountability, belonging, care, and spiritual growth happen best with relationally-connected believers.

Are you in a small group?

Intimacy with God

God desires an intimate relationship with each of us.

Is your relationship with God growing?

Cultural Relevance

People must encounter the gospel in a way that is understandable to them.

Are we creating any obstacles besides the Gospel?



Leighton, Jacqueline, Andrew, Lee, and Jackson Cordell (L to R)

WHY OMAHA?

Full disclosure – when I first heard of Omaha, I had to get out the Atlas. So why would a guy raised in Florida load up his family and all he owns to move halfway across the country?

God has given me a passion for connecting people with Him. I've committed my life to that end, wherever it might lead. Several years ago, God began to prepare me for a new season of ministry. In the course of that, we were invited to come to Omaha to hear about the needs and opportunities here. As we drove around the city, thousands of homes appeared. In the midst of all the people, you had to search for a church. This white harvest waiting for laborers beckoned us here.

In the three mile radius where we live, there are 75,000 people and only 10 churches. Omaha is a place that is growing at an explosive rate. Our target area has grown 71% since 1990 and is just getting started. People are moving here from all over the country. Others are born and raised here. Regardless of where they are from, many of them have little knowledge of God or His plan for their life.

We believe that the most effective means of evangelism is church starting, so we have followed God in this venture. He has burdened our hearts to see several churches started in the Omaha area. He is calling us to carry out His plan and He will be faithful to carry it out.

PARTNERSHIP

Prayer

The most important aspect of the founding for Redeemer Church is prayer. We are seeking partners to pray for Redeemer Church, Omaha, and us. If you would like to be part of our prayer team, please contact Lee Cordell to be added to the list. We provide weekly updates through a blog (an online journal) and monthly updates by newsletter.

- **Individual prayer warriors.** We are seeking individuals to commit to pray for us once a week and to recruit other prayer warriors.
- **Corporate prayer.** We would like churches to include us on their prayer chains, mission's requests, and other venues for prayer.
- **Prayer walking teams.** We would like partner churches to come and pray for Omaha with us to seek a move of God.

Service Teams

We are seeking teams to assist in our start up work throughout 2007.

- Block parties. We need volunteers to host block parties during the summer of 2007.
- Service projects. We need volunteers to come and assist us in showing Christ's love through acts of service.
- Survey teams. We need teams to come and conduct surveys to identify needs, interests, and opportunities among southwest Omaha.
- Events. We are also seeking specialty groups to host sports camps, concerts, or similar events.

Financial Support

We estimate an annual budget of \$155,000. We are currently receiving support from the Eastern Nebraska Baptist Association, the Kansas Nebraska Convention of Southern Baptists, the North American Mission Board, and Long Avenue Baptist Church. We are seeking individual and church partners to assist with these efforts. The following is our yearly estimate for expenses.

Salaries and benefits***	85,000
Equipment	10,000
Advertising and marketing	15,000
Operating expenses and materials	9,000
Facility Rental	<u>36,000</u>
	\$155,000

***This figure includes the salary for a full time lead pastor and three part time assistants (worship, small groups, and children).

CONTACT INFORMATION

If you are interested in partnering with Redeemer Church and/or have questions, please contact Lee Cordell, Lead Planting Pastor or Mark Elliott, Director of Missions, Eastern Nebraska Baptist Association. If you would like to contribute, please make your check payable to Eastern Nebraska Baptist Association, designate it “Redeemer Church Plant,” and mail it to Eastern Nebraska Baptist Association.

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**Eastern Nebraska Baptist
Association**
PO Box 6157
Omaha, NE 68106

Community Harvest Church

A church planting church
Northeast Lincoln, Nebraska

Transforming lives, families and communities through Christ

Strategic prospectus

Mark Jones
Lead Planting Pastor

The Team

Mark Jones and Family

Mark, Pam, Carolyn and Amanda

I am forty-two years old. I grew up in Hammond, Indiana but I have lived in Lincoln, Nebraska for about six years. In 1994 I accepted Christ as my personal Lord and Savior and I began to sense God's call to ministry two years later. I graduated from Purdue University (B.S. Biology) and Indiana University School of Medicine (Ph.D. in Anatomy). I served as an Elder and College and Career pastor at previous churches, and I currently serve as bi-vocational youth pastor at Southview Baptist Church in Lincoln. My passions are evangelism and teaching. I am the Lead Pastor of Community Harvest Church.



My wife, Pam, trusted Christ as her Lord and Savior about the same time I did. Pam has a B.S. in Biology from Purdue University. She has worked in the health care profession, but has worked hardest as a stay-at-home mom and home school teacher during the past eight years. Pam has the gift of hospitality, which she uses to serve the youth at Southview.

Carolyn, our oldest child, is a senior at Lincoln Christian High School. She loves basketball and theater, and she is planning to study nursing after graduation. Amanda enjoys fifth grade at her home school. Amanda loves to sing and act.

God has increasingly drawn Pam and me towards church planting. We have a burden to see the lost in Lincoln and the state of Nebraska come to know the hope and joy that comes with following Jesus. You can read about God's call on my life as a church planter on p. 4.

Jeremy Goodding and Family

Jeremy, Iris, Amena, Elliot and Lucas

I am thirty years old. I was raised the youngest of two in a solid Christian home. God demonstrated His guiding hand early in my life by drawing me to saving faith at age six. My life was threatened several times by severe asthma between the age of two and eight. I spent most of my childhood in the country where I developed a great love for the animal world and art. God eventually lead me to attend Wahoo public high school where my faith was put to the test. I found myself feeling alone, and the desire for true fellowship drew me to Lincoln, NE in search of other believers.



Iris and I met through church youth group and we were married soon after graduation. God has blessed us with three wonderful children.

I served as a youth sponsor and an adult ministry deacon at another church before God lead my family and me to Southview Baptist church. For the past several years, I have had a desire for church planting. I believe this desire was carefully placed by the Lord in preparation for future work. God has used me as a friend, mentor and an organizational leader. I believe God gifted me with wisdom and administration, and I have surrendered these gifts to the Lord for the progress of the gospel and the equipping of the saints. I will use these gifts to administrate and direct Community Harvest's programs and to oversee our adult and family ministries.

Iris and I have a high value for the family and a simple approach to the church. The future is something that excites our family very much as God has placed in us a desire to plant churches, not only in Nebraska but throughout the world.

Jason Arensdorf and Family

Jason, Jennifer, Faith and Noah

I am 28 years old. I was born in North Platte, a small town in western Nebraska. I consider my life a miracle, being born with a life-threatening heart defect. After several surgeries doctors told my parents to “go home and have another baby, this one is not going to live.” The Lord had different plans for my life.



I met my wife, Jennifer, after graduating from High School. She grew up in Broken Bow, a small town about seventy miles east of Tyron, Nebraska where I grew up.

We met through mutual friends and both ended up moving to Lincoln, Nebraska in 1997 to go to college. In December of that same year we married. We both gave our lives to Christ in February 1999. The Lord blessed us with two children; Faith, who is seven, and Noah, who is four.

Sometime in 2004 I began to have “dreams” of planting a church in western Nebraska where I grew up but I always pushed those thoughts to the back of my mind as I thought they were way too big and crazy to really happen. Over the past two months as Jennifer and I have started working with Mark and Pam Jones, as well as other team members, I began to sense the Lord calling me to full time ministry as a pastor and church planter. When I recently told Jennifer about the Lord’s call, her response was “I knew that He was all along; I just have always wondered where and when”. Lately, I have been awakened during the night by the terrible thought of people in western Nebraska dying without Christ; I feel a deep burden to reach them through church planting.

It is amazing to look back now and see how the Lord has worked and done so much in my life – the life of the little baby who wasn’t supposed to make it. I am convinced that Planting Community Harvest Church will provide the training ground that God is going to use to prepare me to plant and pastor yet more churches in the future!

Mark's Call

About two years ago I was making weekly drives to Hastings, Nebraska, a town of about 25,000 two hours west of Lincoln where I live, to provide pulpit supply and do outreach for a small church. As I went door-to-door visiting residents along quiet neighborhood streets, I was shocked to find people who had *never* heard the gospel and some who had *never* set foot in *any* church. On the weekly two-hour drives through Nebraska's heartland, passing road signs for town after town, my heart ached as I wondered how many people in these towns never heard the gospel. Through my own research and talking to other believers I found that Hastings was not unique; many people across Nebraska pass into eternity never hearing the gospel, even in large cities like Lincoln. Nebraska is a mission field, and it is ripe for the harvest.

Burdened by what I saw I sensed God calling me to plant churches to reap the harvest. This felt right. Since I was saved I have been burdened for lost people and for a long time I was drawn to the idea of church planting, thinking that a new church would naturally be on fire for lost souls and would have the ability to reach them just like the church in the book of Acts. God introduced me to some new friends, Mark Elliot, our Director of Missions, and several church planters and pastors who taught me that planting new churches is the only way to reach the lost across the state. God put a specific vision in my heart to plant a church that would be part of a church planting movement, and I surrendered to His call.

The vision is God-sized. He laid it on my heart to plant one new church in each of Nebraska's 93 counties in ten years. We are stepping out in faith and trusting God to accomplish this goal through us and others who share the same burden and vision for Nebraska.

The vision centers around a church planted in Northeast Lincoln that we will call Community Harvest Church. The name speaks of a church that will be used by God to reap His harvest in communities across Nebraska and beyond. We chose Northeast Lincoln because God has burdened us for the many lost people here, there are not enough churches to reach the lost, the area is growing rapidly and each member of the core team lives here. As the state capital, Lincoln is a strategic city from which to launch a church planting movement, and it is large enough to provide the resources necessary to support a church focused on planting new works.

As I write this, I am overjoyed to tell you that God is *already* richly blessing this work. Churches in Texas, Arkansas, Georgia and Florida have committed financial support and mission teams. Our core team families have all been called to full time vocational ministry in the past two months. Jason and Jennifer Arensdorf feel called to plant a church in western Nebraska. Jason wakes in the middle of the night deeply troubled by the thought of people there dying without Jesus. Jeremy and Iris Goodding have been called to foreign missions, possibly Africa. I am awestruck to think that planting Community Harvest will train these couples for future ministry assignments as *our* missionaries! God is laying the foundation for an "Acts 1:8" church, a church that will transform lives, families and communities through Christ not only in Nebraska, but worldwide. I invite you to prayerfully consider how you can partner with us as we reap God's harvest in Nebraska.

Mark Jones

The need for a new church in Northeast Lincoln

The need to reach lost people in Northeast Lincoln

Nearly 30,000 residents live in the target area in Northeast Lincoln, which covers roughly 1.5 square miles. Only about 4,800 of them attend an evangelical church, which means that as many as 25,000 people may not know Jesus. Around 9,000 of them are completely unchurched. There are simply not enough evangelical churches to reach the lost here.

The number of lost people is growing. Some neighborhoods in Northeast Lincoln are projected to grow as much as 10 to 30% in the next five years. The rapid growth is fueled by large sections of undeveloped farmland along the east border of the target area. New houses are going up and many businesses are constructing new buildings as they move in for the first time. Plans are being made for the construction of a new retail center with a grocery store anchor, and a golf course is being cleared for a housing development. Northeast Lincoln provides convenient access to Interstate 80, the main corridor to Omaha, a feature that will stimulate continued growth as the metropolitan areas of Lincoln and Omaha continue to grow towards each other.

The need to reach lost people in Nebraska

The state of Nebraska has a tremendous need for new evangelical churches. Saline County is a good example of the need. Saline, which borders Lancaster County along its southwestern border, has nearly 14,000 people and only two evangelical churches. The remarkable thing is that Saline is not isolated. Its neighbor, Lancaster County, has nearly 275,000 people and is home to Lincoln, the state capital and second largest city in Nebraska. Nebraska, which is about the size of South Carolina and Virginia combined, has about 1.7 million people living in ninety-three counties. Twenty-one of the counties each have fewer than three evangelical churches, and several have none. Sixty-seven counties have no Southern Baptist churches. The entire state is served by only four Southern Baptist associations.

The need for a new church: the best way to reach lost people

At this point someone may ask, “Can’t established churches reach these people?” Peter Wagner said, “The single most effective evangelistic methodology under heaven is planting new churches.” New churches are usually better at evangelism and grow faster because they are built around reaching the unreached. Established churches focus most of their energy and resources on programs needed to care for their own members, making it difficult for them to reach out to the community. Not having a need for the complex organization and ministries of an existing church, a new church plant is able to focus precious resources and energy on reaching the lost.

Existing churches have established traditions that can make the unchurched feel uncomfortable or even unwelcome. New church plants have the opportunity to start fresh and create new forms that fit with the current culture of the community, creating a user-friendly environment that removes unnecessary barriers to the gospel.

In addition, new churches are better at planting new churches. In a healthy new plant, reaching lost people is the focus of the church, and it is the air the people breathe. Members learn that reaching out to the lost is the norm, and they learn to reach out in creative and relevant ways. New leaders are born and trained in the culture of planting. Having church planting locked in their “genetic code,” leaders called by God are prepared to repeat the process in a new community.

Our Mission

Our mission is to transform lives, families and communities through Christ.

Our Purpose

Our purpose is to equip, connect and build the body of Christ.

Our Core Values

The Bible

The Bible is God’s living word, the only word powerful to birth and animate spiritual life. We should teach and be doers of the Bible as if life depended on it. Life does! (Hebrews 4:12-13; James 1:22; 1 Peter 1:23 – 2:2).

Prayer

Prayer is our lifeline to God. We pray because we desperately need God; we need His presence and transforming power in our lives. Our need to pray is shown by this - Jesus prayed (Luke 11:1-13; John 17).

Evangelism

Jesus gave everything - position, treasure, reputation, even His life - to fulfill His mission to seek and save lost people; He commissioned us to do the same thing (Luke 19:10; Matt. 18:11-14; 28:18-20).

Family

The family is God’s foundational institution, and it is one of the best places to communicate the gospel message to future generations. We should use every God-given resource available to make our families strong (1 Timothy 3:4-6, 12; 2 Timothy 1:5; 3:14-15).

Church planting

Growing multitudes of people outside of our community do not know Jesus, and we’re in a race to reach as many as we can. The best way for us to win this race is to plant new churches that have evangelism and church planting in their “DNA” (Acts 1:8; Romans 10:13-17).

Unity

Unity is the spiritual life-bond that enables the church to grow up as the body of Christ. Unified,

love abounds, the weak become strong, the deceived become wise, members work in harmony, and lost people can see Jesus in us. Jesus gave Himself for unity, and we should give ourselves to keep it (Ephesians 2:14-16; 4:1-3, 13-16; Colossians 3:14; John 17:20-23; Acts 2:44-47).

Hospitality

Hospitality can be any practical expression of love; it can be as simple as sharing a meal or as extreme as Jesus dying for our sins. Done in Jesus' name hospitality becomes an incarnate expression of God's unconditional love for people (1 Peter 4: 9; Luke 10:30-37; John 3:16-18).

Our Process

Community Harvest Church will be structured around a simple process for making mature disciples. Our process comes from Ephesians chapter four, which describes the movement of people through three major steps of spiritual growth: 1) *equipping* believers for service, 2) *connecting* believers together and 3) *building* the body of Christ through actual service. We believe that gifted church leaders (pastors, deacons, teachers and evangelists) are responsible to equip the saints for service by teaching, shepherding and providing the structure and environment necessary for spiritual growth and service. Having the structure and environment in place, it is each person's responsibility to learn God's Word, connect to the body and build up the body of Christ in love by doing works of service. We will accomplish our mission of transforming lives, families and communities through Christ as we *equip, connect* and *build*.

“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. But speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted together and held together by what every joint supplies, according to the proper working of each individual part” (Ephesians 4:1-13, 15-16).

1) Equipping (Ephesians 4:11-12)

Equipping takes place during the weekend worship service. Contemporary worship, corporate prayer and thanksgiving create a time and place where everyone comes into God's presence to hear from Him. Through relevant Bible teaching we are equipped for God's service as we learn about God and His purpose for our lives. Believers learn who they are in Christ and how to live as members of His body. Unbelievers learn how to begin a relationship with the Lord as the gospel is presented.

2) Connecting (Ephesians 4:15-16)

Connecting is where we are brought together to grow deeper in our relationships. Connecting takes place in small group bible studies. Leaders teach interactive lessons based on the message taught in the equipping service. Everyone is encouraged to speak the truth in love as they interact, working together to understand and apply God's Word to their lives and relationships. Here, believers hold each other accountable. Connected believers understand how to relate to others and function within the church and out in the community.

3) Building (Ephesians 4:11-13)

Building brings believers to full maturity as we use our spiritual gifts and natural talents to do works of service to build up the body of Christ. Building takes place as small groups work to meet ministry needs that align with our process, core values, and mission, including, community outreach, church and community service, church planting, foreign missions, discipleship and hospitality. The body of Christ grows up in love as believers serve each other and unbelievers are added to the body through our community service and evangelism.

The People We Will Reach in Northeast Lincoln

Northeast Neal and his family represent the typical middle class family in Northeast Lincoln. The following story envisions how we see Neal and his family coming to faith, growing to full maturity, and being sent out as church planters in Neal's home town as if we were in the future looking back in time.

Neal is thirty-two years old. He and his wife Christy moved to Lincoln from Fullerton, a small town in rural Nebraska. Neal and Christy have a six year-old, Ashley. She is energetic, and when we first met the family her parents found it difficult to control her.

We met Neal and Christi at our first pre-launch vacation Bible school, hosted by a visiting mission team. The couple was polite, but they didn't want to be there. The *only* reason they brought Ashley was because she begged to come after seeing the part about Bible stories and games on a flier that was passed out by volunteers. On the last day of VBS, Ashley smiled as she handed her proud parents the craft she made, eagerly telling them the Bible story that inspired it. We could see God at work through Ashley.

Neal and Christy brought Ashley to many events, but continued to keep their distance. This changed at a block party. Christy came up to Pam, telling her "there's something different about your church." Christy saw one of our mission teams, recognizable by their T-shirts displaying our logo, cleaning her elderly neighbor's yard. "You really love people in our community," she said. The couple opened up, staying after the party to talk. Neal confided that he was feeling "down" because, "life seemed empty." "Something is *missing*," he said. Christy expressed concern about Neal, adding, "He is upset because we have been fighting over finances." Mark told how he once felt the same way about life, explaining, "I finally understood that God was missing from my life." Briefly, Neal connected with Mark, but quickly changed the subject. Mark and Pam were very surprised when Christy held up one of our fliers and announced, "We're thinking about attending your study about marriage and finance. We need help."

Neal and Christy almost missed the first study. They were embarrassed because they didn't know the Bible. But they came because Ashley changed, and they had to know why. Neal said, "Ashley is listening to us now, going to bed on time and cleaning her room!" "She tells me, 'Jesus says I should listen to you daddy.'" Christy added, "After the Bible club she told me she 'prayed with one of the big girls and asked Jesus into her heart.'" Pam explained, "Ashley is obeying because Jesus changed her heart." As Mark and Pam shared Jesus, Neal finally understood why he felt the

emptiness in His life; he needed Jesus. Christy saw her need too. They *both* asked Jesus to save them that night.

Today we can look back and see how the Holy Spirit was powerfully at work in Neal and Christy. Neal's depression ended, and he and Christy applied God's word to their finances and are now debt free. They helped us launch Community Harvest Church. Both of them are eager to learn the Bible and are quick to apply it to their own lives and relationships. It became evident that they each have the gift of evangelism when three neighborhood families came to know Jesus through Neal and Christy's outreach, just three months after Neal and Christy joined the building group. Neal, Christy and Ashley came forward recently to announce that God was calling them to plant a church in their home town. After we ordain and commission him, Neal will serve as a bi-vocational church planter in Fullerton, his hometown in central Nebraska – a place with no evangelical church.

Strategic Action Plan, Community Harvest Church

Foundation Building (present to spring 2007)

- Regularly scheduled prayer walks
- Produce and send out a virtual prayer walking presentation to all partners
- Send regular updates and prayer requests to our partners
- Seek additional prayer and financial support
- Recruit additional mission teams and co-laborers
- Put together calendar and schedule of events for mission teams
- Survey select neighborhoods
- Develop and launch our website
- Develop a memorable and easily recognizable logo for promotional pieces and t-shirts
- Continue to build and organize a church planting network

Relationship Building (June 2007 to launch)

- Win people's hearts through community service projects
- Promote church plant and upcoming events through our website and advertising
- Direct mailing campaign to new move-ins and current residents
- Relationship building events (block parties, backyard Bible clubs, concerts sports clinics)
- Follow up and maintain contact with interested people
- Establish in home Bible studies on relevant topics (finances, marriage, parenting, etc.)

Core Team Development (relationship building to launch)

- Assimilate new members
- Meet for prayer, Bible study, fellowship and vision casting
- Identify and develop key leaders
- Prepare for launch (training, planning first service, organizing connecting and building groups)

Preview Services (July and August 2007)

- One service per month
- Promote through word of mouth, radio, cable channel ads, fliers
- Promote vision, introduce Community Harvest to community and enlist new members

Launch (to be determined as God leads)

- Energetic, high profile event to cast our vision and introduce ourselves to the community
- Promote through word of mouth, radio, cable channel and newspaper ads
- Direct mail campaign to all residents in target area
- Start Connecting and Building groups

Partnership, Community Harvest Church

Prayer Support

We are seeking partnering churches who will commit to pray for the people of Northeast Lincoln, the success of Community Harvest Church and the individual members of the leadership team. We will begin to send out monthly updates and prayer requests by e-mail (regular mail if requested). We will also send out immediate prayer requests as needed. You may contact Mark Jones to be added to our list.

- ***Individual prayer warriors.*** We would like partnering churches to appoint a primary contact to recruit prayer warriors and distribute prayer requests to them.
- ***Corporate prayer.*** We would like partnering churches to include us on their prayer chains, mission's prayer requests, etc.
- ***Prayer walking teams.*** We would like to invite partnering churches to prayer walk with us either by sending teams to Lincoln, or by using a virtual prayer walking presentation that we will send to you.

Mission Teams

We are seeking mission teams to come to Lincoln during the spring, summer and fall of 2007 and as needed in the future.

- ***Block parties.*** We need volunteers to host block parties during the summer of 2007.
- ***Back yard bible clubs.*** We need youth and/or adult volunteers to host back yard bible clubs during the summer of 2007.
- ***Service projects.*** We need volunteers during the summer of 2007 to help us show Christ's love to Northeast Lincoln by serving our neighbors by doing yard clean-up, minor home repairs, and servant evangelism.
- ***Survey teams.*** We need teams to conduct surveys during the spring of 2007 to identify needs and

Financial Support

We estimate that our operational and opportunity costs for the first two years will be approximately \$240,000. We are trusting God to provide \$120,000 over two years (50% of the total) through support from Southview Baptist Church, the Eastern Nebraska Baptist

Association, the Kansas Nebraska Convention of Southern Baptists, and the North American Mission Board, the remaining \$120,000 being provided by church and individual partners through regular monthly giving or one time gifts. Checks should be made out to Southview Baptist Church; please designate gifts to “Community Harvest Church.” The following is an estimate of our first year expenses.

Salary and benefits for lead pastor	\$55,000
Advertising and marketing	\$30,000
Sound equipment and instruments	\$10,000
Annual Rent	\$15,000
Administration	\$5,000
Supplies	\$5,000
<hr/>	
1 year total	\$120,000

The following are examples of gifts we are seeking from church and individual partners

- **Start up.** Monthly and one time gifts of \$50, \$100, \$200 or greater may be used for initial start-up costs, including, advertising, marketing, sound equipment, musical instruments, etc.
- **Salary package.** Gifts may be used towards the lead pastor’s salary. We are especially seeking a partner to designate a monthly gift of approximately \$500 for the lead pastor’s health insurance costs.
- **Operations.** Gifts may be used towards operational costs, including, rent, administration, supplies, etc. We are seeking a partner to designate a monthly gift of approximately \$1250 for space rental.

Strategic Action Plan, Church Planting Movement

Church Planting Movement (within two years of launching Community Harvest)

We are seeking partners to help us achieve our goal of planting one new church in each of Nebraska’s ninety-three counties in ten years, in addition to helping us plant Community Harvest Church. The ten-year period will start once Community Harvest has been successfully planted; however, the foundation for the church planting movement is already being laid.

- Work with churches in a church planting network that will pray, encourage, train and provide church planters and financial support and that will commit to planting two churches every two years.
- Cooperate with our four Southern Baptist associations in Nebraska, Kansas Nebraska Convention of Southern Baptists and NAMB
- Work with all of our partners to develop a detailed strategic action plan to plant new churches in each of Nebraska’s 93 counties.
- Pray for, identify and train church planters from Community Harvest Church
- Plant two new churches every two years (Community Harvest Church)
- Release Jason Arensdorf to plant a church in Western Nebraska within two years

Partnership, Church Planting Movement

Church Planting Movement Partners

We are seeking partners to help us plant one new church in each Nebraska county in ten years.

- **Mission teams.** We need teams to conduct surveys in potential church planting locations.
- **Church planters.** We are seeking church planters who are being called by God to plant new churches in Nebraska.
- **Partnering churches.** We need help from churches that share our vision and that can provide financial support, people and logistical support necessary to plant 93 churches in Nebraska.

Contact information

If you are interested in partnering with Community Harvest Church and/or have questions, please do not hesitate to contact Mark Jones, Lead Planting Pastor or Aaron Householder, Senior Pastor of Southview Baptist Church. If you would like to contribute, please make checks payable to Southview Baptist Church, designating the gift to “Community Harvest Church,” and mail the check to Southview Baptist Church.

Mark Jones

Cell: 402-730-8528

dawsoncreek@alltel.net

Aaron Householder

Office: 402-423-5062

pastoraaron@southviewbaptist.org

Southview Baptist Church

3434 South 13th Street

Lincoln, NE 68502

Office: 402-423-5062

Current Partners

All of these partners have graciously committed resources to Community Harvest Church.

Eastern Nebraska Baptist Association

Oak Bowery Baptist Church, Conway, AR

Marie Baptist Church, Dublin, GA

Northwood Baptist Church, West Palm Beach, FL

Southview Baptist Church, Lincoln, NE

Tallowood Baptist Church, Houston, TX

Appendix D

COUNT THE COST

Bill Agee put together a wonderful tool he calls Count the Cost. For those who have been around awhile, it is an expansion of Andy Anderson's Growth Spiral. The bottom line is for a planter today, it can serve as an excellent projection and planning tool. Yes, in the early days of a church plant, most of the numbers are guesswork; however the ratios and percentages that Bill has built into the instrument are based on fundamental principles. A planter would fill out the ten questions on page one and send them to the HCN office and we will send back a completed Excel spreadsheet.

Basic Information needed for Using Count the Cost Calculator

1. Name of the Church: _____
2. Name of the City: _____
3. Name of the State: _____
4. Current worship attendance or the estimated attendance when the new church begins:

5. Where you see the worship attendance in 5 years based on a reasonable and realistic growth pattern for your area of ministry: _____
6. Amount spent for all personnel including benefits: _____
7. Current average monthly giving or the estimated per capita giving for your area (Note: the average per capita giving for a new church plant in a very non-Baptist area runs between \$18-\$20 per person per week). The per capita is the amount each person brings to the offering each week, including bed babies: _____
8. Current cost of all facilities (includes rent, office space, etc.): _____
9. Square footage of the facility the new church will be conducting its worship services in:

10. List all partners, their level of support, date when their support started, and how long they intend to support:

Data Entry

Church Name	Mending Lives Church (pretend)					
City	Omaha					
State	NE					
Date Completed	September 26, 2012					
Starting Year	2012					
Current Attendance	20					
	2012	2013	2014	2015	2016	
Total Staff Compensation	16,450	17,000	19,000	22,000	25,000	
Insert compensation numbers you want to project from the worksheet below\$6						
Total Square feet (current)	4,032					
Total Square feet (<i>prospective</i>)						
Worship/Auditorium						
Education: Preschool						
Education: Children						
Education: Youth						
Education: Adults						
Cost per square foot per month	\$0.07	\$0.10	\$0.12	\$0.15	\$0.17	
	Giving/attend/week	Growth Rate	Monthly Debt Service Or Rent	Attendance from Growth Rate	End of Year Atten Goal	Annual Giving calc from Giving and Avg Att.
2012	\$6	125.00%	\$300	34	45	\$10,608
2013	\$7	100.00%	\$400	70	90	\$25,480
2014	\$8	85.00%	\$500	115	135	\$47,840
2015	\$9	65.00%	\$600	169	225	\$79,092
2016	\$10	30.00%	\$700	240	290	\$124,800
Income	2012	2013	2014	2015	2016	
Sponsoring Church per month	\$150.00	100	75	50	0	
Associational Support per month						
State/NAMB Support per month	\$2600.00	2000	1500	1000	500	

Count the Cost

Mending Lives Church	Growth and Budge Projections and Resources										
Sept. 26, 2012		2012		2013		2014		2015		2016	
ASSUMPTIONS - PROJECTIONS											
Ave Worship attend/ur		34		70		15		169		240	
Per Capita \$/ person/wk/att		6		7		8		9		10	
Starting relationships		20		72		144		216		360	
Relationship goals after 12 mths		72		144		216		360		464	
Worship attend at YE		45		90		135		225		290	
Total annual staff compensation		\$16,450		17,500		19,000		22,000		25,000	
Salary & housing @65%		\$10,693		11,375		12,350		14,300		16,250	
Benefits @ 35%		\$5,758		6,125		6,650		7,700		8,750	
Total monthly compensation		\$1,371		1,458		1,583		1,833		2,083	
Debit Retirement (or Rent) per month		300		400		500		600		700	
Building capacity per year	Ft/Person	2012	% of space	2013	% of space	2014	% of space	2015	% of space	2016	% of space
Worship/Audit Space	15	505	13%	1046	26%	1721	43%	2533	63%	3593	89%
Educ Space Total	14	841	21%	1743	43%	2868	71%	4221	105%	5988	149%
Total monthly operations & min		1671		1858		2083		2433		2783	
One-time annual ops/ministry expenses		0		0		0		0	00		
		Startup costs for trailer, computer, projector, chairs, etc.									
Annual Growth percentage		125%		100%		85%		65%		30%	
Undesignated Income Annual		16,380		37,440		63,180		117,000		150,800	
Undesignated Income Monthly		1,365		3,120		5,265		9,750		12,567	
Missions Giving 1 (CP or other) % of undes.income		7%		7%		7%		7%		7%	
Missions Givng 2 (Assn or other) % of undes. Income		3%		3%		3%		3%		3%	
Personnel % of undesignated income		40%		40%		40%		40%		40%	
Ministry and Operations % of undes. Income		20%		20%		20%		20%		20%	
Deb Retirement/Rent % of undes. income		30%		30%		30%		30%		30%	
	Total	100%		100%		100%		100%		100%	

Count the Cost (Continued)

Mending Lives Church	Growth and Budge Projections and Resources									
Income Missions (set aside/month)		137		312		527		975		1,257
Income for Personnel (mth)										
Church Plant		546		1,248		2,106		3,900		5,027
Sponsoring Church: Comm Harvest		50		33		25		17		0
Supporting Churches		-		0		0		0		0
Association		-		0		0		0		0
State/NAMB		867		667		500		333		167
TOTAL income for personnel		1,463		1,948		2,631		4,250		5,193
INCOME for Operations & Min (mth)										
Church Plant		273		624		1,053		1,950		2,513
Sponsoring Church? Comm Harvest		50		33		25		17		0
Supporting Churches		-		0		0		0		0
Association		-		0		0		0		0
State/NAMB		867		667		500		333		167
Total Income for Min & Operations		1,190		1,324		1,578		2,300		2,680
INCOME for Bldg/Property/Rent (mth)										
Church Plant		410		936		1,580		2,925		3,770
Sponsoring Churches		50		33		25		17		0
Supporting Churches		0		0		0		0		0
Association		0		0		0		0		0
State/NAMB		867		667		500		333		167
Total income for bldg./property/rent		1,326		1,636		2,105		3,275		3,937
Income vs. Expenses summary										
Additional income NEEDED (\$00) or Additional income AVAILABLE \$00										
Amounts needed MONTHLY										
Personnel		92		490		1,048		2,417		3,110
Ministry and Operations % of undes. Income		(481)		(534)		(505)		(133)		(103)
Bldg/Property/Rent		1,026		1,236		1,605		2,675		3,237
Amounts needed ANNUALLY										
Personnel		1,102		5,876		12,572		29,000		37,320
Ministry & Operations % of undes income		(5,774)		(6,412)		(6,064)		(1,600)		(1,240)
Bldg/Property/Rent		12,314		14,832		19,254		32,100		38,840
Net ANNUAL POSITIVE OR NEGATIVE		\$7,642		\$14,296		\$25,762		\$59,500		\$74,920

Financials

INCOME				2012	2013	2014	2015	2016
				monthly	Monthly	Monthly	Monthly	monthly
	Church/Mission undesignated income			1,365	3,120	5,265	9,750	12,567
	Designated Gifts							
	Other Income (Personnel)			1,463	1,948	2,631	4,250	5,193
	Other Income (Operations)			1,190	1,324	1,578	2,300	2,680
	Other Income (Debt/Rental)			1,326	1,636	2,105	3,275	3,937
	Total /Month			5,344	8,028	11,579	19,575	24,377
	Total/Year			64,122	96,336	138,942	234,900	292,520
	Total Week			1,233	1,853	2,672	4,517	5,625
EXPENSES								
	Missions			137	312	527	975	1,257
	Cooperative Program (undesignated income) X			7% 96	7% 22	7% 37	7% 68	7% 88
	Association (undesignated income) X			3% 41	3% 9	3% 16	3% 29	3% 38
	Personnel Ministry Expenses			1,371	1,458	1,583	1,833	2,083
	Church/Mission undesignated income X			40% 546	40% 1,248	40% 2,106	40% 3,900	40% 5,027
	Other income			0	0	0	0	0
	Income minus expenses			(825)	(210)	523	2,067	2,943
	Ministry & Operations Expenses			1,671	1,858	2,083	2,433	2,783
	Church/Mission undesignated income X			20% 273	20% 624	20% 1,053	20% 1,950	20% 2,513
	Other income			0	0	0	0	0
	Income minus expenses			(1,398)	(1,234)	(1,030)	(483)	(270)
	Building Property/Rental Exp.			300	400	500	600	700
	Church/Mission undesignated income X			30% 410	30% 936	30% 1,580	30% 2,925	30% 3,770
	Other income			0	0	0	0	0
	Income minus expenses			110	536	1,080	2,325	3,070
	TOTAL Expenses Assumptions/Month			3,342	3,717	4,167	4,867	5,567
	TOTAL Expenses Assumptions/Year			40,100	44,600	50,000	58,400	66,800
	TOTAL Expense Assumptions/Week			771	858	962	1,123	1,285

Growth Metrix

Mending Lives Church (pretend)

2012	Now	Goal	Avg Attd	Mo 1	Mo 2	Mo 3	Mo 4	Mo 5	MO 6	Mo 7	MO 8	Mo 9	Mo 10	Mo 11	Mo 12
Potential Attendees	32	72		35	39	42	45	49	52	56	59	62	25	69	72
Worship Attend/Wk	20	45	34	22	24	26	28	31	33	35	37	39	41	43	45
Classes/small groups		5		2	2	3	3	3	3	4	4	4	4	4	5
Workers		10		5	5	6	6	7	7	8	8	9	9	10	10
Outreachers/Wk		11		5	6	6	7	7	8	8	9	10	10	11	11
Contacts/Wk		72		35	39	42	45	49	52	56	59	62	25	69	72
Inc/Att/WkS	\$6	\$6		\$6	\$6	\$6	\$6	\$7	\$7	\$7	\$7	\$7	\$7	\$7	\$7
Offering/WKS	\$120	\$315		\$135	\$150	\$166	\$182	\$198	\$215	\$232	\$250	\$268	\$287	\$306	\$325
Baptisms	0	4													
2013	Now	Goal	Avg Attd	Mo 1	Mo 2	Mo 3	Mo 4	Mo 5	MO 6	Mo 7	MO 8	Mo 9	Mo 10	Mo 11	Mo 12
Potential Attendees	72	144		78	84	90	96	102	108	115	121	127	133	139	145
Worship Attend/Wk	45	90	70	49	53	56	60	64	68	72	75	79	83	87	91
Classes/small groups	5	9		5	5	6	6	6	7	7	8	8	8	9	9
Workers	10	20		11	12	13	13	14	15	16	17	18	18	19	20
Outreachers/Wk	11	22		12	13	14	15	16	17	17	18	19	20	21	22
Contacts/Wk	72	144		78	84	90	96	102	108	115	121	127	133	139	145
Inc/Att/WkS	\$7	\$8		\$7	\$7	\$7	\$7	\$8	\$8	\$8	\$8	\$8	\$8	\$8	\$8
Offering/WKS	\$315	\$720		\$346	\$379	\$412	\$445	\$480	\$515	\$551	\$581	\$588	\$626	\$664	\$703
Baptisms	0	9													
2014	Now	Goal	Avg Attd	Mo 1	Mo 2	Mo 3	Mo 4	Mo 5	MO 6	Mo 7	MO 8	Mo 9	Mo 10	Mo 11	Mo 12
Potential Attendees	144	216		150	156	162	168	174	180	187	193	199	205	211	217
Worship Attend/Wk	90	135	115	94	98	101	105	109	113	117	120	124	128	132	136
Classes/small groups	9	14		9	10	10	11	11	11	12	12	12	13	13	14
Workers	20	30		21	22	23	23	24	25	26	27	28	28	29	30
Outreachers/Wk	22	33		23	24	25	26	27	27	28	29	30	31	32	33
Contacts/Wk	144	216		150	156	162	168	174	180	187	193	199	205	211	217
Inc/Att/WkS	\$8	\$9		\$8	\$8	\$8	\$8	\$8	\$9	\$9	\$9	\$9	\$9	\$9	\$9
Offering/WKS	\$720	\$1,215		\$760	\$800	\$842	\$927	\$970	\$1014	\$1060	\$1105	\$1152	\$1154	\$1199	\$1248
Baptisms	0	13													
2015	Now	Goal	Avg Attd	Mo 1	Mo 2	Mo 3	Mo 4	Mo 5	MO 6	Mo 7	MO 8	Mo 9	Mo 10	Mo 11	Mo 12
Potential Attendees	216	360		228	240	252	264	276	288	300	312	324	336	348	360
Worship Attend/Wk	135	225	169	143	150	158	165	173	180	188	195	203	210	218	225
Classes/small groups	14	23		14	15	16	17	17	18	19	20	20	21	22	23
Workers	30	50		32	33	35	37	38	40	42	43	45	47	48	50
Outreachers/Wk	33	55		35	37	38	40	42	44	46	47	49	51	53	55
Contacts/Wk	216	360		228	240	252	264	276	288	300	312	324	336	348	360
Inc/Att/WkS	\$9	\$10		\$9	\$9	\$9	\$9	\$9	\$10	\$10	\$10	\$10	\$10	\$10	\$10
Offering/WKS	\$1215	\$2250		\$1297	\$1380	\$1465	\$1551	\$1639	\$1728	\$1819	\$1911	\$2005	\$2100	\$2197	\$2295
Baptisms	0	19													
2016	Now	Goal	Avg Attd	Mo 1	Mo 2	Mo 3	Mo 4	Mo 5	MO 6	Mo 7	MO 8	Mo 9	Mo 10	Mo 11	Mo 12
Potential Attendees	360	464		369	377	386	395	403	412	420	429	438	446	455	464
Worship Attend/Wk	225	290	240	230	236	241	247	252	257	263	268	274	279	284	290
Classes/small groups	23	29		23	24	24	25	25	26	26	27	27	28	28	29
Workers	50	64		51	52	54	55	56	57	58	60	61	62	63	64
Outreachers/Wk	55	71		56	57	59	60	61	63	64	65	67	68	69	71
Contacts/Wk	360	464		369	377	386	395	403	412	420	429	438	446	455	464
Inc/Att/WkS	\$10	\$10		\$10	\$10	\$10	\$10	\$10	\$10	\$10	\$10	\$10	\$10	\$10	\$10
Offering/WKS	\$2250	\$2900		\$2304	\$2358	\$2412	\$2466	\$2520	\$2574	\$2628	\$2682	\$2736	\$2790	\$2844	\$2898
Baptisms	0	24													

Appendix E

LEGAL AND BUSINESS ISSUES PERTAINING TO CHURCH LIFE

There are various government entities and businesses with whom an established church will transact business on a regular basis and with whom a new church must establish a working relationship. Too often pastors and church leaders become confused as they try to navigate these ever increasingly complex waters. This piece is an effort to clarify and hopefully simplify the process for churches and church planters.

- The first section gives an overview of these various entities. I find that many pastors and church leaders get very confused as it relates to federal vs state issues.
- The second section provides a check-list of things a new church will face in the general order in which they will encounter the items listed in section one.
- The final section relates to “first time pastors” and the first time a new church pays a pastor.

Section I: Various Entities a Church Will Encounter

Government Entities that a Church will encounter are:

COUNTY

Property tax exemption: If the church purchases or owns property, it must file for property tax exemption. Upon the purchase of property the church must immediately file for property tax exemption or property taxes WILL be assessed. In Nebraska, Property Tax Exemption then must be filed annually, usually in October or November, with the County Assessors office. There are specific criteria that must be met to qualify for property tax exemption. Iowa churches do not have to file annually after initial exemption approval.

STATE

Incorporation: Included in this resource is a sample “boiler plate” *Articles of Incorporation*. Once filed, the *Articles of Incorporation* becomes the new church’s constitution, and are the equivalent to an individual’s birth certificate. Bylaws will need to be developed and sample

bylaws are also included in this resource. Once a church is incorporated you are required by state law to file a biennial report in even numbered years to update your current registered office, registered agent, and corporate officers. Two points of caution...

- When filing the original *Articles of Incorporation* and subsequent biennial report make sure you use a stable address (for a new church plant, that might be the address of your sponsoring church—never use the planter’s or a pastor’s home address).
- Failure to file the biennial report WILL result in the state dissolving the corporation.

Sales Tax Exemption: This applies to Nebraska churches only (in Iowa churches are not exempt from sales taxes). A religious non-profit organization in Nebraska can receive an exemption by filing a Nebraska Exemption Application for Sales and Use Tax, Form 4. Once it has been approved an exemption number will be received and when purchasing items a business will ask that you complete and have on file with them a Nebraska Form 13. Forms are available on the Nebraska State Revenue Department website: <http://www.revenue.nebraska.gov>

Employment Identification Number: In Nebraska, a church must file for a state employment identification number on a Nebraska Tax Application Form 20. The form is available on the Nebraska State Revenue Department website. In Iowa, your Federal Employer Identification Number is used and you do not have to file for a separate number. However, in Iowa you do need to complete an Iowa Business Tax Registration form, (78-005), before you pay state withholding taxes for your employees (see next section). That form is located at the state department of revenue website: <http://www.tax.iowa.gov>.

State Withholding Tax: If a church has employees other than ordained ministers,* the church must withhold state income taxes and remit them to the state. In Nebraska this is filed on a Nebraska Employer's Quarterly Withholding Return, Form 941N. In Iowa it is filed on an Iowa Withholding Tax Quarterly Return, Form 44-095. The period is the reporting frequency as assigned by the Department of Revenue. Normally it will be quarterly, but in the case of employers who have small tax liabilities, they may be assigned an annual filing frequency. *Ordained pastors are treated as self-employed and must pay quarterly estimated taxes.

Unemployment Tax: A church in Nebraska or Iowa can choose to be categorized as an employer who pays unemployment on a reimbursable basis. That means a church would not pay unemployment taxes; however, if and when a former employee files for unemployment, the church will be required to reimburse the state for any unemployment compensation paid to that former employee. To be categorized in that manner, a Nebraska church will need to complete the application for an Unemployment Insurance Account using Nebraska "UI Form 1." Iowa churches "may elect to become a reimbursable employer for a period of not less than two calendar years by filing with the department of revenue a written notice of its election not later than thirty days prior to the beginning of the calendar year for which the election is to be effective" (Iowa Code 96.7 8a1).

New Hire Reporting: Federal and State laws require employers to report newly hired and rehired employees. All Nebraska Employers, both public and private, must report all newly hired, rehired, or returning to work employees to the State of Nebraska within 20 days of

hire or rehire date. Information about new hire reporting and online reporting is available at: www.ne-newhire.com. In Iowa churches must report on a centralized employee registry (CER) at <https://secureapp.dhs.state.ia.us/epay>

Worker's Compensation: Any and all salaried employees (including pastor) are to be covered by Worker's Compensation Insurance. The Nebraska Department of Insurance regulates

worker's compensation and it is handled through your insurance company. In Iowa the Iowa Workforce Development Department works with the insurance companies.

Planter/Pastor Estimated Tax Payments: An ordained pastor/church planter is viewed as self-employed for income tax purposes. As such he is required to file quarterly estimated income tax payments by April 15, June 15, September 15, and January 15 for each tax year. In Nebraska, if the individual's Nebraska income tax after allowance of personal exemption credits can reasonably be expected to exceed withholding and other credits by \$500 or more payments are to be made on form 1040N-ES. In Iowa taxpayers who estimate they will owe \$200 or more in tax must pay estimated taxes using form IA 1040ES.

FEDERAL

Employer Identification Number (EIN): There is a simple on-line form that can be completed at the IRS website—there is NO FEE. CAUTION—make sure you are on the official IRS government web site. There are third party web sites that will charge you a fee to do what you can do for free. You can also complete an IRS Form SS-4 and submit it via fax or mail. A Federal EIN is required by banks when you open a checking account for your church.

Income Tax Exemption: Most people are familiar with the term a “501(c)3 tax exempt organization.” This refers to the section of federal code relating to religious non-profit organizations. A cooperating SBC church falls under the umbrella exemption of the SBC and state convention. There are some government, businesses, and ministry organizations that will request verification that your church is a qualifying 501(c)3 organization before granting discounts or providing services. In Nebraska you can contact the Heartland Church Network office and copies of the necessary forms will be e-mailed to you. In Iowa, you will need to call the state convention office where they will verify your SBC status and send you the necessary letter.

Employment Eligibility Verification: A federal Form I-9 must be completed on every employee, including pastors and church planters, and kept on file by the church—you do not send this to the federal government. There are requirements to retain the form even after the employee has left—you will want to check current law before disposing of an I-9 on someone who is no longer employed by your church.

Federal Tax Requirements for a church: There are several pieces that fall into this category.

- Generally, tax-exempt organizations must file an annual information return (Form 990 or Form 990-EZ); however “A church, an interchurch organization of local units of a church, a convention or association of churches” is exempt from this requirement.
- Form W-4—The church must complete a W-4 when hiring an employee other than an ordained pastor who is viewed by the IRS as self-employed. Having the employee review this form annually is a good practice. This is retained by the church and is not submitted to IRS.

- Form 941—Law requires an employer to withhold income, social security, and medicare taxes from the employee’s paycheck, match the social security and medicare amounts and send quarterly payments using Form 941 to the IRS. This does NOT apply to ordained pastors who are viewed by IRS as self-employed.
- W-2 or 1099—Annually a W-2 must be given each employee (including pastors) and a summary W-3 must be sent along with copies of the W-2s to both the federal and state governments. A 1099 must be sent to any individual the church pays over \$600 in a given year—i.e. speaking honorariums, contract workers, etc.

Planter/Pastor Estimated Tax Payments: An ordained pastor/church planter is viewed as self-employed for income tax purposes. As such he is required to file quarterly estimated tax payments on an IRS Form 1040ES by April 15, June 15, September 15, and January 15 for each tax year. This is to provide timely payments to the IRS for “self-employment tax” which is the equivalent of an employee’s social security and medicare taxes combined. A pastor’s income tax liability is a completely separate issue.

Planter/Pastor Housing Allowance: The federal government allows an ordained minister to claim a housing allowance for the expenses incurred in owning and maintaining a home. See the Housing Allowance Worksheet included in this appendix section for qualifying expenses. The church MUST approve a planter or pastor’s request prior to it being claimed. This obligation can be met when a church approves its annual budget if salary and housing allowance are clearly differentiated. Or it can be approved by a church’s personnel committee or other authorized board by approval of a motion specifying the dollar amount of the housing allowance.

Reporting Charitable Contributions: A church will want to provide an annual contribution letter to anyone who contributes more than \$250.00 a year. The letter should specify that only religious services were provided—no goods or services were provided.

Businesses that a church will encounter are:

BANK

Before establishing a checking account, a new church will need to have secured a Federal Employer Identification Number (see above). In most cases you will want to have completed your incorporation process to establish your legal identity and to secure your name (see above). Churches will want to establish simple accounting guidelines for receipt, deposit, and disbursement of funds. Included in this appendix are basic financial procedures that will help your church avoid problems down the road, as well as budget worksheets and simple excel budget and finance reporting templates.

INSURANCE COMPANY

Every church should have a general liability policy in addition to any property insurance it might desire. The overall package will also need to include Worker's Compensation Insurance for any salaried employees (including pastor). New churches can be added to the

sponsoring church's insurance, but there are specific steps that the sponsoring church will need to take.

Section II: Step-by-Step Check List

The following is the typical order in which the above issues are encountered.

INITIAL ORGANIZATION STEPS

- Establish simple accounting procedures including a simple budget, establish a process for reporting charitable gifts to contributors. Enlisting a competent and trustworthy treasurer—other than the planter or his wife. For new churches, funds might be held in a designated account by the sponsoring church or local association/network. If a bank account is established in the name of the new church, an Employer Identification Number from the sponsoring church or association will need to be used.
- When you begin to pay your pastor/planter, the church needs to approve the “support package” including salary, housing allowance, expense reimbursement accounts, health insurance, and retirement and establish a process for providing a W-2 at the end of the year. See section III of for further information.
- Set up a personnel file for the planter/pastor to include resume, any covenant agreements or commitments made by the church and planter, a completed USCIS Form I-9 (see above), new hire form (see above), and emergency contact information.
- Once a new church plant is viable, it should be incorporated to establish legal identity and secure the church's name.
- File for Employer Identification Number and update the EIN number on the new church's bank account.
- Acquire insurance coverage
- When purchasing from some businesses and agencies as a religious non-profit organization, they will request verification of 501(c)3 status. When that happens you can receive verification by contacting either the Heartland Network office or the state convention office.
- Complete Nebraska Sales Tax Exemption Form 4.

WHEN A NON-ORDAINED EMPLOYEE IS HIRED

- Set up a personnel file for the individual to include job description, resume, USCIS Form I-9 (see above), IRS Form W-4 (see above), new hire form (see above), and emergency contact information.

- For Nebraska churches, a Nebraska New Hire Reporting Form must be completed within 20 days of employment. For Iowa churches, new hires must be report on a centralized employee registry (CER). [See above]
- Complete IRS Form 941 and submit withholding taxes as required. Normal process is to deposit funds monthly by the 15th of each month and file quarterly reports by the end of April, July, October, and January.
- Nebraska churches will need to file a Nebraska Tax Application Form 20 to receive a Nebraska Employer Identification Number. Iowa churches will need to file the Iowa Business Tax Registration form, (78-005).
- Request Nebraska Tax Form 941N or Iowa 44-095 and transmit on a quarterly basis state income taxes that are withheld.
- Churches in Nebraska and Iowa can choose to pay unemployment on a reimbursable basis rather than pay unemployment taxes—see Unemployment Taxes section above for important details.

WHEN REAL ESTATE IS PURCHASED

- Request a Tax Exemption Form from the County and file it in a timely manner. In Nebraska, this must be done on an annual basis. The county usually sends out a request form in late fall.

SUMMARY OF ANNUAL REQUIREMENTS

- In January you need to provide all salaried personnel a W-2 or 1099 and file appropriate forms with IRS by January 31st of each year.
- In January you need to provide all contributors with a giving report.
- Complete Federal and State 941 forms as required (see above).
- In even numbered years complete the biennial report and send it to the Secretary of State. In Iowa this can be completed on-line.
- For Nebraska churches who own property, in November or December complete a property tax exemption form and get to county treasurer.
- Your insurance company estimates the Worker's Compensation portion of the policy based on initial information you provide. Once a year, they will send an audit report requesting information on actual salaries paid. They will then adjust your premium accordingly.
- Approve planter/pastors housing allowance (see next section).

Section III: Pastor Specific Information

First time pastors and new churches have a steep learning curve as it relates to developing an initial support package. The church will want to help its pastor minimize his tax liabilities using current laws while at the same time developing a “stewardship of resources” mindset within the church. Because an ordained pastor is viewed by the IRS as self-employed, a pastor is treated very differently than a normal employee. In the budget of an established church, the following items might be included in the pastor’s support package:

Salary
Self-Employment Taxes
Housing Allowance
Ministry Expenses
Healthcare Expenses
Retirement

- Salary—Pastors must pay both federal and state income taxes on the salary received from the church. In addition, as a self-employed individual, the pastor will pay “self-employment taxes” which are the equivalent of an employer’s AND employee’s social security and medicare taxes combined. Summarizing the information found in section I:
 - Federal: Using IRS Form 1040ES, a pastor will pay quarterly estimated tax payments due on April 15, June 15, September 15, and January 15 for each tax year. This is to provide timely payments to the IRS for both “income” and “self-employment taxes.” Few first time pastors will have income tax liabilities at either the state or federal level. However, they will find that the self-employment taxes, which will be 15.3% of their salary and housing allowance combined, is a MAJOR expense. If a church has a parsonage, the fair rental value of the home (which must be approved by the church) is ADDED to their salary and adds to their income tax and self-employment tax liability.
 - State: The payment schedule is the same as federal. In Nebraska, if the individual’s Nebraska income tax liability can reasonably be expected to exceed \$500 or more, quarterly payments are to be made on form 1040N-ES, In Iowa taxpayers who estimate they will owe \$200 or more in tax must pay estimated taxes using form IA 1040ES.
- Self-Employment Taxes—For some new pastors, paying quarterly estimated taxes can create a significant financial challenge. Some churches set up a “Self-Employment Taxes” line item in their budget as part of a pastor’s support package and treat it as a withholding account. The church then writes a check from that account to the pastor the first of the month when the quarterly estimates are due.
- Housing Allowance—Pastors currently have a significant income tax benefit in that expenses related to owning and maintaining a home are exempt from income taxes. The church is required to approve the amount of the Housing Allowance on an annual basis.

When a pastor pays his Federal Self-Employment Taxes the housing allowance must be added to the salary when completing the Federal Schedule SE Form. Below you will find

a Housing Allowance worksheet that will help the pastor and church to formally establish an amount. Use the worksheet to determine the estimated annual expense and then have the church set the housing allowance just a little more than the estimated amount to be able to maximize this benefit. When the pastor files his federal taxes, any “unused housing allowance” must be reported as income. This amount would be the Approved Housing Allowance minus the Actual Expenses for a given year. A pastor is required by law to list any unused housing allowance on form 1040, line “21 Other Income” and would write on the line “unused housing allowance.” Pastors who live in a church owned parsonage can still take advantage of any qualifying expenses they have as it relates to maintaining a home. In the case of a church owned parsonage, the church will annually approve both a “Housing Allowance” and “a fair rental value of the parsonage.”

- Expense reimbursement account(s)—Expenses that a pastor has related to fulfilling his role can be reimbursed by the church using this account. See below for the type of expenses that can be reimbursed. For first time pastors, these can be hard to estimate; however, it is worth the effort as these reimbursements, if handled properly, do not have to be included in either salary for income tax purposes or on Schedule SE for Self-Employment Tax purposes. This account is opposite the Housing Allowance in that you want to set the account just a little lower than the estimated expenses. Any unspent money in this account CANNOT be given to the pastor.
- Healthcare Expenses—This is becoming a huge issue for many churches. The cost of health insurance continues to increase annually in spite of the Affordable Care Act. There are some ACA approved Christian Health Cooperatives that the pastor and his family should seriously consider. For more information on these you can contact the Heartland Church Network Office.
- Retirement—There are a couple of specific reasons why a pastor should consider setting aside money in a GuideStone Retirement account. First, the state convention in partnership with GuideStone will do some matching of the money placed in a pastor’s account by the church. Second, at retirement, funds invested in an approved denominational fund can be withdrawn and all or a portion can be designated as housing allowance.

For small churches with bi-vocational pastors, it will benefit your pastor if you will use the limited support you are able to provide by funding the items just mentioned in the following order of priority:

1. Expense Reimbursement Account
2. Healthcare Expenses
3. Retirement
4. Housing Allowance
5. Salary
6. Self-Employment Taxes

Clergy Housing Allowance Worksheet

NOTE: This worksheet is provided for educational purposes only. You should discuss your specific situation with your professional advisors, including the individual who assists with preparation of your final tax return.

Qualifying expenses—list the amount paid last year, or estimated amount you will pay this year:

Down payment on purchase of primary residence		\$ _____
Mortgage principal and interest payments on primary residence		\$ _____
Home equity loan repayments (loan made for housing-related expenses)		\$ _____
Refinancing costs paid up-front		\$ _____
Real estate commission, escrow fees		\$ _____
Real property taxes		\$ _____
Personal property taxes on contents of primary residence		\$ _____
Homeowner's insurance		\$ _____
Special personal property insurance on house contents		\$ _____
Umbrella liability insurance		\$ _____
Furniture		\$ _____
Appliances		\$ _____
Art and decorative items		\$ _____
Decorator services		\$ _____
Lawn care & gardening		\$ _____
Repairs		\$ _____
Pest control		\$ _____
Supplies for cleaning & care of home		\$ _____
Carpet and home cleaning services		\$ _____
Homeowner's association dues/condominium fees		\$ _____
Utilities:		
Cable	\$ _____	
Electricity	\$ _____	
Internet connection	\$ _____	
Natural gas/oil	\$ _____	
Security system	\$ _____	
Telephone (base charge)	\$ _____	
Trash collection/recycling pickup	\$ _____	
Water/sewer	\$ _____	
TOTAL UTILITIES		
	\$ _____	
Other: _____		\$ _____
Other: _____		\$ _____
Other: _____		\$ _____
Total housing expenses		\$ _____

A Pastor's Expense Reimbursement Account

With an accountable reimbursement plan, the church can agree to reimburse reasonable church-related business expenses for a pastor such as the following:

- Conventions, conferences, seminars, and other workshop fees or costs. If the continuing education event furthers the minister's learning experience and the educational event does not qualify the minister for a new position, then the church can reimburse him tax-free for associated costs.
- Church-related business travel. The IRS allows the church to reimburse its employees the IRS standard mileage rate plus parking fees and tolls for business miles driven for church-related purposes. The IRS does not allow a church to reimburse its minister for commuting miles from home to the church no matter how many times the minister goes back and forth each day. Also, the church can reimburse meals its staff incurs if the required travel takes the minister away from the church field during meal times.
- Costs associated with church-related business overnight trips. The church can reimburse its minister for lodging, meals, and other costs associated with overnight church-related business travel.
- Subscriptions, books, tapes, CDs, DVDs, internet, equipment, and other similar tools. Sermon resources and other educational material expenses can be reimbursed by the church if the tool has a church-related business connection. Likewise, the church can provide church-related business equipment like PDAs and computers as reimbursable expenses. Under current IRS rulings, cell phones can only be reimbursed if the employee provides a detailed itemized billing of personal and business use of the cell phone. The church can only reimburse the employee for the business portion of the cell phone bill.
- Hospitality expenses required by the church to entertain others. The church can reimburse its minister's expenses associated with providing a business meal for individuals like prospects or church members if the meal had a church-related purpose. The church can reimburse the minister for entire cost of the meal.

The Internal Revenue Service requires a few other simple rules to be followed so that the reimbursement can be given tax-free.

1. The minister must provide the church with a written receipt within sixty days of incurring the expense. Receipts are required for all expenditures over \$75. If the receipt is not provided, the reimbursement becomes taxable income.
3. The receipt should include the date, amount, church-related business purpose, the location, and, if a hospitality expense, the names of the individuals who were hosted.

3. The church must budget funds for the accountable reimbursement plan. The funds for the accountable reimbursement plan should be budgeted just like any other church expense, such as utilities or maintenance expenditures.
4. The accountable reimbursement plan is a "use it or lose it" approach. If the minister does not use the entire budget line item designated for reimbursement, he cannot receive the overage. Remember, an accountable reimbursement plan is a church expense, not personal income to the minister.
5. With an accountable reimbursement plan, expenses like travel, conventions, hospitality, and others can be grouped together as one budget line item. The reimbursement expenses do not have to be budgeted separately.
6. The accountable reimbursement plan must be church-approved, but the plan does not have to be voted on by the church at church conference. If the church's legal documents empower the finance committee or executive staff to make the determination of budgeted funds for the accountable reimbursement plan, then this is acceptable to the IRS.
7. The committee or staff overseeing the accountable reimbursement plan has the right to determine if a receipt presented for reimbursement is an acceptable expense for reimbursement. The reimbursement must have a church-related business connection.
8. The church should not report any expenses reimbursed properly under an accountable reimbursement plan as taxable income on the minister's W-2.

By adopting and funding an accountable reimbursement plan, the church becomes a better steward of the financial blessings God has given to the church. The reimbursement plan also presents a better financial picture of what the true cost of providing the particular ministry position involves. Finally, the accountable reimbursement plan helps honor God's servants who are faithfully serving in the Lord's work.

INSTRUCTIONS FOR CREATING A WEEBLY WEBSITE

- Create a logo – it needs to be a .jpg or .pdf file format. There are multiple avenues to use in creating a logo. Some options are as follows:
 - Freelogoservices.com
 - Graphicssprings.com
 - 99designs.com
 - Amber Vesley – 402.619.6335 / Vesley.Amber@gmail.com
- Compile meeting times, ministry group data, etc. – general information you want to include on your webpage.
- Compile contact information, staff names/ministry leaders, etc.
- Decide if you want to purchase a domain (.org, .net, or .com)
 - If you purchase a domain, no one else can use your church/organization name. Cost depends on if you buy a single domain or multiple.
 - If you decide to purchase the domain you can go to multiple place to do that. HCN used Weebly.com to purchase theirs. There are multiple other sites that you can do this through as well. A few of those sites are listed below.
 - Google.com
 - Hover.com
 - Register.com
- **Note:** Many people/companies/churches do not purchase their domain. This just means that there can be others using the same name as yours. Weebly allows you to create a website without a purchased domain FREE.
- Setting Up Your Website with Weebly.com
 - Go to Weebly.com
 - Sign Up for an Account
 - Once you get the account set up you have multiple templates to choose from. You can use some of their pictures for your webpage or you can upload your own pictures.
 - To create your webpage – Click on the **Build** tab and drag options from the left side of the weebly creation page to the right side. Type your data in and click SAVE.
 - You can click on **PAGES** tab to adjust/rename/remove pages to your site
 - Click on the **THEME** tab to change the theme for your site.
 - If you click **PUBLISH** (in the right top corner) your weebly is live! So you probably don't want to click the **PUBLISH** button until you are ready for the world to view your new site.
 - You can click on the **SETTINGS** tab to get your site address.

NOTE: There are numerous sites people can use to create websites. Some have a charge and some are free. We have found Weebly to be very user friendly and cost efficient.

Once you have created your website, please let Angie know the URL so she can create a link on the HCN Church webpage. This way we can help you publicize your new website!

Appendix F

When a new church has viability and the sponsoring organizations affirm “it’s time,” then Incorporation is the next step. Below you will find a simple, plug and play template that can be completed and filed with the Secretary of State to establish the legal identity and to secure the name of your new church. The Articles of Incorporation serves as an organization’s birth certificate. By-Laws provide the basic organizational framework for how the church will make decisions. Following the Articles of Incorporation template are four different by-laws examples. You will also find on the CD under the Appendix F Incorporation Template and Sample By-Laws folder a pdf file entitled NAMB Constitution Guide.

INCORPORATION TEMPLATE AND SAMPLE BY-LAWS

Incorporation Template

ARTICLES OF INCORPORATION of (Name of Organization)

TO THE SECRETARY OF STATE OF THE STATE OF NEBRASKA:

We, the undersigned persons, acting as incorporators of a Corporation under the **Nebraska Nonprofit Corporation Act**, pursuant to **Sections 21-1901 to 21-19,177 et seq.**, hereby adopt the following **Articles of Incorporation** for such Corporation.

ARTICLE I

The name of the Corporation is (name of organization)_____.

ARTICLE II

The period of its duration is **perpetual**.

ARTICLE III

The place in the State of Nebraska where the principal office of the Corporation is
(list a durable address—maybe sponsoring church, associational office, etc.) .

ARTICLE IV

The purposes for which the Corporation is organized are:

A. The Corporation is a **religious corporation** organized exclusively for religious, charitable, educational, and scientific purposes, including for such purposes the making of distributions to organizations that qualify as exempt organizations under Section

501(c)(3) of the Internal Revenue Code (or the corresponding provision of any future United States Internal Revenue Law).

B. To receive and administer funds for religious, charitable, educational, and scientific purposes and to that end to take and hold, bequest, devise, gift, grant, purchase, lease, or otherwise, either absolutely or jointly with any other person, persons, corporation, any property, real, personal, tangible or intangible, or any undivided interest therein, without limitations as to amount or value, to sell, convey, or otherwise dispose of any such manner as, in the judgment of the Directors, will best promote the purposes of the Corporation without limitation, except such limitations, if any, as may be contained in the instrument under which such property is received, these Articles of Incorporation, the Bylaws of the Corporation, or any laws applicable thereto.

C. Without limiting the generality of the foregoing, the principal purpose of the Corporation shall be to organize, operate, and maintain a **Christian ministry in the Community** (list name of city), for the purpose of carrying out the following: (list vision/purpose statement). The Corporation, to enable it to provide such ministries, shall acquire by purchase, lease, gift, grant, devise, bequest or by other lawful manner, the necessary real property, buildings, equipment and facilities.

The Corporation shall take, and hold by bequest, devise, gift, grant, purchase, lease, or otherwise, any property, real, personal, tangible, or intangible, or any undivided interest therein, without limitations as to amount or value, for purpose of accomplishing any of the purposes of the Corporation.

D. In general, to do any and all acts and things, and to exercise any and all powers which it may now or hereafter be lawful for the Corporation to do or exercise under and pursuant to the laws of the State of Nebraska for the purpose of accomplishing any of the purposes of the Corporation.

E. The purposes for which the Corporation is organized shall be confined to those which are strictly religious, charitable, educational, and scientific.

ARTICLE V

The address of its initial registered office in the State of Nebraska is _____, and the name of its initial registered agent at such address is _____.

ARTICLE VI

The business and affairs of the Corporation shall be conducted by a Board of Directors, and the number, qualifications, term of office, method of election and removal may be varied from time to time as set forth in and amendment to the Bylaws. The number of

Directors constituting the initial Board of Directors of the Corporation is _____ The names and addresses of the persons who are to serve as the initial Directors are:

ARTICLE VII

The name and address of the Incorporator is: _____

ARTICLE VIII

The Corporation shall have **members**, and the initial *Charter Members are*:

_____ The Corporation shall have additional members as provided for in the initial Bylaws.

ARTICLE IX

The initial Bylaws of the Corporation shall be adopted by the *Charter Members*. The power to alter, amend or repeal the Bylaws or adopt new Bylaws shall be vested in the **Membership** as provided for within the Bylaws.

ARTICLE X

No part of the net earnings of the Corporation shall inure to the benefits of, or be distributable to, its Directors, Officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in **ARTICLE IV** thereof. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) and political campaign on behalf of any candidate for public office. Notwithstanding any other provision of these **ARTICLES**, the Corporation shall not carry on any other activities not permitted to be carried on (a) by a Corporation exempt from Federal income taxes under Section 501 (3) (c) of the Internal Revenue Code (or the corresponding provisions of any future United States Internal Revenue Law), or be a Corporation, contributions to which are deductible under Section 170 (c) (2) of the Internal Revenue Code (or the corresponding provision of any future United States Internal Revenue Law).

ARTICLE XI

Upon the dissolution of the Corporation, the Board of Directors shall, after paying or making provision for the payment of all of the liabilities of the Corporation, dispose of all of the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for religious, charitable, educational, or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501 (c) (3) of the Internal Revenue Code, as the

Board of Directors shall determine. Any such assets not so disposed of shall be disposed of by the Nebraska District Court of the County in which the principal office of the Corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

ARTICLE XII

A Director or an Officer of the Corporation is not liable on the Corporation's debts or obligations and a Director or an Officer is not personally liable in that capacity, for a claim based upon an act or omission of the person performed in the discharge of the person's duties, except for a breach of duty of loyalty to the Corporation, for acts or omissions not in good faith or which involve intentional misconduct or knowing violation of the law, or for a transaction from which the person derives an improper personal benefit.

If this limitation of liability is too broad, then the above provision shall be enforced to the fullest extent as provided by law. If Nebraska law is hereafter changed to permit further elimination or limitation of the liability of Directors or Officers for monetary damages to the Corporation, then the liability of such Director or Officer of the Corporation shall be eliminated or limited to the extent then permitted. The Directors or Officers of the Corporation have agreed to serve in their respective capacities in reliance upon the provisions of this **ARTICLE**.

ARTICLE XIII

The Corporation shall indemnify Directors and Officers of this Corporation, and each Director or Officer of this Corporation who is serving or who has served at the request of this Corporation, as a Director, Officer, partner, trustee, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise or employee benefit plan to the fullest extent possible against expenses, including attorneys' fees, judgments, penalties, fines, settlements and reasonable expenses, actually incurred by such Director or Officer of this Corporation or as a Director, Officer, partner, trustee, employee or agent of another corporation, partnership, joint venture, trust, other enterprise or employee benefit plan except that the mandatory indemnification required by this **Article** shall not apply (i) to a breach of such Director's or Officer's duty of loyalty to the Corporation, (ii) for acts in violation of the law, (iii) for a transaction from which such Director or Officer derived an improper personal benefit or against judgments, penalties, fines and settlements arising from any proceeding by or in the right Corporation, or against expenses in any such case where such Director or Officer shall be adjudged liable to the Corporation.

Date this _____ day of _____, _____.

Director/Incorporator

Director

Director

Director

Sample By-Laws

A separate twenty-six page booklet published by NAMB entitled Church Constitution Guide is available on the HCN web page and the CD that accompanies this booklet. The following are sample constitutions at the opposite ends of the spectrum of historic SBC life as well as two simplified by-laws.

CONSTITUTION AND BYLAWS OF TRADITIONAL SBC CHURCH

Constitution and Bylaws of _____ *(name of church)*

Preamble: This Constitution and Bylaws are made to:

1. Preserve and secure the principles of our faith.
2. Preserve the liberties of each individual member of the church.
3. Ensure freedom of action of independence from any religious body or organization.
4. Provide for orderly conduct of internal affairs, in dealing with others, and of governing church members.

CONSTITUTION

I. Name

The name of this church shall be _____. It shall be affiliated with the _____ Baptist Association, _____ Baptist Convention, and the Southern Baptist Convention.

II. Registered Office

The address of the principal office of this church shall be: _____.

III. Purpose

The purposes of _____ *(name of church)* are:

1. To worship and serve God and to fulfill the Great Commission of Jesus Christ as set forth in Matthew 28:19-20.
2. To minister to the needs of the members and others as the church is able to do so.
3. To do any and all things related to and in connection with the carrying out of the object and purpose herein above set forth.

IV. Articles of Faith

1. We believe the Holy Bible as the inspired Word of God, without any error, the all-sufficient authority in matters of faith, doctrine, and Christian living.
2. We believe in one God, eternally existing in three Persons: the Father, the Son, and the Holy Spirit.
3. We believe in the Virgin Birth of Jesus Christ, and that He is true God and man. He died on the cross for our sins. He rose bodily from the dead, ascended into heaven where He sits at the right hand of the Father and is now our High Priest and Advocate.
4. We believe that man was created in the image of God but fell into sin and therefore lost. Only through regeneration by the work of the Holy Spirit can man's salvation and spiritual life be obtained.
5. We believe that eternal salvation is the free gift of God, entirely apart from man's works, and is possessed by any and all who have faith in and receive Jesus Christ as their personal Lord and Savior.
6. We believe in a regenerated church membership: that is, persons old enough to understand their need for Jesus Christ and, of their own free will, accepted Him as their personal Lord and Savior.
7. We believe that baptism is by immersion and the Lord's Supper is a memorial to His suffering and death on the cross. These are ordinances to be observed by the church in its present age. They are, however, not to be regarded as means for man's salvation.
8. We believe in the personal, bodily, imminent, and glorious return of the Lord Jesus Christ and that His Second Coming inspires believers for dynamic and zealous life and service for Him while waiting for His return.
9. We believe in the bodily resurrection of the dead, the everlasting blessedness of the saved in heaven, and the everlasting punishment and separation from God of the unsaved in hell.
10. We believe in the autonomy of the local church. The church shall manage its own affairs and shall not be subject to any other religious body or organization.
11. We subscribe to the "Baptist Faith and Message" AS adopted by the Southern Baptist Convention as our larger statement of faith with scriptural references.

V. Government

The government of _____ (*name of church*) _____ is vested in its members. The membership retains unto itself the right of exclusive self-government in all phases of its life and organization. It recognizes the needs for mutual counsel and cooperation, which are common among Baptist churches. This church will cooperate with and mutually work with _____ Baptist Church, _____ Baptist Association, _____ Baptist Convention, and the Southern Baptist Convention.

VI. Nonprofit Status and Disillusionment

This church is not organized for profit. In the event of liquidation or dissolution of the church, all of its assets and property of every nature and description whatsoever shall be paid over and transferred at the direction of the trustees to the _____ Baptist Association, _____ Baptist Convention or both, to the Southern Baptist Convention.

VII. Amendment

This Constitution and Bylaws may be amended provided the proposed amendment shall have been presented in writing at a regular church business meeting and then circulated to the membership. Amendments to this Constitution and Bylaws shall be two-thirds vote of members of the church who are qualified to vote and are present in the business meeting with a quorum to discuss and vote for this matter.

BYLAWS

I. Church Membership

- A. Qualifications:** Membership of _____ (*name of Church*) _____ shall consist of people have made a profession of their faith in Jesus Christ as Lord and Savior, and who, having been scripturally baptized by immersion, and are in agreement with the Articles of Faith, and Covenant of the church. (Church Covenant to be written soon).
- B. Reception:** Membership in the church may be attained by majority vote of the church in any of its regular business meetings and in one of the following manners:
1. By scriptural baptism by immersion after profession of faith in Jesus Christ as personal Lord and Savior.
 2. By transfer of church letter from another Baptist church.
 3. By a statement of faith of their prior experience of conversion and scriptural baptism by immersion in another evangelical church of like faith and practice.
 4. By restoration to the church membership after having been dropped.
- C. Termination:** Membership in this church shall be terminated when a member:
1. Requests a letter of transfer to join another Baptist church.
 2. Is dropped from the roll of membership when he or she joins another kind of church. A letter of transfer is not necessary.
 3. Dies
 4. Is dismissed by a vote of the church due to reasons and circumstances provided in the church discipline. The pastor and deacons will do all they can to counsel the member for restoration prior to action of dismissal or a request of the member to be dismissed from the church membership.
- D. Orientation of New Members:** Candidates for membership and new members need to attend the Church Membership Class to learn and understand the privileges and responsibilities of members to God and the church.
1. Members in good standing shall have the right to a voice and vote in all church transactions and shall have the right and privileges to full participation in the life and work of the church.
 2. It shall be the duty of church members to uphold the Articles of Faith, Constitution and Bylaws, and Covenant of the Church.

II. Church Officers

All church officers must be members of the church in good standing.

A. The Pastor:

1. The qualifications for pastor shall be consistent with those listed in 1 Timothy 3:1-7. His training, skills, and experiences are needed in this area of leadership.
2. His responsibilities:
 - (a) These generally fall into the following areas: Preaching, teaching, pastoral counseling, administration, planning, and guiding the church to grow and fulfill its purposes.
 - (b) He shall lead the church, the organizations, and all leaders of the church in performing their tasks in worship, proclamation, education, and evangelism.
 - (c) The pastor shall be an ex officio member of all church standing committees, except the Pastor's Selection Committee.
 - (d) He shall assist the deacons in securing pulpit supply for times in his absence.
3. Call:
 - (a) A pastor shall be chosen and called whenever a vacancy occurs.
 - (b) A Pastor's Selection Committee shall be appointed by the church to seek out a suitable pastor and this committee's recommendation will serve as a nomination.
 - (c) The Pastor's Selection Committee will recommend only one candidate at a time.
 - (d) The pastor's election shall take place at a meeting called for that purpose, of which at least one week notice shall be given to the members.
 - (e) An affirmative vote of three-fourths (3/4) of those present is necessary for a choice.
4. Terms of Service:
 - (a) The chosen pastor shall serve until the relationship is terminated by either his request or that of the church. In either case, at least sixty (60) days' notice shall be given unless otherwise mutually agreed.
 - (b) There shall be a written mutual contract/agreement made between the pastor and the church.

A. Church Staff:

This church shall employ or call staff, as it shall need.

1. Staff members other than that of the pastor shall be recommended for employment by the Church Council or a special committee.
2. A written job description and mutual contract/agreement will be prepared when the need for church staff is determined.

C. Deacons:

1. Number, term of office: There shall be five (5) deacons for the first 100 resident members and one (1) for each additional fifty (50) of portion thereof. Deacons shall be elected for a term of service of three years or longer term of service as voted upon by the church.
2. Qualifications:
 - (a) A church deacon must meet the qualifications listed in 1 Timothy 3:8-13.

- (b) A deacon shall demonstrate an exemplary Christian testimony in private, family, and public life; a committed Christian leader and partner of the pastor; supporter and promoter of the church faith, practice, programs, and ministries.
3. Election:
 - (a) When a deacon vacancy occurs, the chairman of the Deacons Committee shall announce that an election of a deacon will be held during a named church business meeting.
 - (b) The Deacon Committee will enlist active men to be recommended to the church. The duties, qualifications, and importance of the office of a deacon will be interpreted to the candidates and be reviewed to the church prior to the scheduled election of deacons.
 4. Ordination:
 - (a) Selection, election, and ordination of deacons is a privilege of the local church.
 - (b) When ordination of deacons is planned by the church, it shall authorize the pastor to assemble a council to examine the candidates concerning their fit to serve as deacons.
 - (c) The council directed to examine the deacons shall be composed of the pastor, invited ordained pastors, and deacons of neighboring sister Baptist churches.
 - (d) When the council recommends the ordination of deacons, the ordination service shall be scheduled as led by the pastor.
 5. Duties:
 - (a) Elected deacons shall elect the chairman of their committee.
 - (b) Deacons serve as a committee of counsel to assist the pastor concerning the progress and welfare of the church.
 - (c) Assist the pastor in ministering to the members by implementing the Deacon Family Ministry.
 - (d) Seek to solve any fellowship problem of the church.
 - (e) Assist the pastor in administering the church ordinances.
 - (f) Serve as church membership committee.
 - (g) In the absence of the pastor, the chairman of the Deacons Committee shall serve as an advisory member to all organizations, departments, and committees of the church.

D. Moderator:

1. The church moderator may be the pastor or a lay leader elected to this position.
2. The moderator shall preside at all regular and called business meetings of the church.
3. In the absence of the moderator, the chairman of deacons shall preside of the regular and called business meetings of the church.
4. In the absence of the moderator and the chairman of deacons, the church clerk shall call the church to order and an acting moderator will be elected.

E. Clerk:

1. The church clerk shall be elected and be responsible for keeping an accurate record of all business meeting transactions of the church and preparing the annual report to the association.

2. He or she shall keep a register of the names and addresses of the church members, with dates of admission, dismissal, dedication of children, and deaths of members of the church family.
3. He or she shall issue letters of dismissal voted by the church and write letters of transfer of membership, prepare written reports of the church, and keep an accurate history of the church.
4. An assistant church clerk may be elected or the clerk's responsibilities shall be delegated to a church secretary if and when the church can afford to employ one.

F. Treasurer:

1. The church treasurer shall be elected as the custodian of all moneys of the church and shall disburse these moneys by checks as authorized by the church.
2. He or she shall keep, at all times, an itemized account of all receipts and disbursements and shall render a monthly and annually written report of this account to the church.
3. The treasurer's report shall be audited annually by an auditing committee.

G. Financial Secretary:

1. The church financial secretary shall be elected and shall be responsible for seeing that the offerings are properly received, counted, and deposited in the church's bank account.
2. He or she shall properly credit each contributor and their offerings.
3. He or she shall be responsible for preparing for mailing a quarterly or annual record of contribution to donors.

H. Trustees:

1. At least three (3) trustees shall be elected by the church to hold trust the property of the church.
2. They shall have no power to buy, sell, mortgage, lease, or transfer any property of the church without a specific vote of the church authorizing each action.
3. It shall be the function of the trustees to sign any, and all legal documents involving the sale, mortgage, purchase, or lease of church property or any other legal documents requiring the signature of the trustees for and in behalf of the church.

I. Church Council:

1. The Church Council shall have as regular members the pastor, clerk, treasurer, chairman of deacons, Sunday School director, discipleship director, chairperson of each church standing committee, presidents of men's, women's, and youth fellowships.
2. The Church Council shall be to recommend to the church objectives and goals; review the coordinated program plans recommended by the pastor, church officers, organizations, and committees; to recommend to the church the use of leadership,

calendar time, and other resources according to program priorities; and to evaluate program achievements in terms of church goals and objectives.

3. All matters agreed on by the Church Council calling for action not already provided for shall be referred to the church to be voted upon.

J. Vacancies:

In case of vacancy in any office, except that of the pastor and staff members, the vacancy shall be filled by the church at a regular or special meeting as soon as possible after such vacancy has occurred.

III. Church Committees

All church committee members shall be elected by the church from nominations presented by the Nominating Committee, and nominations from the floor with the consent of the nominee. There shall be a minimum of three (3) committee members with a chairperson. Any committee member elected to fill any vacancy shall serve the unexpired term of the position vacated. Each committee chairperson shall submit an annual budget request to the Budget and Finance Committee.

A. Nominating Committee: The Nominating Committee shall be responsible throughout the year for nominating and presenting to the church people to serve in various positions of the church (unless provided for otherwise in these Bylaws) vacated by expiration of term of office, by death, by resignation, or by removal. Each person contacted shall be informed of his or her responsibilities.

B. Budget and Finance Committee: This committee shall have the responsibility of assuring that the adopted budget is adhered to. It shall recommend financial policies to the church and shall foster and promote programs of stewardship. In consultation with the Church Council for the new church year, it shall draw up and submit to the church an annual budget during the month of October for the next calendar year and recommend the chairperson of budget promotion annually. The taking of special offerings shall be approved by this committee. This committee shall be responsible for the annual audit of the treasurer's books.

C. Properties Committee: This committee shall be responsible in matters to properties administration. Throughout the year, this committee shall give attention to and study the condition and state of repair and appearance of the building and grounds of the church and equipment therein, making arrangements for repairs and improvements authorized by the church and included in the church budget. All matters of major repairs, changes, improvements or items of equipment not included in the budget shall be referred to the Stewardship Committee for fiscal review. Purchase of equipment shall be through this committee unless another committee is directed specifically to make studies, report to the church, and make necessary arrangements as the church decides.

D. Missions Committee: This committee shall be responsible for discovering possibilities for starting new congregations. If this occurs, this committee will work out a mutual agreement with the church mission congregation(s) as approved by the church. It shall seek also possibilities for local, state, national missions projects, share findings with church program organizations, and serves the church in establishing and conducting such missions projects. This committee shall lead the church in its involvement with the Baptist association, state convention, and other Southern Baptist Convention mission related ministries or programs that mutually benefit the church.

E. Music Committee: This committee will plan and evaluate the music program of the church, in the formation of choirs in the church and planning special musical programs throughout the year. It is responsible for recommending people for the positions of pianist and organist, song leader, and in assisting the pastor with special music in the regular and other services of the church. In the event that a music director is needed as a staff of the church, this committee will look for a qualified person to be recommended to this compensated position, which requires approval by the church.

F. Youth Committee: This committee is responsible in planning and coordinating youth programs and activities inside and outside of the church. These activities are to be correlated with the activities of the church program organization in attaining objectives set forth by the church. An elected representative of the Youth Committee shall serve as a member of the Church Council.

G. Social and Recreation Committee: This committee shall be responsible for all social and recreation activities of the church, formulating policies and supervising the services rendered to the church through the kitchen and promoting regular church functions to build the fellowship of the church.

H. Kitchen Committee: This committee shall have general supervision of the supplies, equipment, and use of the church kitchen suggesting to the church rules and regulations as they deem wise. It shall enforce policies necessary to properly maintain the kitchen in a clean, orderly, and acceptable condition.

I. Ordinance Committee: This committee shall assist the pastor in preparing for the two ordinances of the church. The members of this committee shall be responsible for preparing the candidates and the baptistery for the ordinance of baptism and will prepare the elements of the Lord's Supper.

J. Christian Education Committee: This committee shall lead the church in developing and implementing an effective education-training program. Foremost of these are:

1. Sunday School: The Sunday School shall be divided into classes and departments as it grows and conducted under the direction of a director for the study of God's Word. The tasks of the Sunday School shall be to teach the Bible; lead in reaching all prospects; lead all church members to worship, witness, learn, and minister daily; provide and interpret information regarding the work of the church and denomination.

2. Church Training:

The discipleship program shall serve as the training organization and arm of the church. Its tasks shall be to teach Christian doctrine, ethics, church policy and organization; train leaders for the church and denomination; provide for specialized training for special projects of ministry for the church; and to provide organization and leadership for special activities in the church.

3. Missionary Education Ministry: There shall be a missionary education with such officers and such forms of organizations to teach missions, lead members to participate in missions, and provide organization and leadership in special missions projects of the church.

K. Outreach Committee: This committee is under the immediate leadership of the pastor. He forms a committee to develop and implement a strategy for effective programs of community evangelism outreach such as visitation; Bible studies in homes, offices, places of works; special evangelistic meetings inside and outside of the church; and other needed programs to reach people with the gospel. This committee is also responsible for planning training events for soul-winning, as well as the production or securing evangelistic printed materials to be used by the church.

L. Other committees may be formed as needed by the church.

V. Church Meetings

A. Worship Services: The church shall meet regularly each Sunday morning and evening for the worship of God, for preaching, instruction, evangelism, and on Wednesday, or another night, designated for prayer and Bible study. These meetings will be open for the entire membership of the church and for all people and shall be conducted under the direction of the pastor or designated church officer in the absence of the pastor.

B. Regular Business Meetings: Regular business meetings shall be held on every first Wednesday of the month. The agenda shall be circulated or made known to the church one week prior to the business meeting. Should there be any unusual meeting or matter of unusual interest to be brought before such regular meeting, notice shall be given to the membership one week prior to that meeting.

C. Special Business Meeting: A special called business meeting may be called by the pastor, and with other church officers, or by action of the church to consider special matters of significant nature. A one-week written notice or announcement must be given for the especially called business meeting.

D. Quorum: The quorum consists of those who attend the business meeting, provided it is a stated meeting or one that has been properly called. At least one-fourth of the members shall constitute a quorum.

E. Parliamentary Rules: *Robert's Rules of Order* (revised edition) is adopted as the authority for parliamentary rules of procedure for all business meetings of the church and

for all other meetings that demand voting of the church members, including committee meetings.

VI. Licensing and Ordaining

A. Licensing: Any member of the church who has shown by his life and has felt the call to the gospel ministry may by vote of the membership at a regular meeting be licensed by the church to the Christian ministry.

B. Ordination: When a church of life faith and order shall have called as its pastor a member of this church who possesses scriptural qualifications and as demonstrated by his skills and training for ordination to the work of the gospel ministry, and shall request in writing that he be ordained, or the Church Council recommends him for ordination, a special committee shall be elected to conduct the process of his ordination. Deacons of the church may be ordained as deacons upon the recommendation of the Church Council. The church shall consider such request and by a vote of majority in a regular meeting approve such request. The pastor shall assemble an ordaining council for the ordination of qualified and recommended candidates.

VII. Church Discipline

- A. Should any unhappy difference arise among members, the aggrieved member shall follow in a tender spirit, the rules given by our Lord in Matthew 18:15-17.
- B. Should any case of gross breach of covenant, or of public scandal occur, the deacons shall endeavor to resolve the conflict; and if this effort fails, shall report the case to the church.
- C. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance, but should an adverse decision be reached, the church may proceed to admonish or declare the offender to be no longer in the membership of the church.
- D. Any person whose membership has been terminated for any offense may be restored by vote of the church, upon evidence of his repentance and reformation; or if an account of continued absence, upon satisfactory explanation.

Ratified by action of the church in its business meeting on _____(day/date)_____ .

Moderator: _____

Church Clerk: _____

BYLAWS FOR ELDER LED CHURCH

The head of _____ Church is Jesus Christ. As an organization, we seek to reflect His priorities in all we do and how we do it. No decision is ever made that would knowingly contradict any of Jesus' teachings.

ARTICLE I. NAME

The name of this organization shall be: _____ Church. It is incorporated as a non-profit corporation under the laws of the State of _____.

ARTICLE II. PURPOSE

The purpose of the church shall be to cultivate an environment where people encounter and follow Jesus.

ARTICLE III. ASSOCIATIONS

This church shall be a self-governing church, subject only to the Lord Jesus Christ, the Head of the Church. It has the right to cooperate and associate with other biblical groups on a voluntary basis and as such has chosen to cooperate with Eastern Nebraska Baptist Association, the Kansas/Nebraska Convention of Southern Baptists, and the Southern Baptist Convention

ARTICLE IV. ARTICLES OF FAITH

We believe that the Scriptures, as originally written, were verbally inspired and are the product of Spirit-controlled men, and therefore are truth without any impurity or error. We believe the Bible to be the standard by which all human conduct, creeds, and opinions shall be tried.

ARTICLE V. MEMBERSHIP

SECTION I: General

Membership in _____ Church shall consist of all persons who have met the qualifications for membership and are listed on the membership roll. The membership of _____ Church reserves the exclusive right to determine who shall be members of this church.

SECTION II: Qualifications for Membership

1. A personal commitment of faith in Jesus Christ for salvation.
2. Baptism by immersion as a testimony of salvation.

3. Completion of the Church membership class.
 4. A commitment to abide by the membership covenant.
- The church administrative staff shall maintain all membership records.

SECTION III: Responsibilities of the Membership

The responsibilities of the membership are described in the membership covenant.

SECTION IV: Voting Rights of Membership

Every member shall have the right to vote on the following matters:

1. Merger or dissolution of the Church.
2. Acquisition of land or buildings and related indebtedness.
3. Changes to the Constitution or Bylaws of the Church.
4. Calling of the Lead Pastor.
5. Affirmation and removal of elders and deacons.

Each member 12 years and older is entitled to one vote. Voting by proxy is prohibited.

SECTION V: Termination of Membership

Members shall be removed from the Church roll for the following reasons:

1. Upon the death of the member.
2. Upon request for transfer of membership to another Church.
3. By personal request of the member.
4. Dismissal by the Church according to the following conditions:
 - a. The member's life and conduct is not in accordance with the membership covenant in such a way that the member hinders the ministry influence of the Church in the community.
 - b. Procedures for the dismissal of a member shall be in accordance to Matthew 18:15-17.

It shall be the practice of this Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The attitude of members toward one another shall be guided by a concern for reconciliation rather than punishment or dismissal.

SECTION VI: The Restoration of Members

The Church, acting according to the spirit of 2 Corinthians 2:7-8, shall restore members dismissed by the Church upon evidence of repentance, reformation, and when their lifestyles are in accordance with the membership covenant. The Church may restore to membership any person previously dismissed, upon request of the excluded person, and by affirmation at any regular Worship Service.

SECTION VII: Congregational Meetings

Congregational meetings will be held in the times, in the manner, and the purposes set forth below:

1. An annual meeting will be held in October of each year. The purpose of the meeting is to review the budget and conduct any other business listed in Article V, Section IV.
2. The elders may change the dates of the annual or other scheduled congregational meeting as provided below.
3. A special congregational meeting may be called at any time by the elders.
4. Members shall be notified no less than one (1) week prior to a meeting which considers any matter set forth in Article V, Section IV.
5. Members shall be notified by any one of the following methods:
 - a. Distribution of written materials to the congregation in attendance at a weekend service.
 - b. Announcement of the meeting in the church newsletter.
 - c. Oral announcement to the congregation at a weekend service.
 - d. By email to members.
 - e. By first class mail to members.
6. A quorum shall consist of those members present and voting.
7. Motions to be presented at any congregational meeting must be submitted to the elders for consideration one week prior to the meeting.

ARTICLE VI: ELDERS

SECTION I: General

The church is led by elders. An elder is a man of exemplary, Christ-like character who is able to lead God's people by teaching them God's Word in a way that profits them spiritually. God calls elders and grants them authority to lead the affairs of the church under His direction. They primarily provide spiritual leadership through prayer and teaching the Bible. When necessary, they may delegate certain organizational and administrative responsibilities to other individuals and teams as they see fit.

No elder shall have any right, title, or interest in or to any property of the corporation. No elder shall be personally liable for the debts or obligations of the corporation of any nature whatsoever, nor shall any of the property of the elders be subject to the payment of the debts or obligations of the corporation.

SECTION II: Qualifications

Elders are male members of the church who meet the biblical requirements for eldership set forth in 1 Timothy 3 and Titus 1 and personify the mission, vision, and values of the church.

SECTION III: Selection and Dismissal

We do not choose elders, rather, we discover those whom God has gifted and called to serve in that capacity. The current elders will lead in the process of identifying, evaluating, and training potential elders. The final determination of selection or dismissal of an elder rests with the membership.

Elders are selected through the following process:

1. Potential elders are recognized as they serve, meet the biblical qualifications and evidence Spirit-led ability to care for the spiritual growth of others and teach the Bible.
2. Candidates are invited to participate in the elder training process.
3. During this process, their character and abilities are examined.
4. Unanimity among the current elders is achieved regarding whether or not to nominate the candidate.
5. The elders recommend candidates to the membership as a nominee for eldership. This nomination rests with the membership for three months. Any objecting to the nomination can address their concerns to the elders. If necessary, the elders may withdraw the nomination.
6. If no concerns are raised, a 75% majority affirmation of the membership is necessary.

Elders may be dismissed according to the following and guided by 1 Timothy 5:19-22:

1. Elders may be removed if it is clear that they are acting in contradiction to Scripture.

2. The accusation must be brought to the current elders by two or three witnesses.
3. They will investigate the matter, seeking repentance and restoration. Any necessary discipline may also be imposed.
4. If necessary, the matter will be brought to the congregation and the elder can be removed by a 75% vote.

In addition, the elders continued service will be evaluated annually in light of the biblical qualifications and personal factors. An individual's service as an elder may be discontinued by his own decision, or the unanimous decision of the other elders. Those elders completing the review process will be presented to the congregation for affirmation.

ARTICLE VII: LEAD PASTOR

SECTION 1: General

Although elders act jointly and share responsibility and authority for leadership of the church, not all are equal in their giftedness, biblical knowledge, leadership ability, experience or dedication. There will be a "first among equals" who will be primary leader and teacher of the church.

SECTION 2: Lead Pastor Search Team

When the church is without a Lead Pastor, a Pastor Search Team will be appointed by the elders. A balanced team of seven, Spirit-led individuals who are members in good standing will be responsible for the process of prayerfully searching prospective pastors. When the committee is in agreement, they will bring one candidate to the membership.

SECTION 3: Election

The membership will elect the Lead Pastor by paper ballot at a special meeting of the church. A favorable vote of 75% is required.

ARTICLE VIII: DEACONS

SECTION 1: General

In addition to elders, the body is served by deacons. Deacons serve under the authority of the elders and provide physical leadership of the church, enabling elders to focus on prayer and the ministry of the Word.

SECTION 2: Selection

1. Deacons are selected by the elders in accordance with the qualification in 1 Timothy 3:8-13.

2. They are presented to the membership for examination for three months.
3. They are appointed by a 75% affirmation among the membership.

Deacons will be evaluated annually in light of biblical qualifications and personal factors. An individual's service may be discontinued by his own decision or the unanimous

decision of the elders. Those deacons completing the review process will be presented to the congregation for affirmation.

ARTICLE IX: GENERAL

SECTION I: Legal Provisions

1. The church shall have the right to own, buy or sell tangible property, both real and personal, in its own name through designated individuals, when authorized by the membership.
2. No profit shall ever accrue to the benefit of any individual from the assets, holdings, or other transactions in which the church may become involved.
3. In the event of the dissolution of the church, all of its debts shall be fully satisfied. None of its assets or holding shall be divided among the members or other individuals, but shall irrevocably be designated prior to dissolution to the Eastern Nebraska Baptist Association, its successor, or if it ceases to exist to such other non-profit religious corporations as are in agreement with the letter and spirit of the Articles adopted by the church.

SECTION 2: Amendments

This document was drafted by faithful but fallible people. Should it become necessary to revise this document in any way, any proposed amendment shall be presented to the elders. In the event that the elders vote to adopt such an amendment by majority vote, the amendment will be presented to the membership for approval. A two-thirds majority vote is required to approve the amendment.

Adopted at _____, ____ this _____ day of _____, 20____.

A simplified set of by-laws

BYLAWS OF _____ BAPTIST CHURCH

Introductory Statement

_____ Baptist Church (hereafter referred to as the Church), a nonprofit Nebraska or Iowa Corporation, exists to proclaim and demonstrate the gospel of Jesus Christ and to promote the Christian maturity of her members.

I. Membership

The members of the Church are those baptized believers in Christ who have signed the Membership Covenant and are faithfully fulfilling the terms of that covenant.

II. Organization

A. Ministerial Leadership Team

The Ministerial Leadership Team shall consist of the Senior Pastor (who is the team leader), his associate staff (paid and/or volunteer), and the leaders of the various ministry teams of the Church.

The Senior Pastor shall be responsible for hiring and supervising the associate staff and shall be responsible for appointing and supervising the ministry team leaders.

The Ministerial Leadership Team shall be responsible for the spiritual well-being of the Church, leading the Church to define and accomplish her mission, and supervising the Church's various ministries and day-to-day operations.

At his discretion, the Senior Pastor may appoint advisory and/or executive teams to help in the overall work of the Ministerial Leadership Team.

B. Administrative Team

The Administrative Team shall consist of a Team Leader, a Secretary-Treasurer, two additional team members, and the Senior Pastor. The Senior Pastor serves by virtue of his ministerial office and is a non-voting member of the team. The Team Leader, Secretary-Treasurer, and two additional team members shall be elected annually as a team by the members of the Church. In the first year of this constitution, the

Senior Pastor shall nominate this four-person team. In following years the four elected members will nominate the next year's four-person team.

The Administrative Team's regular duties are

- Submitting an annual Church operating budget for approval by the Church members.
- Overseeing the preparation of monthly Church financial statements.

- Reporting on the Church’s financial condition.
- Overseeing the handling of Church receipts.
- Maintaining adequate property and liability insurance for the Church.
- Scheduling and leading an annual meeting of the Church members, and additional Church member meetings as necessary.
- Nominating the next year’s Administrative Team for approval by the Church.
- Appointing Church Trustees who are empowered to sign legal documents on behalf of the Church.
- Other administrative tasks that are necessary for the well-being of the Church.
- Submitting any necessary changes to the Church constitution for approval by the Church members.
- In addition to these regular duties, the Administrative Team will have special duties when the office of Senior Pastor is vacant. These special duties will be carried out in consultation with the remaining members of the Ministerial Leadership Team. These special duties are:
 - Finding an Interim Senior Pastor.
 - Nominating a Pastor Search Team for approval by the Church.
 - Outlining a process to guide the work of the Pastor Search Team.

C. “A” Team

Each year the Ministerial Leadership Team and the Administrative Team will nominate two members (neither of which can be the Senior Pastor) to serve on the A Team.

The A Team has two basic responsibilities:

- To Advocate on behalf of the Senior Pastor as it relates to his leadership vision for the church and to Affirm him and support him when false and unsubstantiated accusations are brought against him.
- To hold him Accountable for the fulfillment of his responsibilities towards the church and for his need to develop and maintain healthy peer and mentor relationships with other pastors and Christian leaders on a personal level.

D. Voting by Members

In all matters requiring a vote of the Church members, the matter shall be decided by a simple majority of those members present and voting. A quorum shall be defined as those members who are present at a scheduled meeting. If there is any question about who is eligible to vote or about any aspect of a scheduled meeting of Church members, the decision of the Administrative Team shall be binding.

The Administrative Team Leader, or whomever he designates, shall serve as moderator of the meeting of Church members. The matters requiring a vote of

Church members are:

- Approval of the annual Church operating budget.
- Approval of the Administrative Team.
- Approval of a Pastor Search Team.
- Approval of the A Team.
- Calling of a Senior Pastor candidate nominated by the Pastor Search Team.
- Incurring of indebtedness exceeding 5% of the Church's annual budget.
- Acquisition or disposition of real estate by the Church.
- Approval of changes to the Church constitution.

III. Threats to Church Fellowship

If the actions of any person threaten the harmonious fellowship of the Church, the Senior Pastor shall, at his discretion, and after efforts to deal with the matter privately have failed to bring it to a satisfactory resolution, call a joint meeting of the Ministerial Leadership Team and the Administrative Team to review the matter and take appropriate action. The decisions of this Combined Leadership Team will be binding on the Church and her members.

The Combined Leadership Team shall have the authority to remove from membership and Church fellowship any person they consider a persistent and unrepentant threat to the well-being of the Church.

IV. Affiliations

The Church shall be in a cooperative relationship with the local Southern Baptist Association the State Convention of Southern Baptists, and the Southern Baptist Convention. These cooperative relationships are for the purpose of carrying out the gospel mission locally, regionally, and internationally, and in no way shall interfere with the autonomous, self-governing nature of the Church.

V. Distribution of Assets upon Dissolution

Upon dissolution, all assets of the Church shall become the property of the local Southern Baptist Association.

An even simpler set of By-Laws

BYLAWS OF _____ BAPTIST CHURCH

Introductory Statement

_____ Baptist Church (hereafter referred to as the Church), is a religious nonprofit [Nebraska/Iowa] corporation that exists to proclaim and demonstrate the gospel of Jesus Christ and to promote the Christian maturity of her members. The Baptist Faith and Message as adopted by the Southern Baptist Convention provides a basic overview of the church's theological beliefs.

I. Membership

The members of the Church are those baptized believers in Christ who have signed the Membership Covenant and are faithfully fulfilling the terms of that covenant. Inactive members or members who move out of the community have by virtue of their actions removed themselves from membership.

A member whose actions and life-style are not in alignment with the church's statement of faith shall be lovingly and humbly approached by the pastor and two spiritually mature members in a manner that aligns with Matthew 18:11-17.

II. Organization

A. Officers

The corporate officers must be members of the church. The Pastor will serve as President, the Clerk will serve as Secretary and the Bookkeeper will serve as the Treasurer. They are the authorized signors on any and all legal documents.

The clerk will take minutes and maintain a historical record of all church business meetings. The clerk will file the required bi-annual report with the secretary of state.

The bookkeeper/treasurer will maintain the financial records of the church and provide a financial report to the church at least once each quarter. They are also responsible for filing any and all state and federal tax forms.

B. Ministry Leadership Team

The Ministry Leadership Team shall consist of the pastor who serves as chairman and three spiritually mature leaders of the Church.

The Ministry Leadership Team shall be responsible for the spiritual well-being of the Church, leading the Church to define and accomplish her mission, and supervising the Church's various ministries and day-to-day operations.

C. Administrative Team

The Administrative Team shall consist of the clerk and the bookkeeper/treasurer. The pastor serves as an ex-officio voting member of the team.

The Administrative Team's regular duties are

- Submitting an annual Church operating budget for approval by the Church members.
- Overseeing the preparation of monthly Church financial statements.
- Overseeing the handling of Church receipts.
-

- Maintaining adequate property and liability insurance for the Church.
- Scheduling and leading an annual meeting of the Church members, and additional Church member meetings as necessary.
- Nominating the next year's Administrative Team for approval by the Church.
- Other administrative tasks that are necessary for the well-being of the Church.
- Submitting any necessary changes to the Church's constitution or bylaws for approval by the Church members.

D. Pastor Search Team

The Administrative Team and Ministry Leadership Team will be combined to form a Pastor Search Team when the office of pastor is vacant. Their duties are:

- Finding an interim and/or supply pastor(s).
- In consultation with the associational Director of Missions, outlining a process to guide the work of the Pastor Search Team.
- Recommending a single candidate to the church to serve as pastor.

E. Church Meetings and Voting by Members

The church will hold at least one meeting annually for the purpose of approval of budget and approval of nominations from the Administrative Team. All meetings shall be announced at least one week in advance.

Ministry Leadership and Administrative Team members shall be elected annually as by the members of the Church. In the first year of this constitution, the pastor shall nominate them. In following years the Ministry Leadership Team will nominate the next year's team members.

In all matters requiring a vote of the Church members, the matter shall be decided by a simple majority of those members present and voting. A quorum shall be defined as those members who are present at a scheduled meeting. If there is any question about who is eligible to vote or about any aspect of a scheduled meeting of Church members, the decision of the Administrative Team shall be binding.

The pastor, or whomever he designates, shall serve as moderator of all church business meetings. The matters requiring a vote of Church members are:

- Approval of the annual Church operating budget.
- Approval of the Leadership Team.
- Approval of the Administrative Team.
- Approval of the Pastor Search Team.
- Calling of a pastor candidate nominated by the Pastor Search Team.
- Incurring of indebtedness exceeding 5% of the Church's annual budget.
- Acquisition or disposition of real estate by the Church.

- Approval of changes to the Church constitution and bylaws.

III. Affiliations

The Church shall be in a cooperative relationship with the local Southern Baptist Association the State Convention of Southern Baptists, and the Southern Baptist Convention. These cooperative relationships are for the purpose of carrying out the gospel mission locally, regionally, and internationally, and in no way shall interfere with the autonomous, self-governing nature of the Church.

IV. Distribution of Assets upon Dissolution

Upon dissolution, all assets of the Church shall become the property of the local Southern Baptist Association.

Appendix G

BUDGET AND FINANCE TEMPLATES AND CASH SYSTEM & AUDIT COMMITTEE GUIDELINES

The following are simple forms to begin the budget development and financial reporting processes for a new church start. On the CD that is included with this resources booklet you will find several excel "plug and play" templates that your treasurer can use.

Church Planting Budget

For Fiscal Year 20__

Church Name: _____

INCOME

101 Tithes and Offerings (contribution income) _____

102 Designated Income _____

103 Other Income _____

Total Income _____

EXPENSES

Church Staff

201 Planter's Salary _____

202 Planter's Housing Allowance _____

203 Planter's Health Insurance _____

204 Planter's Retirement _____

205 Planter's Medical Expense Reimbursement Program (MERP) _____

206 Pastor's Ministry Expense reimbursement _____

207 Administrative support _____

208 Worker's Compensation Premiums _____

Total Staff Expenses _____

Ministry Expenses

301 Advertising and Promotion _____

302 Postage _____

303 Office Supplies _____

304 Office and Computer Equipment/Software/etc. _____

305 Telephone/Internet/Web _____

306 Worship Ministries and Copyright Licenses _____

307 Evangelism and Ministry Activities _____

308 Discipleship/Small Group Support _____

309 Leadership Training _____

310 New Member Training _____

311 Children's and Youth Ministry _____

312 Hospitality and Fellowship Ministries	_____
313 Local Compassion & Kindness Ministries	_____
314 Other _____	_____
Total Ministry Expenses	_____
Acts 1:8 Missions Support	
401 Local Association (Assoc. 3%)	_____
402 Cooperative Program Participation (C.P. 7%)	_____
403 Daughter Church Fund (1%)	_____
405 Other _____	_____
Total Missions Expenses	_____
Facilities	
501 Rent	_____
502 Utilities	_____
503 Maintenance	_____
504 Property and Liability Insurance	_____
505 Equipment	_____
506 Other _____	_____
507 Other _____	_____
Total Facilities Expenses	_____
Total Expenses	_____

Budget Worksheet for _____ Church
For Fiscal Year 20____

INCOME

101 Tithes and Offerings	_____
102 Designated Income	_____
103 Other Income	_____
Total Income	_____

EXPENSES

Pastoral Expenses (usually around 40%)	
201 Pastor's Salary	_____
202 Pastor's Housing Allowance	_____
203 Pastor's Ministry Expense reimbursements	_____
204 Pastor's Retirement	_____
Total Pastoral Expenses _____	

Ministry Expenses (usually around 20%)

301 Office Expenses	_____
302 Worship	_____
303 Outreach and Servant Evangelism	_____
304 Discipleship/Small Groups	_____

305 Children's and Youth Ministry	_____
306 Hospitality and Fellowship Ministries	_____
307 Benevolence	_____
308 Other _____	_____
Total Ministry Expenses	_____
Acts 1:8 Missions Support (usually around 10%)	
401 Local Association (Assoc. 3%)	_____
402 Cooperative Program Participation (C.P. 6%)	_____
403 Church Planting Fund (1%)	_____
404 Other _____	_____
Total Missions Expenses	_____
Facilities (usually around 30%)	
501 Mortgage or Rent	_____
502 Utilities	_____
503 Maintenance	_____
504 Property and Liability Insurance	_____
505 Equipment	_____
506 Other _____	_____
Total Facilities Expenses	_____
Total Expenses	_____

Financial Report for _____ Church
For (month) (year)

Beginning Balance	_____
INCOME	
101 Tithes and Offerings	_____
102 Designated Income	_____
103 Other Income	_____
Total Income	_____
EXPENSES	
Pastoral Expenses (usually around 40%)	
201 Pastor's Salary	_____
202 Pastor's Housing Allowance	_____
203 Pastor's Ministry Expense reimbursements	_____
204 Pastor's Retirement	_____
Total Pastoral Expenses	_____
Ministry Expenses (usually around 20%)	

301 Office Expenses	_____	
302 Worship	_____	
303 Outreach and Servant Evangelism	_____	
304 Discipleship/Small Groups	_____	
305 Children's and Youth Ministry	_____	
306 Hospitality and Fellowship Ministries	_____	
307 Benevolence	_____	
308 Other _____	_____	
Total Ministry Expenses		_____
Acts 1:8 Missions Support (usually around 10%)		
401 Local Association (Assoc. 3%)	_____	
402 Cooperative Program (C.P. 6%)	_____	
403 Church Planting Fund (1%)	_____	
404 Other _____	_____	
Total Missions Expenses		_____
Facilities (usually around 30%)		
501 Mortgage or Rent	_____	
502 Utilities	_____	
503 Maintenance	_____	
504 Property and Liability Insurance	_____	
505 Equipment	_____	
506 Other _____	_____	
Total Facilities Expenses		_____
Total Expenses		_____
Ending Balance		_____

CASH SYSTEM & AUDIT COMMITTEE FOR A CHURCH

Clois Coon, MBA/CPA(inactive)
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April 4, 2007

I. INTRODUCTION.

Every church has cash management procedures. Some are written, some unwritten. Some are good, some would not be approved if presented to the congregation. Most have been thought through carefully, some have just happened. Think about how your church handles its cash; which category are you in?

The finances of a church, like its building, are a tool to be used to help people find right relationships with God and each other. It is the responsibility of church leaders to keep these tools in good repair in accordance with the established policies and procedures of the church.

Policies and procedures are important. They give continuity to the management of cash when officers change. They give confidence to members and protection to officers from unjustified questions about their stewardship of their office. They give church members confidence that their gifts are being handled responsibly.

II. INTERNAL CONTROL.

Therefore, each church should have some sort of an internal control system that would:

- (1) safeguard its assets;
- (2) check the accuracy and reliability of its accounting data;
- (3) promote operational efficiency; and
- (4) encourage adherence to prescribed church policies.

The following is hopefully a working guide churches can use in developing and/or reviewing their system of internal control.

III. BASIC PERSONNEL AND PROCEDURES.

B. Ushers.

1. Take and control all church offerings.
2. Count all monies and prepare Receipts Report Form in triplicate copy for Ushers File, Financial Secretary, and Treasurer.
 - a. Stamp all checks with restrictive endorsement (Pay to order of ABC Bank for deposit only. Community Church, 000-00-000.).
 - b. One usher counts as a second usher observes or recounts.

- c. The counts are entered on the Receipts Report, by coins, currency, checks, and other (money order, traveler check, etc.) and by source of the receipts – general fund, building fund, special missions, etc. A preprinted Receipt Report Form should be used. Page Six is an example of a Receipts Report Form.
 - d. The completed Report is signed by each of the two ushers.
3. Ushers should not include the Financial Secretary or Treasurer.
 4. Transfer the offering receipts to the Financial Secretary.
 - a. One usher controls the receipts until they are personally given to the Financial Secretary.
 - b. Financial Secretary counts receipts in presence of usher.
 - c. Financial Secretary signs Receipts Report and gives back Treasurer and File copies and retains Financial Secretary copy.
 5. Usher forwards Treasurer copy to Treasurer and retains File copy as Usher File Copy.

B. Church Office.

1. All mail or walk-in receipts should be opened/received by Pastor or Church Secretary.
2. Stamp all checks with restrictive endorsement immediately.
3. Issue a receipt to payee of walk-in receipts.
4. Enter receipts on the triplicate Receipts Report.
5. Transfer receipts to the Financial Secretary.
 - a. Financial Secretary counts the receipts in presence of Pastor or Church Secretary.
 - b. Financial Secretary signs Report and gives back Treasurer and File copies.
 - c. Treasurer copy forwarded to Treasurer and File copy filed as office File copy.

C. Financial Secretary.

1. Receives all church monies.
 - a. Receipt of Receipts Report from usher.
 - (1) Counts receipts in presence of usher.
 - (2) Signs Receipts Report and gives back Treasurer and File copies to usher.
 - b. Receive of Receipt Report from Church Office.
 - (1) Counts receipts in presence of Pastor or Church Secretary.
 - (2) Signs Receipts Report and gives back Treasurer and File copies to Church Office.

- c. Other receipts.
 - (1) Stamp all checks with restrictive endorsement.
 - (2) Issue a receipt to payee/source of receipts.
 - (3) Enter receipts on the triplicate Receipts Report.
 - (4) Treasurer copy forward to Treasurer, File copy the Church Office, and retain Financial Secretary copy.
 2. Deposit all receipts intact (all disbursement should be made by the checks issued by the Treasurer).
 3. Provide Treasurer with a copy of all deposit slips.
 4. Maintain an accounting record for all receipts.
 - a. By giver, loose offering, or other source (interest income, rent, etc.).
 - b. By purpose or designation of the gift.
 5. Prepare monthly Report.
 - a. Reconciliation of total receipts per Receipts Reports to total bank deposit per bank statement.
 - b. Reconciliation of total receipts to Treasurer's Report.
 6. Prepare quarterly giving reports.
 - a. Reconciliation of total by givers to total per Receipts Report.
 - b. Distribute quarterly giving reports to givers.
 7. Financial Secretary should be bonded. Consult Insurance Agent for proper coverage.
- C. Church Treasurer.
1. Maintain a record of cash receipts and disbursements by budget classification.
 2. Prepare and issue checks for payment of approved expenditures.
 3. All checks written should be supported by authorization by the Board of Directors and invoices where applicable.
 4. Prepare a monthly Treasurer's Report.
 5. Treasurer should be bonded. Consult your Insurance Agent regarding proper coverage.

D. Board of Directors.

1. On a monthly basis, two or more Directors should review the monthly bills for approval of payment.
2. The bank should mail the bank statement directly to the Chairman of the Board of Directors
3. One Director should review the bank statement, and prepare bank reconciliation on a monthly basis.

IV. Audit Committee Basic Personnel and Procedures

A. Members.

1. Two or more members.
2. Exclude Treasurer, Financial Secretary, Pastor, Ushers, & Directors.

B. Cash Receipts.

1. For the complete year:
 - (a) Trace the Treasurer's copy of each Receipts Report to the Financial Secretary's copy of the Deposit Slip.
 - (b) Trace each Deposit Slip to the bank statements.
2. Reconcile the year's total receipts reported by the Financial Secretary to the Treasurer's report. Reconcile these reports to the total deposits for the year per the bank statement.

C. Cash Disbursements.

1. Review all disbursements for proper authorization and support.
2. Total all disbursements for the year and agree this amount to the Treasurer's Report for the year.
3. In a larger church, a 50% sample may be adequate.

D. Bank Reconciliation.

1. Review year-end bank reconciliation.
2. Check outstanding items to month of clearing.

E. Giving Reports.

1. Control the mailing and/or distribution of year-end reports.
2. Check each report to the Financial Secretary's records.

APPENDIX H

ALIGNMENT

This is an excellent piece developed by Jim Putman of Real Life Ministries and used by permission. As a lead church planter, you will want to complete this very early in your process. Unless you have clarity on what you believe and how you will function the process of enlisting a core team and partners will be full of pitfalls. With clarity in your mind, you can communicate simply and powerfully to others and get “buy in” from the right people—those who will not fall to the wayside over time. The further we move into a post-Christian culture the more important the issue of alignment becomes. No longer can you simply say “I am Baptist” or “I am Lutheran.” Diversity within our own tribes forces a planter to get back to the very foundational step of defining the basic boundaries under which the new church will operate.

“ALIGNMENT”-- Individual Project [small group]

DIRECTIONS:

On your own, answer the questions below for each core concept. It might help to note your thoughts to the side of each question for later discussion. Once you complete the questions for each core concept, complete the assessment chart that follows.

Take your time going through this section. Thoughtfully consider how each of these might apply to your church and team. Things you discover in this section will be helpful to you aligning your team.

Note: If you are going through the Immersion with other members of your church/staff, you should collectively agree to a common definition for the word “team” for this exercise. Example: At Real Life, we define “team” as those who have completed our membership class and have signed our covenant.

Check the answer(s) that best describes you or your church.

THEOLOGY: CORE BELIEFS—DOCTRINE

Does your church have a doctrinal statement (belief statement)?

- Yes
- No
- Unsure

Is every belief listed in your doctrinal statement?

- Non-negotiable (must accept or go elsewhere)
- Negotiable (agree to disagree)
- Some of both
- Unsure

If your doctrinal statement contains both non-negotiable and negotiable items, do your people know which are which and what the difference is?

- Yes
- No
- Unsure

How many different church backgrounds (include cults and no church background), are represented in your church body?

- More than ten
- Less than ten
- Unsure

Does a representation of a wide variety of church backgrounds pose a problem for team unity and alignment?

- Yes
- No
- Unknown

Does a weekly gathering of people for a worship service constitute a team?

- Yes
- No
- Unsure

Is it ok to require agreement in the essential core doctrine of your church to join your team? (if unwilling, they'd be asked to go somewhere else.)

- Yes
- No
- Unsure

How is your doctrinal statement made available in your congregation?

- Written form—paper and/or website
- Written and Personal Communication (personal meeting, class, etc.)
- It's not made available
- Unsure

Does everyone on your team know, understand and agree with your doctrinal statement? (How do you know?)

- Yes
- No
- Unsure

Do you believe you can accomplish all that God desires in your church and community without being aligned theologically?

- Yes
- No
- Unsure

Core Concepts	Describe Areas of Success	Describe Areas Needing Improvement
<p>Theology: Do the people of your Church understand, agree, And are committed to the core Beliefs of your church? (Leadership, members/volunteers, congregation)</p>		

PHILOSOPHY: VISION, MISSION and PROCESS

Does your church have a vision statement? (Where you're going? What's the win?)

- Yes
- No
- Unsure

If you have a vision statement, is it..... (check all that apply)

- Clear
- Unclear
- Too long
- Too short
- Known by the majority of your members
- Not known by the majority of your members
- Accepted by your general congregation
- Rejected by your general congregation
- Something most feel is obtainable
- Something most feel is unobtainable

Does your church have a mission statement?

(How you get from here to there—how will you accomplish the win)

- Yes
- No
- Unsure

If you have a mission statement, does it..... (Check all that apply)

- Help to clarify how your church will accomplish the win (vision)
- Confuse people
- Encourage people to get involved

Does your church have an intentional discipleship process to equip people for the mission?

- Yes
- No
- Unsure

If your church does have an intentional process, check all the following that apply:

- The process is clear
- The process is unclear
- Our members understand the process
- Our members do not understand the process
- The process helps us join in the mission and accomplish the win
- The process is more of a hindrance than anything else
- The process helps to equip people
- The process does little to equip people
- The process helps to get people involved
- The process helps to empower people

Do the people in your church view themselves as ministers?

- Yes
- No
- Unsure

Do the people in your church clearly understand their role?

- Yes
- No
- Unsure

The following describes how the people in our church see themselves: (check all that apply)

- Valuable
- Worthless
- A necessary part of the body
- Someone that isn't really needed
- Worthy
- No good
- Created anew in Christ
- Forever failing
- Created for a specific plan and purpose
- Unsure of their role and God's call in their life
- Player, leader, coach, pastor, shepherd, minister
- Benchwarmer, spectator, outsider

Do you have intentional ways for helping people understand the following: vision, mission, process, their role, their worth and value to God, how they can get in the game?

- Yes
- No
- Unsure

(Complete the following chart)

Core Concepts	Describe Areas of Success	Describe Areas Needing Improvement
<p>Philosophy: Do the people of your church know, understand, and are committed to your vision, mission and process? (Leadership, members/volunteers, congregation)</p>		

RELATIONSHIP: THE VEHICLE

How would the majority of people in your church define “relationship”? (Write your response below.)

Do the people in your church have a good understanding of how God values relationship and why it’s so important?

- Yes
- No
- Unsure

Do most of the people in your church desire intentional relationship?

- Yes
- No
- Unsure

We learn more about God’s love, mercy and grace....

- ... by doing life alone.
- ... in meaningful relationship with others.
- Unsure

I would describe my church as: (check all that apply)

- Warm
- Friendly
- Open/Accepting
- Committed to one another
- Value deep, intentional, personal relationships
- Unified
- Cold
- Unfriendly
- Closed/Cliquish
- Lack commitment to one another
- Relational, but lack authentic relationships
- Fractured/disunity

Overall, do you think your church models intentional relationships?

- Yes
- No
- Unsure

Is it easy for people to find and enter into intentional relationships in your church?

- Yes
- No
- Unsure

Would those who know you describe you as someone who models intentional relationships?

- Yes
- No
- Unsure

Would you describe your leadership style as modeling intentional relationship?

- Yes
- No
- Unsure

If you answered “No” to the previous question, what’s the reason(s) for this?
(Write your response below.)

In regard to those you are in relationship with.....

Are you constantly assessing where they are in the discipleship process and taking an active role in helping them grow in their spiritual maturity as a disciple of Christ?

- Yes
- No
- Unsure

Could you write down the names of three people you are in relationship with and where each person is within the discipleship process, what each needs to grow as a disciple of Christ, and what you’re specifically doing to help them develop and grow?

- Yes
- No
- Unsure

Which does your CHURCH value more? (Before you answer, consider if your church actually models what it says it values or just talks about it?):

- Task
- Relationship
- Unsure

What do YOU value more? (Before you answer, consider if you actually model what you say you value or do you just talk about it?):

- Task
- Relationship
- Unsure

Core Concepts	Describe Areas of Success	Describe Areas Needing Improvement
<p>Relationship: Do the people of your church know the importance of relationship, understand their role and value, and are committed to living our intentional relationship in every aspect of their lives and ministries? (Leadership, members/volunteers, congregation)</p>		

ORGANIZATION: STRUCTURED TO WIN

Does the structure of your church align with the win? (Vision and mission)

- Yes
- No
- Unsure

If the structure were to change to better align with the win, which of the following would need to change—allocations of: (check all that apply)

- Money
- Time
- Energy
- Focus
- Responsibilities
- Staff
- Volunteers
- Ministries
- Events
- Other: _____

Do you have a method of measuring if you are actually winning—accomplishing your vision and mission?

- Yes
- No
- Unsure

What is your method or criteria for determining how resources are allocated and spent? (Write your response below.)

Do you have some sort of filter developed to run all existing ministries and all potential ministries through to make certain that these align with the win?

- Yes
- No
- Unsure

Based on the structure of your church and what you spend your resources on, check what you're mainly about:

- The weekend service(s)
- Ministries that are mostly about busyness or hobbies
- Sunday school and other classroom environments
- Relational environments for the purpose of discipleship

(Complete the following chart)

Core Concepts	Describe Areas of Success	Describe Areas Needing Improvement
<p>Organization: Does your structure align with your beliefs, vision, mission and process?</p> <p>Are you unified in how resources are allocated?</p> <p>Do you have a common method of evaluating profit?</p>		

Appendix I

Sometimes planters move their families half way across the country based upon “the possibility” of a partnership or “the hope” of getting funded. Although risk taking is one of the “qualities” of a good church planter, common sense is still required when it comes to making major life decisions. Wisdom dictates that a planter seek some kind of formal agreement regarding the type of support that a particular sponsoring church or organization will be able to provide. This section has some sample covenants used by a partnership established between Eastern Nebraska Baptist Association (now Heartland Church Network) and Concord-Kiowa Baptist Association in Oklahoma as it related to the planting of a church in Grand Island, Nebraska. An additional sample covenant can be found in Appendix I as well as Appendix A. I strongly suggest that major elements of these covenants be used by every planter BEFORE they move their family.

SAMPLE SPONSOR/NEW PLANT COVENANT AGREEMENT

RESPONSIBILITY OF THE PARTNERING CHURCH

- I. The partnering church agrees to associate with the new congregation for a period of at least ___ years during which time the partner church will offer support in the areas of administration, finances, leadership training, and other helps as deemed necessary by both.
- II. The partnering church shall appoint or elect a Mission Development Council (MDC), or a sub-committee, of not less than three, and not more than five members, whose primary responsibility shall be that of giving assistance to the new congregation.
- III. The MDC should serve as a liaison group between the partnering church and its new congregation. The MDC:
 - A. Shall receive all reports, information, requests, and business related to the new congregation.
 - B. Shall make all recommendations relative to the new congregation to the partnering church.
- IV. The partner church shall make a commitment to a prayer support ministry for its new congregation.
- V. The partner church should form a core group to work with the pastor of the new congregation as leaders in its start (when feasible).
- VI. The partner church will lead in the selection of the pastor for the new congregation. If the newer established congregation loses its pastor, a search committee shall be elected and composed of two members from the new congregation, two members from the sponsoring church, and the partnering church pastor or his designee.

- VII. The partner church shall establish guidelines to assist the future relationships between itself and its new congregation.
- A. Relationship between sponsoring church and new congregation as it relates to:
 - a. Duration of partnership
 - b. Type of support provided by partner church
 - c. Type and frequency of reports/communication expected from new congregation
 - d. Process for establishing vision, mission statement, values, goals, objectives, etc.
 - B. Covenant Relationships between pastor and planter to make clear areas of responsibility, authority, and accountability.
- VIII. The partner church shall be responsible for the title to all real estate, buildings, property, and all financial commitments of the mission until such time the new congregation is constituted into a church.
- IX. The new congregation shall follow the policies of the partner church when:
- A. Voting to receive (or not to receive) as members all persons desiring to become a part of the new church family. (Members of the new congregation should be listed as members of the partnering church on a separate membership roll).
 - B. Observing the ordinances of the church. The pastor of the new congregation should be authorized by the partnering church to administer the ordinances.
- X. The partner church shall assist the new congregation in administration of its finances by:
- A. Helping it to open its own checking account. It works best to have the partner church keep the books the first year. This will aid in reporting procedures and guidance in bookkeeping. The plan should be to turn the books over in the second year.
 - B. Funds from all sources related to the new congregation should be kept in a separate account from that of the partner-church.
 - C. All checks should have two signatures. At some point before the books are turned over a representative from the mission church should get involved in the bookkeeping allowing for a smooth transition.
 1. The partnering church will handle the new church pastor's salary and other remuneration from the church as agreed upon and with the same care and promptness as for the partnering-church pastor.
 2. Any supplement to the new-church pastor's salary from any sources should be deposited in the treasury of the new congregation and thus become part of the funds used for this purpose.
 3. Adequate insurance and annuity, preferable through the SBC Annuity Board, should be provided for the pastor as agreed upon.
 4. Agreement should be reached to give a percentage of the new church tithes and offerings to world-wide missions through the Cooperative Program, and the association. The new congregation should also make a commitment to receive annual offerings for foreign missions, home missions, and state missions.

Responsibilities of the New Congregation

The new congregation will:

- I.** Be Faithful in Teaching Biblical Doctrine—It will teach, preach and practice sound biblical doctrine.

- II.** Be Loyal to the Denomination—It will establish and maintain a healthy, friendly relationship with the partner church, local association, state convention, and Southern Baptist Convention.

- III.** Be regular in its contributions to the association, Cooperative Program, and the three special mission offerings. (The mission will be responsible for making these contributions to the appropriate entities. Contributions for these causes should not be made through the partnering church.)

- IV.** Plan its programs and adopt a budget which should be approved by the partnering church.
The treasurer elected by the new congregation will handle the income and expenditure of all mission funds. A second person authorized by the mission will act as signatory with the treasurer on all checks. Both these financial records and procedures should be reviewed annually by the partner church and the new congregation.

- V.** Establish Financial Maturity—It will teach Biblical stewardship and move toward financial maturity and self-support.

- VI.** Choose and Train Capable Leaders—It will identify potential leaders and encourage them to accept leadership positions in the mission.

- VII.** Organize Its Programs and Ministries—As commanded by its growth, the new congregation will organize and develop the basic functions of the church which include bible Study, Discipleship Development, Mission Education, Stewardship, and Evangelism.

- VIII.** It will establish outreach ministries to reach unchurched people in the surrounding community and will begin ministries in neighboring communities that may develop into missions and future churches.

X. SIGNATURES:

Pastor of Partnering Church

Date

Pastor of New Congregation

Date

Note: The following documents were developed for Concord-Kiowa Baptist Association in Oklahoma and Eastern Nebraska Baptist Association for the purpose of planting a new church in Grand Island, Nebraska.

Concord-Kiowa Baptist Association Responsibility Guidelines

New Church Plant Located in Grand Island, NE

- I. Concord Kiowa Baptist Association of Oklahoma agrees to associate with the new church plant for a period of at least ____ year(s), beginning in January of 2009. During this time, Concord Kiowa Baptist Association of Oklahoma will offer support as described in this agreement.
- II. The Association shall elect and establish an oversight committee for the new church plant located in Grand Island, NE. This committee shall:
 - A. Provide oversight leadership for the new church plant.
 - B. Coordinate assistance from the association for the new church plant.
 - C. Serve as a liaison group between the partnering churches of CKBA and the new church plant.
 - D. Serve as a liaison group between CKBA and the partnering associations in Nebraska.
 - E. Assist the new church plant pastor as needed for the development of the new church.
- III. Concord Kiowa Baptist Association of Oklahoma will lead in the selection of the pastor for the new church plant and subsequent pastors as needed within the confines of this agreement.
- IV. The church, from the beginning, will be considered a fully operating church not under a mission status. Steps should be taken before the official launch date of the church to insure its status. Steps to be taken are as follows:
 - A. A simple Constitution and By-laws describing the membership, beliefs, basic operations and procedures should be established in coordination with the pastor, the CKBA oversight committee and the leadership of the Eastern Nebraska Baptist Association.
 - B. The original Constitution and By-laws should reflect the oversight relationship of CKBA with the new church plant with future changes to the Constitution and By-laws requiring the approval of the church plant, the CKBA and the Eastern Nebraska Baptist Association.
 - C. Establish an operational budget for the church in coordination with the pastor and the CKBA oversight committee.
 - D. Establish job descriptions for employees as needed.
 - E. Incorporate the church at the appropriate time.
- V. Concord Kiowa Baptist Association shall assist the new church plant in administration of its finances in the following manner:

- A. Operation of all financial accounts for the church plant until the transfer of account operations upon mutual agreement.
- B. Funds from all sources related to the new congregation shall flow through Concord-Kiowa Baptist Association during its operation of the financial accounts.
- C. A Financial Procedure and Relationship Guidelines between the new church plant and CKBA will be established.

VI. The following Budget guidelines for the new church plant should be as follows:

- A. When possible the funding of the church budget will be the typical funding operation of the church.
- B. Budget and finances shall be reviewed regularly by the CKBA oversight committee.
- C. The budget shall be adequately distributed in four major areas: Salaries and Benefits; Building and Properties; Ministries; and Missions.
- D. The budget shall include an agreed upon percentage contribution to the Southern Baptist Cooperative Program and the church plant's local association.
- E. The financial support of CKBA will be phased out as agreed upon by the new church plant and CKBA.

SIGNATURES:

Moderator or Missions Chairman, CKBA	Date
Pastor of New Church Plant	Date
Director of Missions, CKBA	Date
Director of Missions, HCN	Date

Note: each partnering church in Concord-Kiowa Baptist Association was asked to sign the following covenant.

Partnering Church Agreement

New Church Plant Located in Grand Island, Nebraska

- I. The partner church agrees to associate with the new congregation for a period of at least ____ year(s), beginning in _____. During this time, the partner church will offer support as described in this agreement. All funds provided for the new church plant by the partner church shall flow through the _____ Baptist Association offices.
- II. The partner church shall be welcome to participate in mission endeavors such as Vacation Bible Schools, Backyard Bible Clubs, surveys and door to door visitation, prayer walks, construction, etc. These mission endeavors shall always be coordinated

with the pastor of the new church plant. As a courtesy, be sure to inform the _____ of trips and activities involving the new church plant.

- III. The partner church agrees to allow the _____ Baptist Association's designated committees and leadership to serve as the oversight entity of the new church plant. Authority and leadership over the new church plant will rest with _____ and not directly with the partnering church.
- IV. The partner church agrees to financially support the new church plant for the above said period in the amount of _____ per year.
- V. If financial support is not possible, or in addition to the above financial support, the partner church agrees to other forms of support:
 - _____ One or more mission trips during the year to assist the congregation
 - _____ Ongoing prayer support
 - _____ Other

NAME & CITY OF PARTNER CHURCH:

SIGNATURES:

_____ Pastor of Partner Church	_____ Date
_____ Pastor of New Church Plant	_____ Date
_____ Director of Missions	_____ Date

Heartland Church Network Relational Guidelines
New Church Plant Located in Grand Island, NE

- I. Eastern Nebraska Baptist Association of Nebraska agrees to support the new church plant for a period of at least ____ year(s), beginning in January of 2009. During this time, Eastern Nebraska Baptist Association of Nebraska will offer support as described in this agreement.
- II. The Association shall provide rent free use of associational owned property and land located in Grand Island, NE.

- III. The Association as a future objective will seek to deed the Grand Island, NE land to the church with deed stipulations to return the land to the association if the congregation ever ceases to be Southern Baptist
- IV. The Association will assist in coordinating and offering logistical support to mission teams assisting the new church plant.
- V. The Association will seek to obtain the support and partnering of other Nebraska churches for and with the new church plant.
- VI. The Association will provide support, encouragement to the church plant and its pastor, while serving as an accountability partner to the church.
- VII. The new church plant will seek to petition the Eastern Nebraska Baptist Association for membership in said association. The new church plant will also financially support the Eastern Nebraska Baptist Association.

SIGNATURES:

Moderator or Missions Chairman, CKBA	Date
Pastor of New Church Plant	Date
Director of Missions, CKBA	Date
Director of Missions, ENBA	Date

New Congregation Responsibility Guidelines
New Church Plant Located in Grand Island, NE

The New Congregation will:

- I. Be Faithful in Teaching Biblical Doctrine – It will teach, preach and practice sound biblical doctrine. The current version of the Baptist Faith and Message should serve to define said doctrine.
- II. Be Loyal to the Denomination – It will establish and maintain a healthy, friendly relationship with the local association, state convention and Southern Baptist Convention.
- III. Be Regular in its Contributions to the Association and Cooperative Program – A percentage of the budget should be appropriated for both the local Association and Cooperative Program.

- IV. Plan its Ministries and Adopt a budget Which Should be Approved by Concord Kiowa Baptist Association – The new congregation should seek to establish a ministry plan that is adequately financed to fulfill its responsibility to the Great Commission.
- V. Establish Financial Maturity – It will teach Biblical stewardship and move toward financial maturity and self-support. As necessary, develop a capital fund raising plan in accordance with the new church plant’s needs and vision for the future.
- VI. Choose and Train Capable Leaders – It will identify potential leaders and encourage them to accept leadership positions in the new congregation.
- VII. Organize Its Programs and Ministries – As commanded by its growth, the new congregation will organize and develop the basic functions of the church in regards to evangelism, discipleship, worship, missions, stewardship, and leadership.
- VIII. Seek to Reach the Lost in Its Own Neighborhood and Community – The new congregation should strive to fulfill its call to make disciples.
- IX. Seek to Plant New Churches – When the maturity of the new congregation allows, it should seek to locate neighborhoods and surrounding communities where a new church is needed and be active in the planting of those new congregations.

SIGNATURES:

_____	_____
Moderator or Missions Chairman, CKBA	Date
_____	_____
Pastor of New Church Plant	Date
_____	_____
Director of Missions, CKBA	Date
_____	_____
Director of Missions, ENBA	Date

Appendix J



SCHOLARSHIP AND SPECIAL PROJECT REQUEST FORM

Please fill out the information as completely as possible.

Name of Church: _____ Date of Request: _____

Description of proposed project or scholarship event: _____

Date and location of project/event: _____

Who is the main target group or attendance group? _____

What resources will your church/mission provide for the project? _____

How will you use Associational funds? _____

What is your prospect follow-up plan? (Note: You are strongly urged to provide a follow-up report to the association. Approval of future requests for assistance will be contingent upon receipt of a follow-up report.):

Assistance requested: \$ _____ Assistance approved: \$ _____

Signature of Church Officer or Pastor: _____

Mail Requests to:

**Heartland Church Network
P. O. Box 6157
Omaha, NE 68106**

_____	_____
<i>DoM or CPC signature</i>	<i>Date</i>
Follow-up report received. Date: _____	

Appendix K

PRAYER WALKING AND COMMUNITY CULTIVATION IDEAS

PRAYER GUIDE

1. Pray that they seek to know God

“That they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us.” Acts 17:27

2. Pray that they believe the Scriptures

“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.” 1 Corinthians 1:18

3. Pray that God will draw them to Himself

“No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.” John 6:44

4. Pray that the Holy Spirit will work in them to turn from their sin and follow Christ as Lord

Repent therefore, and turn again, that your sins may be blotted out.” Acts 3:19

5. Pray that God will send someone to lead them to Christ

“Then he said to his disciples, The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.” Matthew 9:37-38

6. Pray that they believe in and confess Christ as Savior and Lord

“But to all who did receive him, who believed in his name, he gave the right to become children of God.” John 1:12

Because, if you confess with your mouth that Jesus is Lord and believes in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.” Romans 10:9-10

PrayerWalking Guidebook



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INTRODUCTION

An ancient proverb states, “A journey of a thousand miles begins with a single step.” The study of prayer journeys is one step to spiritual growth and renewal. A prayer journey can be defined as an intentional, coordinated effort to pray for and share Jesus with every person in a geographical or cultural community. It includes prayerwalking, biking, driving, flying, inline skating, and other forms of transportation. Prayer journeys help believers recognize the importance of prayer before witnessing and during outreach events.

This prayerwalking material can help a teacher or prayer coordinator mobilize others to take prayer to the streets. It includes everything needed to help believers pray for and share Jesus with people in their communities. This *Taking Prayer to the Streets* guidebook includes lesson plans, listening guide masters, and a CD that contains a read-me-first instruction file, a Power Point presentation, listening guides, clip art, design for a sample prayer request post card and a follow-up card. There is also a pocket guide with Scripture to use on a prayerwalk.

There are three parts to this guidebook. The first part gives abbreviated group training for prayerwalking. This simplified lesson plan can be taught in about one and a half hours, followed by literally “taking prayer to the streets.” Debriefing after the trial prayerwalk will reinforce what the class has learned and give them hands-on experience quickly.

The next two parts are divided into blocks of sessions. The first three sessions expand on prayerwalking and regional prayer journeys to involve everyone in the congregation. Sessions four through six lay a biblical foundation for faithfulness in prayer.

The Importance of Prayer

The new millennium has brought increased interest in reaching North America and the world for Christ. We keep asking, “What could happen if we prayed for and shared Jesus with every person in our community?” There is a renewed interest in reaching people groups, urban centers, and students with intentional prayer and witness. Christians are choosing to be on mission with Christ in prayer, evangelism, and ministry. They are taking prayer to the streets of their neighborhoods, cities and communities.

This is part of a worldwide prayer revival. Thousands of believers are responding to God’s call to pray for and share Jesus with everyone in North America and the world. One of the responses has been a call to prayerwalking. Prayer journeys expand the concept of prayerwalking and regional prayer journeys to include the entire congregation in covering their community in prayer.

Three Purposes of this Guidebook

First, this guidebook helps any leader or prayer coordinator teach the congregation to cover their community in prayer. *Taking Prayer to the Streets* can help believers keep the lifelong priorities of praying and sharing Christ. They can find resources in the guidebook, on the included CD-ROM, or online at www.namb.net/prayer.

Second, this book helps a leader or prayer coordinator prepare, complete, and follow through on a prayerwalk. A congregation can then continue to prayerwalk in different neighborhoods and with various church groups. The teaching in sessions four through six trains believers to confront the gates of hell with biblical, intentional prayer.

Third, this guide helps a church truly become a house of prayer with a passion for lost people. As prayer is practiced corporately, it becomes foundational to the total church life.

Teaching Options for the Prayer Journeys Guidebook

The condensed version of the study can be taught and practiced within about three hours.

The complete guidebook can be taught in six one-hour sessions. Create whatever schedule works best for your church. Appendix A gives details on these formats and some presentation suggestions. Consider these five formats:

1. A one-hour class meeting for six weeks
2. A two or three-night seminar
3. A one-day seminar

4. A weekend conference or retreat
5. A personal study guide

TAKING PRAYER TO THE STREETS

Condensed Leader's Guide

Probably one of the greatest sins among Southern Baptists is our prayerlessness. It is our greatest neglect, but at the same time, it is America's and the world's greatest need. The reason we aren't experiencing a sweeping revival in America is because of the lack of urgent prayer. The reason our baptisms have been going down in the Southern Baptist Convention is because we don't pray fervently.

Prayer must be the foundation of any evangelism effort. We have learned that taking prayer to the streets is critical to the success of taking the Gospel to our inner cities. We have taken the Gospel to the streets of major cities throughout America. Where these efforts were preceded by an organized prayer effort, there was an amazing harvest of souls. We could clearly tell which streets had been faithfully prayerwalked and which had been neglected. In those that had been prayerwalked, there was an open response and acceptance of the Gospel. In contrast, people in areas not prayerwalked sometimes openly opposed our attempt to share the Gospel.

In the early 1990s, the Home Mission Board sponsored a school of evangelism in Portland, Oregon. This was known as a pagan society, so we made our school practical and took the Gospel to the streets. The local leadership there was skeptical that such a confrontational approach would work in their city. It was suggested that the local churches begin prayerwalking their streets to prepare their communities for witness encounters. They faithfully did that for six weeks prior to the planned witnessing outreach.

One of the first encounters that day was with a young lady who was involved in witchcraft. She allowed the witness to share the Gospel but didn't pray to receive Christ. She told the witness that she didn't know why but he was the first person she had ever allowed to share the Gospel with her. The witness responded that he knew why -- Christians in Portland had been walking her street and praying that she would be receptive. She was impressed with that and promised to give the tract another reading. She also allowed the witness to pray for her concerning salvation. Prayer mobilizes the Spirit of God in peoples' lives.

John Knox of Scotland was so passionate in prayer that Queen Mary of England feared his prayers more than all the armies of Europe. John was in such spiritual agony over his country that he could not sleep. He was so passionate for revival in Scotland that he often stayed up all night praying and weeping for lost people. God rewarded his prayers by sending revival. This needs to be our heart cry for America.

PREPARING THE WARRIOR

❖ **Soldiers must be trained before going into battle.**

- They go through boot camp or basic training.
You would never send an untrained soldier into battle, would you? You don't just put a weapon in his hands and tell him to do the best he can.
- We prepare them for whatever they may encounter.
We send them through rigorous training. We train them to use their weapons.
- They are trained to become part of a team.

❖ **Christians are engaged in daily battle, too.**

- Most are not adequately prepared.
We are sending Christians into battle without adequate preparation or training. The results are devastating.
- The results are anxiety, discouragement, worry, etc...
They fall to Satan's schemes and are filled with hopelessness. Most don't understand what is taking place.
- They tend to blame others for their problems.
They blame others for their circumstances or their failures. The enemy camouflages himself and his attacks so well that most Christians are fooled. They usually blame those closest to them.

THREE STEPS TO PREPARE THE WARRIOR

❖ **First step is to acknowledge the enemy.**

- The enemy is not one of flesh and blood.
Read Eph. 6:12 where Paul describes our enemy. Our enemy is not another physical person. Although Satan may use a person to trouble you, realize that person is not the enemy.
- Our battle is against Satan's forces.
Paul identifies them as rulers, powers, and world forces of darkness.
He calls them spiritual forces of darkness in heavenly places.
He is describing Satan and his legions of demons.
To fight these forces, the warrior needs to be prepared.
We can't do battle in our own strength, because our enemy is a supernatural spiritual being.
He is the ultimate source of evil and has many minions as his accomplices.

❖ **Second step is to put on the armor of God.**

- Each piece of armor is needed in the battle.
Read Eph. 6:11-17 where Paul describes the armor Christians are to put on before going into spiritual battle.
- All items of the armor are defensive except for one.
Only when we put on the full armor of God can we stand firm against our enemy's schemes.

❖ **Third step is to engage the Lord in prayer.**

- Read Eph. 6:18-19 where Paul asks for prayer.
He asks for prayer that he may clearly and boldly proclaim the Gospel.
It brings results.
Paul encourages us to pray at all times in the Spirit.
Pray for boldness for yourself and others to share the Gospel.

Matthew Henry says, "*Prayer buckles the armor together.*"

Bill Hybels says: "If the request is wrong, God says, 'No.' If the timing is wrong, God says, 'Slow.' If you are wrong, God says, 'Grow.' But if the request is right, the timing is right and you are right, God says, 'Go!'"

PRAYER WARRIORS STAND IN THE GAP

Read Ezekiel 22:23-31 and note the conditions in Israel. Note in verse 30 that God searched for a prayer warrior who would stand in the gap and found none. There are five characteristics of prayer warriors who stand in the gap.

1. They pray with hearts of compassion.

- The Bible says Jesus was moved with a heart of compassion when He saw the plight of the multitudes. Sometimes His compassion was accompanied with tears.

2. They pray for the impossible as readily as the possible.

- Ron Dunn, pastor and author, trained his people for fifteen weeks on intercessory prayer. The first request came in from a young mother with a two-year-old son who had swallowed some engine cleaning solvent. Doctors gave no hope the child would live. If he did, he would likely be blind and internally damaged for life. Ron didn't want to give the request to his prayer warriors. He was sure the child would die and his prayer warriors would become discouraged. God

impressed on him to give it to them. The intercessors came to the church and lay at the altar weeping and praying for the little boy. Finally, the mother called saying that a miracle had happened, according to the doctors. Her baby was completely well and showed no residual effects of having swallowed the poison. Ron had wanted to start with the possible and move to the impossible. God wanted to start with the impossible to inspire the prayer warriors.

3. They pray with intensity.

- They aren't afraid to challenge God like Moses did and say, "Your reputation is at stake here, God. If you don't come through, people are going to talk about you."

4. They pray about anything and everything.

- They understand the admonition in James 4:2, "You have not because you ask not."
- They understand the instruction of Jesus to pray for "whatsoever."
- Their requests are tempered by the Word of God – they pray for His will to be done.

5. They pray with authority.

- They've been through Prayer 101 – they pray in Jesus' name – See John 14:13-14; 15:16; 16:23-24

THREE WAYS TO TAKE PRAYER TO THE STREETS

First Way

❖ Pray for the saved but uncommitted.

- They live in every community.
- They have become apathetic or complacent.
- Ask God to convict them of sin, righteousness, and judgment. (See John 16:8)
- Pray they will become obedient to assemble. (See Hebrews 10:25)
- Pray they will overcome a bad church experience.
- Pray for your next-door neighbors.

Second Way

❖ Pray for the unsaved in your community.

- Ask God to remove the blindness from their minds. (See 2 Corinthians 4:4-5)
- Ask God to bring light into the darkness they are experiencing. (See Ephesians 5:8)
- Ask God to deliver them from the spirit of disobedience. (See Ephesians 2:1-2)
- Ask God to reach through their hardened minds. (See 2 Corinthians 3:14)
- Ask God to set the captives free. (See 2 Timothy 2:26)

❖ Why pray for the unsaved?

- They can refuse to go to church.
- They can refuse to listen to your witness.
- They can throw away your tracts.
- They can refuse to let you in.
- They can hang up on you.
- But they can't prevent Jesus from knocking on the door of their hearts in response to your prayers.

❖ How to intercede for the lost.

- Present them to the Father in the name of Jesus. Ask God to bring His Holy Spirit to bear on their lives. Ask God to take away any false sense of security. Ask God to exercise mercy and grace.

- Good source for learning how to intercede for the lost:
Praying Your Friends to Christ – 1 866 407-6262 (NAMB) or
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Third Way

❖ Claim your community for Christ.

- This is the crowning step in putting feet to our prayers.
- Paul describes a very well-organized enemy. (See Ephesians 6:12)
- Satan hinders the work of God.
- We need to reclaim our streets for God
- We need to bind the powers of the evil one over homes – whatever we bind on earth is bound in heaven.

THE PRAYERWALK

❖ We can pray as we walk, drive, roller blade, or bicycle through our community.

- You get insight by being on site.
- Prayer teams are made up of two to four people.
- Walk through the community and be aware of what you see.
- Pray for those in every home watching for prayer indicators.
- Support teams are made up of those who can't walk in the community – they stay at the church and pray.

❖ Things to look for as you go through a community:

- Toys tell you there are children in the home – their greatest need is Christian parents.
- Possessions may indicate worship of the god of materialism.
- Beer and liquor bottles may indicate a drinking problem.
- Drug paraphernalia may indicate an addiction problem.

LOOK FOR DIVINE ENCOUNTERS

❖ Talk to those you encounter on the street.

- Tell them why you are there.
- Ask for prayer requests and pray for them on the spot.
- Announce ahead of time you are coming. Send flyers into the community about the prayerwalk – ask them to meet you with their prayer requests.
- Try to share the Gospel with those who are not saved.

LET'S OBEY OUR LORD'S COMMAND

- ❖ Jesus said to them, “*The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field.*” (See Luke 10:2, NIV)
- ❖ Note Jesus didn't say, “*Ask the Lord of the harvest to send the harvest to the church where the laborers are.*” He asked us to go into the harvest fields to pray and to witness.

FINAL CHALLENGE

❖ Let's get serious about being prayer warriors.

❖ Let's follow the example of the disciples.

1. They gathered in earnest intercession prior to Pentecost.
2. They prayed for ten days, preached for ten minutes and 3,000 got saved.
3. Today, we pray for ten minutes, preach for ten days and get excited when one or two get saved.
4. Want to shorten your pastor's sermons? Then get really serious about praying.
5. Today we need to get rid of dry eye disease. We need to learn how to weep for the lost again. Psalm 126:5,6 says:

“Those

who sow in tears shall reap with joyful shouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again

with a shout of joy, bringing his sheaves with him.”

TAKING PRAYER TO THE STREETS

Condensed Listener's Guide

INTRODUCTION

Probably one of the greatest sins among Southern Baptists is our prayerlessness. It is our greatest neglect, but at the same time, it is America's and the world's greatest need. The reason we aren't experiencing a sweeping revival in America is because of the lack of urgent prayer. The reason our baptisms have been going down in the Southern Baptist Convention is because we don't pray fervently.

Prayer must be the foundation of any evangelism effort. We have learned that taking prayer to the streets is critical to the success of taking the Gospel to our inner cities. We have taken the Gospel to the streets of major cities throughout America. Where these efforts were preceded by an organized prayer effort, there was an amazing harvest of souls. We could clearly tell which streets had been faithfully prayerwalked and which had been neglected. In those that had been prayerwalked, there was an open response and acceptance of the Gospel. In contrast, people in areas not prayerwalked sometimes openly opposed our attempt to share the Gospel.

In the early 1990s, the Home Mission Board sponsored a school of evangelism in Portland, Oregon. This was known as a pagan society, so we made our school practical and took the Gospel to the streets. The local leadership there was skeptical that such a confrontational approach would work in their city. It was suggested that the local churches begin prayerwalking their streets to prepare their communities for witness encounters. They faithfully did that for six weeks prior to the planned witnessing encounter.

One of the first encounters that day was with a young lady who was involved in witchcraft. She allowed the witness to share the Gospel but didn't pray to receive Christ. She told the witness that she didn't know why but he was the first person she had ever allowed to share the Gospel with her. The witness responded that he knew why -- Christians in Portland had been walking her street and praying that she would be receptive to a witness. She was impressed with that and promised to give the tract another reading. She also allowed the witness to pray for her concerning salvation. Prayer mobilizes the Spirit of God in peoples' lives.

John Knox of Scotland was so passionate in prayer that Queen Mary of England feared his prayers more than all the armies of Europe. John was in such spiritual agony over his country that he could not sleep. He was so passionate for revival in Scotland that he often stayed up all night praying and weeping for lost people. God rewarded his prayers by sending revival. This needs to be our heart cry for America.

PREPARING THE WARRIOR

- ❖ **Soldiers must be _____ before going into battle.**
 - They go through _____ camp or basic training.
You would never send an untrained soldier into battle, would you? You don't just put a weapon in his hands and tell Him to do the best he can.
 - We prepare them for _____ they may encounter.
We send them through rigorous training. We train them to use their weapons.
 - They are trained to become part of a _____.
- ❖ **Christians are engaged in daily _____, too.**
 - Most are not adequately _____.
We are sending Christians into battle without adequate preparation or training. The results are devastating.
 - The results are anxiety, discouragement, worry, etc...
They fall to Satan's schemes and are filled with hopelessness. Most don't understand what is taking place.
 - They tend to blame _____ for their problems.
They blame others for their circumstances or their failures. The enemy camouflages himself and his attacks so well that most Christians are fooled. They usually blame those closest to them.

THREE STEPS TO PREPARE THE WARRIOR

- ❖ **First step is to _____ the enemy.**
 - The enemy is not one of _____ and _____.
Read Eph. 6:12 where Paul describes our enemy. Our enemy is not another physical person. Although Satan may use a person to trouble you, realize he is not the enemy.
 - Our battle is against _____ forces.
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He calls them spiritual forces of darkness in heavenly places.
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To fight these forces, the warrior needs to be prepared.
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He is the ultimate source of evil and has many minions as his accomplices.
- ❖ **Second step is to put on the _____ of God.**
 - Each piece of armor is needed in the _____.
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 - All items of the armor are _____ except for one.
Only when we put on the full armor of God can we stand firm against our enemy's schemes.
- ❖ **Third step is to engage the Lord in _____.**
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Pray for boldness for yourself and others to share the Gospel.

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the mother called saying that a miracle had happened according to the doctors. Her baby was completely well and showed no residual effects of having swallowed the poison. Ron wanted to start with the possible and move to the impossible. God wanted to start with the impossible to inspire the prayer warriors

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First Way

❖ **Pray for the _____ but uncommitted.**

- They live in every community.
- They have become apathetic or complacent.
- Ask God to convict them of _____, _____, and _____. (See John 16:8)
- Pray they will become obedient to _____. (See Hebrews 10:25)
- Pray they will overcome a bad _____ experience.
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- They can throw away your tracts.
- They can refuse to let you in.

- They can hang up on you.
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- We need to _____ our streets for God.
- We need to _____ the powers of the evil one over homes – whatever we bind on earth is bound in heaven.

THE PRAYER JOURNEY

❖ **We can pray as we _____, drive, roller blade, or bicycle through our community.**

- You get insight by being on site.
- Prayer teams are made up of two to four people.
- Walk through the community and _____ of what you see.
- Pray for those in every _____ watching for prayer indicators.
- Support teams are made up of those who can't walk in the community – they stay at the church and pray.

❖ **Things to look for as you go through a community:**

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- _____ may indicate _____ of the god of materialism.
- Beer and liquor bottles may indicate a _____ problem.
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❖ **Talk to those you _____ on the street.**

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FINAL CHALLENGE

- ❖ **Let’s get _____ about being prayer warriors.**
- ❖ **Let’s follow the _____ of the disciples.**
 - They gathered in earnest _____ prior to Pentecost.
 - They prayed for _____ days, preached for _____ minutes and _____ got saved.
 - Today, we pray for ten minutes, preach for ten days and get excited when one or two get saved.
 - Want to shorten your pastor’s sermons? Then get really serious about praying.
 - Today we need to get rid of dry eye disease. We need to learn how to weep for the lost again.
 - Psalm 126:5,6 says: *“Those who sow in tears shall reap with joyful shouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him.”*

SESSION ONE

Learning about Prayer Journeys

A minister of education shared, “Prayer journeys changed how I look at my community. I really like the way it helped our church see the need to pray for and share Jesus with everyone around our church. I like that it lets everyone in the church be involved, even if they can’t walk a long way.” These next sessions present how prayer journeys help involve everyone in the congregation. They also show how to combine prayer and witness in a natural, non-intrusive way.

Expanding the use of the term “prayer journeys” helps adapt prayerwalking in several ways. Organizing field and support teams involves everyone in covering the community in prayer. Prayer journeys are local church-based and are intentionally evangelistic. Many groups are already using every form of transportation to cover their communities in prayer, so prayer journeys can include prayer biking, driving or inline skating!

Definition of a Prayer Journey

As stated previously, a prayer journey is an intentional, coordinated effort to pray for and share Jesus with every person in a geographical or cultural community. It includes prayerwalking, biking, driving, flying, inline skating, and other forms of transportation. Prayer journeys help believers recognize the importance of prayer before witnessing and during outreach events. The entire geographic or cultural area must be saturated in prayer. One prayer journey field team in Seattle reported, “It was amazing how much we learned about our community by walking through it and praying for the people.”

1. Adaptable. Prayer journeys should be changed in any way necessary to cover an urban or rural area in prayer. Prayer journeys provide field and support teams so every believer can be involved. Most believers do not have to go far to find groups that need intentional, specific prayer. Military chaplains have developed ways to pray for everyone on their bases. Ethnic leaders pray for new immigrants arriving in their communities. Urban leaders pray for specific communities in the inner city. Postal

workers pray for everyone on their route. Going house-to-house at Halloween takes on new meaning too. A teacher in Georgia said, “I would get so frustrated with students in my high school classes. I realized today that I had never prayed for them. I will start tomorrow to pray for every name on my roll.”

2. Focused. Prayer journeys remind believers to focus on the importance and benefit of prayer. Satan loves general, unfocused prayer. Prayer journeys prompt specific, intentional prayer relating to the community. It’s what Steve Hawthorne calls “Praying on-site with insight.”

Look again at the words of the hymn, **“What a Friend We Have in Jesus.”**²

*What a friend we have in Jesus /All our sins and griefs to bear!
What a privilege to carry / Everything to God in prayer:
Oh, what peace we often forfeit / Oh, what needless pain we bear,
All because we do not carry / Everything to God in prayer!*

*Have we trials and temptations? / Is there trouble anywhere? We
should never be discouraged / Take it to the Lord in prayer: Can
we find a friend so faithful / Who will all our sorrows share?
Jesus knows our every weakness / Take it to the Lord in prayer.*

*Are we weak and heavy laden / Cumbered with a load of care?
Precious Savior, still our refuge / Take it to the Lord in prayer:
Do thy friends despise, forsake thee? / Take it to the Lord in prayer;
In his arms he'll take and shield thee / Thou wilt find a solace there.*

Why Prayer Journeys Are Needed

The Needs of the Lost

Prayer journeys remind believers of the need for specific biblical prayer. The United States is now the fourth largest unsaved nation on earth. Canada only has 8,000 evangelical churches to reach a population of 2.9 million.

I Timothy 2:1-4 is a wonderful call to evangelistic prayer. Paul urges Timothy and the generations of believers to come, “that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.” As believers, we need to pray for and share Jesus with everyone in our spheres of influence.

Entreaties, prayers, and thanksgiving – Paul emphasized different kinds of prayer: persistent, pleading, patient, and thankful.

On behalf of all people – Rivalries and gossip will cease when prayer replaces idle talk. Paul knew that believers sometimes need encouragement to look outward. Every believer ought to have confidence that his brothers and sisters in Christ are praying for him.

Those in authority – Believers need to make prayer lists of local, state and national people in authority. We need to pray for them by name. When was the last time you prayed for the Supreme Court justices by name? When did you pray for your local school board or

the president/prime minister? If evangelicals are not praying for them, who is?

Quiet Lives – The result we can expect if we pray this way is a tranquil and quiet life. A church elder began to weep when he heard these verses taught. He told the congregation, “My brothers and sisters, we must pray for our leaders, even when we don’t agree with them, if we are going to have tranquil and quiet lives again.” There are significant consequences when we pray, and when we don’t.

Good and Acceptable to God – Prayer softens hard hearts and brings responsiveness to the work of the Holy Spirit. Notice in I Timothy 2:4 that Paul reminds Timothy of the importance of prayer in evangelism. A strong motivation to pray this way is that it is “good and acceptable in God’s sight.” A music leader said, “It hit me pretty hard that I need to be more like God in desiring that all men be saved. I also need to do more than expect someone else to be leading people to Christ.”

The Knowledge of the Truth – Paul also referred Timothy back to Christ’s words in John 14:6, “I am the way, and the truth, and the life; no one comes to the Father, but through Me.” Jesus did not say, “I am some of the way, part of the truth, and a little bit of the life.” Humans can only know God through His Son. There is confidence when believers present the truth of Christ. We do not have to be ashamed or embarrassed or apologetic. Jesus also said in John 8:32, “You will know the truth and the truth will make you free.”

Charles Finney challenged the believers of his day to specific prayer, “You had better send your Bibles to the heathen, where they will do some good, if you are not going to believe and use them. I have no evidence that there is much of this prayer now in this church, or in this city. And what will become of them? What will become of your children?—your neighbors?—the wicked?”³

The Needs of the Believer

God awaits our prayers to release the spiritual power that enables us to follow through on His plan. Prayer journeys draw believers closer to God and give us a vision for the lost. This intentional prayer releases God’s power and love, as we agree with His plans for an area. Prayer journeys help believers focus on their responsibility to reach their neighborhoods.

Like any physical or spiritual discipline, prayer requires practice for believers to do it well. We need to practice prayer by ourselves and with others, and study the Scriptures on prayer. We can be encouraged by reading biographies of historical prayer warriors, and their classics on prayer. These things will help us develop a passion for praying unceasingly. This passion draws us into protracted, intentional prayer. In light of all God wants us to pray about, an hour of prayer seems like just the beginning.

There is truth in the first verse of the great hymn, “**Sweet Hour of Prayer**”⁴

*Sweet hour of prayer, sweet hour of prayer / That calls me from a world of
care, And bids me at my Father’s throne / Make all my wants and wishes
known! In seasons of distress and grief / My soul has often found relief
And oft escaped the tempter’s snare / By thy return, sweet hour of
prayer.*

The Need for Specific Prayer

Satan works hard to keep believers from praying. When we do pray, he tries to keep our prayers shallow and general. Therefore, a lot of our praying is aimless. We hear prayers to “bless all the missionaries” and “to touch everyone in our community.” Although sincere prayers, they are usually powerless. It is rare for believers to expect or see answers to these general prayers.

We are often like that group of believers in Acts 12:13-16. They prayed fervently for Peter’s release from prison. When he was miraculously released, “they were amazed.” Satan trembles at specific, biblical prayer. Prayer journeys help believers pray for specific people, homes, and families.

A woman was led by the Lord to sit in the balcony each Sunday, so she could pray for every person in the main part of the sanctuary. Another person, after studying *Taking Prayer to the Streets*, said, “On my way home from class, I began to see houses I had not noticed. I realized for the first time that each house represented people with spiritual needs that our church can meet.” A prayer plan helps believers pray for others by name. Read the following verses for some specific ways to pray:

- Matthew 9:38 - Pray for workers to enter the harvest
 - Ephesians 6:18 - Pray in the Holy Spirit for fellow believers
 - Ephesians 6:19 - Pray for God to make a way for us to share the Gospel
 - Ephesians 6:19 – Pray for your pastor and others who are sharing the Gospel
 - I Timothy 2:1 - Pray for everyone with thankfulness
 - I Timothy 2:2-4 - Pray for elected officials to be saved, to grow in faith, and stand firm
-
- I John 1:9 - Pray in repentance and confession of your sins
 - II Chronicles 7:14 - Pray for spiritual awakening

Specific prayer for students can be found in the *Campus Prayer Journey Participant's Guide* available from the Arkansas Baptist State Convention. For more information, visit www.studentz.com/prayer or call 1 800 806-6940, ext. 5177.

In his book, *Effective Evangelistic Churches*, Thom Rainer writes, “Prayer was mentioned as the second most important methodology for reaching people for Christ in these evangelistic churches. But even that statistic may be understated. In every methodology—preaching, Sunday school, ministries, etc.—prayer was the underlying strength to the methodology.”⁷⁵

Response Time

Perhaps sing a praise song. Divide into groups of three or four. Pause for an extended time of prayer for the church and its community. Pray for the Holy Spirit to convict people of sin and draw them into seeking the truth. Encourage every person to begin a prayer journey.

SESSION TWO

Prayer Journey Field and Support Teams

One high school student said, “I learned so much about my neighborhood the first time I went on a prayerwalk. Houses became homes. People became neighbors. The lost became my responsibility.”

Prepare to reclaim an area in Christ’s name for concentrated prayer and witness. Prayer journeys use field teams that walk, drive or use other transportation to cover a community in prayer. Support teams usually include those who cannot walk or travel well, but still want to be involved.

Field Teams

Field teams travel into the communities for specific prayer in the areas they are seeking God to redeem. Prayer journeys help believers learn how to cover a community with prayer. Field teams also learn to be sensitive in responding to divine encounters during a prayer journey. These occur when the Spirit of God leads someone into the path of a believer so he can hear the Gospel, be encouraged, or receive ministry. This happens when field teams encounter people.

Everyone who studies *Taking Prayer to the Streets* will be richly blessed by taking part in a field team or support team. Inspiring testimonies from people who practice covering their communities with prayer reaffirm the value of participating in prayer journeys.

Field teams may walk, drive, bicycle, in-line skate, fly, or ride a subway or train. A field team that is walking may have only two to three people in it. Field teams walk with heads up and eyes open. Other modes of transportation may include two to five people. The point

is to cover the community in prayer and take advantage of divine encounters. Team members listen for the Spirit to speak to them, based on what they see, hear, and smell. It is not just a devotional walk or drive, but an intentional time of intercession for others. Walking and public transportation have the advantage of divine encounters.

One prayer team had a “check engine” light come on in the van. The driver pulled into a service station and asked the mechanic to investigate. The mechanic gladly heard the Gospel from the driver while he searched for the problem. No mechanical problem was ever found, but spiritual needs were diagnosed and treated!

Teams need to prepare for prayer before leaving. Read James 5:16:” The effective prayer of a righteous man can accomplish much.” Take time to privately confess sin and ask the Holy Spirit to guide the team.

The teams usually do not stop in front of a home or business. As the teams walk or ride, they pray silently or softly voice aloud a prayer based on what they see and feel. The prayers are short, specific, and powerful. As E.M. Bounds wrote, “Our short prayers owe their point and efficiency to the long ones that have preceded them.”⁶

Field teams can begin with the neighborhoods closest to the church. Take a map of the area if several teams are praying through it. Duplicated prayer is not a problem, but try to pray through every neighborhood in the community. One team reported, “We got confused on the maps, but we knew that extra prayer would not hurt. Plus, the Spirit led a young woman who was walking her dog to hear the Gospel.”

Take precautions for team safety. Some areas require larger field teams or should be driven through. Encourage teams in problem areas to carry a cell phone. In some areas, it may be a good idea for the coordinator to drive around the target area to check on each team every fifteen minutes. Do not avoid these areas, because they need prayer. But ... “Be shrewd as serpents and innocent as doves” (Matt. 10:16).

Provide each person a copy of *Taking Prayer to the Streets: PrayerWalking Pocket Guide*. This provides helpful information for prayerwalk field and support teams to pray effectively. It summarizes many prayer scriptures to help team members use them on the prayerwalk.

Support Teams

Support teams remain at the church to provide prayer support for the field teams, and include those who cannot physically walk with them. One shut-in can’t even travel to the church, but says that she “wouldn’t miss the chance to pray for our church leaders and community.”

1. Support teams of two to five people pray for the field teams and their territories. The support teams will pray over maps of local areas and every apartment, house and business on the appropriate streets. Local maps are often available from the associational office or from the Mapping Center for Evangelism, www.map4jesus.org.
2. Support teams intercede on behalf of church prospects and lost people. Senior adults have taken great joy in being active in support teams covering their community and the field teams in prayer.
3. Support teams can pray for the church facilities. It is usually best to create one or more teams of two to five people to pray through the church. Each team can go separately to every room and pray for the teachers. They pray for the maturity and witness of the believers in the class and for unbelievers to accept Christ and to come to church.
4. Support teams pray for the staff, program leaders, and worship leaders. They pray for the Holy Spirit to empower the services and outreach, and for the members to reach the lost and introduce people to Jesus as their Savior. They can even walk through the parking lot and pray for the light of the Gospel to reach into the community. They pray for every visitor’s spot to be filled with visitors.

A support team in Salt Lake City, Utah was led to pray for every visitor’s parking spot in the parking lot. They reported that the next Sunday every visitor’s spot was full for the first time in many years, and they added that it wasn’t church members parking there, either!

Length of Time

The field teams and support teams need to decide the length of time they will pray on a prayer journey. The length of time depends on many factors. The field teams should be assigned about one hour. It passes surprisingly quickly. Vary that amount of time, depending

on weather, geography, number of houses, and number of field teams walking or using other transportation. Begin at the door of the church and fan out down the streets. Some teams may need to drive to their neighborhood assignment. They should park in a safe place and walk the neighborhood. Decide on a time for everyone to come back together to report what the Lord has taught them. Usually a 30-minute to one hour session is enough.

Practice

Consider some sample prayers to help the field teams understand the concept. Most field teams will want to keep moving as they pray. Probably the teams should not stop for more than 20 seconds, particularly for the field teams that are driving an area. A sample prayer

might be “Lord, we pray for the people in this home and for Your Spirit to draw them to seek the truth. I see a boat there and pray that while this family is on the boat, Your Spirit will prompt them to seek You. I see the children’s bicycles and pray that the children will grow in the wisdom and stature of the Lord. We pray for the congregation to follow through with these people and that they will be responsive.”

The teams may be led to read Scripture and remember the promises of God. There are some appropriate Scriptures in the pocket guide. Enjoy the presence of the Lord as you journey through His creation. Intercede for each person, home, and business. Pray that each person will meet Jesus and be influenced by a local church. Pray for the believers in that area to be encouraged and strengthened. Pray for a bold witness to touch lives with caring and compassionate evangelism.

It is such a blessing to hear what the Spirit leads people to say while praying onsite. One person prayed in tears for a house where the trash can was full of beer bottles and baby formula containers. Another prayed for a man with a fishing boat to become a fisher of

men. A young woman prayed for relationships in an apartment complex they drove by. In each instance, they were led to pray for the salvation of the lost and the outreach of the church into those areas.

Campus Prayer Journeys

Campus Prayer Journeys began in Arkansas in 1998. The Baptist State Convention has materials to help parents and other adults pray for students, teachers, and administrators on school campuses the night before “See You at the Pole.” Campus Prayer Journeys then encourage prayer throughout the year for the salvation, safety, and spiritual growth of everyone on the campus. For a Church Guide, a Participant’s Guide, or for more information, call (501) 367-4791 or visit www.studenz.com/prayer.

Response Time

Pause for a time of prayer. Let each person voice a sentence prayer. Ask for wisdom in praying for the community of the church. Pray for people to join field teams and support teams. Pray that every community will be covered with prayer

SESSION THREE

Responding to Divine Encounters

The field teams need to be prepared to respond to divine encounters during the prayer journey. In every prayer journey, the Lord brings encounters with believers who need encouragement and unbelievers who want to accept Christ or are willing to listen to the Gospel. God helps the evangelists to pray and the prayer warriors to evangelize!

In San Diego, a prayer journey field team paused briefly at a small apartment complex. A man came running out and asked, “Can I help you find someone?” We answered, “No thank you. We are from (name of) church and are out praying for our community. Is there anything we can pray for you about?” He looked surprised and answered, “Yes, I was just asking God to send someone to show me that He is real.” He gladly accepted Christ and is being disciplined through that congregation. Within 15 minutes, a young Hispanic woman had listened to the Gospel and accepted a Gospel booklet from one of the Spanish-speaking team members.

Listen for the Spirit to instruct you to greet someone you encounter during the prayer journey. If they respond, say, “We are from (name of) church and are out praying for our community. Is there anything we can pray for you about?” Most people will say yes. Take a moment to write it on the follow-up card (Appendix D). If the Spirit leads, ask them, “May we have your name, so we can pray for you specifically?” Many people will cooperate. Then ask if they would mind if someone came by from the church to pray for them or lead a Bible study. You may be able to say, “I see that you believe in prayer. Are you a follower of Jesus or are you still in the process?” By this point, many field teams are able to share a Gospel booklet or testimony. Also, leave the person an information brochure about the church.

Field Team Witnessing Booklets

Bring whatever witnessing booklet you like to use. NAMB’s “Eternal Life” pamphlet is available in 17 languages. Take a few minutes to look through it; the booklet explains how to become a Christian. Become familiar with it until you are comfortable sharing it with someone. You can read through it with the other person. Since it is available in so many languages, you can read a copy in your language, while the other person is reading it in his/her language.

Be sensitive for the divine encounters God puts in your path while on the prayer journey. Take a moment to introduce yourself and the church and explain that you are praying for the community that day. Ask the people if they have a prayer request. If they will let you, pray with them there and follow through with a Gospel presentation.

Follow-up Cards

Appendix D and the CD-ROM have a sample follow-up card that you can adapt for your church. Use this sample card or anything that works best in your congregation. Get enough information for follow-up with those who share prayer requests, accept Christ, or receive information.

A pastor volunteered to join the field team with the seminar teacher, so he “could see how it’s done.” The team began walking and praying on the street leading into the church parking lot. After praying for several houses, they came upon a man washing his car. The teacher said, “Hi, we are from First Baptist and are out praying for our community today. Is there anything we can pray for you about?” The man looked puzzled, but began a long string of prayer requests. As the team was writing furiously on the follow-up card, the pastor said, “Sounds like you believe in the power of prayer. Are you a follower of Jesus or are you still in the process?” The man answered that he was still in the process, but he would like to know for sure that he was saved. 15 minutes later, he was! Be sure to record the decisions on the follow-up cards.

Reporting What God Has Done

Conclude the prayer journey with a brief reporting session.

Lead in Sharing

To encourage each person to share what the Lord did through the prayer journey, ask some questions. Note the new spiritual sensitivity and burden for the area and people. How was God’s power released through the onsite prayer? What impressions did they receive about the neighborhoods? Share some of the contacts’ prayer requests. How many people were led to become Christians? What is the possible impact on the community and the church?

Important Benefits

This can become a very important time in the life of the church. These reporting sessions are often dynamic in their observations, reports, and sharing. Most of the time, there are specific suggestions and requests for ways to reach into the community and respond to things they have seen. Ministries that have begun after prayer journeys include *Jesus* video distribution, English as a Second Language classes, homeless ministries, job-training, day care programs for senior adults, after school programs and “mother’s morning out.”

Follow-Through on Contacts and Converts

The follow-through for prayer journeys concludes with the second coming of the Lord Jesus. Do not stop with one or two prayer journeys. Every target area for a prayer journey will result in conversions, rededications, and new congregations. Each church needs to ensure that every contact and conversion from the prayer journey is nurtured into a relationship with a Sunday school class, Bible study or prayer group.

Visitation

Plan follow-through visits with every new convert and everyone who gave the field team a prayer request. Follow-through includes sending evangelism teams door-to-door to harvest the ground covered in a season of prayer.

Jesus Video Distribution

An excellent follow-up plan is to give a *Jesus* video to everyone in the community. This video has been used all over the world to help many people meet Jesus. For more information, contact the *Jesus* video project, www.jesusfilm.org

Discipleship Materials

Disciple the new converts with any of the excellent discipleship materials available. An excellent follow-through material for new believers is

Beginning Steps: A Seven-Day Growth Guide for New Believers. Call 1-866-407-6262, or visit www.nambstore.com for more information.

Plan More Prayer Journeys

Most congregations that study the guidebook will plan many more prayer journeys. These journeys often happen with very little preparation. A singles group in New Orleans had planned an inline skating afternoon. One of the singles came to the *Taking Prayer to the Streets* seminar, and prayer inline skating was born!

A field team in New Orleans spoke to a woman as they began their prayer journey. The team briefly explained what they were doing and received her prayer request. At the end of the prayer journey, they found the woman sitting on her steps. She asked the team if they had prayed for every home on the street. When they answered yes, she said, "That is the sweetest thing I have ever seen." She talked with

the team in-depth as they answered her questions about faith in Christ and made an appointment for a follow-up visit. One of the team members said, "The prayer journey made a wonderful impression on that woman about the love of Jesus at work through our church." One of the field team members came forward the following Sunday and accepted Christ!

Response Time

Pause briefly to discuss the evangelistic ministry that became evident. Many prayer journeyers are deeply affected by the homelessness, poverty, and violence that they see. Read Ephesians 3:20, "Now to Him who is able to do far more abundantly beyond all that we ask or think." Close in prayer for the communities that were covered. Pray for the new converts, the contacts made and the follow-through time.

SESSION FOUR

Becoming More Faithful in Prayer

Many believers struggle with becoming more faithful in prayer. A strong prayer life flows out of walking closely with Christ. There are many reasons believers do not pray enough. Schedule demands as well as feelings steal time needed for prayer. What are some ways believers can break through prayerlessness and reclaim a personal passion for prayer?

Turning from Our Way to God's Way Prompts Prayer

People do not communicate with God through prayer because they are separated from Him by sin. God created humankind to have fellowship with Him. Our decision to disobey God, our sin, separated us from Him. God sent His son, Jesus, to pay the price for our sin and bring us back to Him. In John 14:6 (NKJV), Jesus said, "No one comes to the Father except through Me."

Humans have a lot of problems letting God be God. We sometimes think, “God, if you knew what I know, you would do things differently!” God knows better than we do: He is the Creator of the universe. We can trust Him. Psalm 147:4 (NKJV) says that God “counts the number of the stars; He calls them all by name.” He can handle us! Becoming a Christian means accepting Jesus Christ as Lord.

This means agreeing with God that our way is the wrong way (repent from sin). If we are going the wrong way, then we are lost. We must turn from our way to God’s way. We then must ask God’s Holy Spirit to come into our lives and change us from the inside out. We are then saved from the eternal consequences of our sin. Through the Holy Spirit’s power, a believer follows Christ’s teachings and progressively becomes like Him.

The New Testament challenges each believer to have a close relationship with Jesus. In John 15:4-9, Jesus compares this relationship to the life a branch receives from the vine. We cannot bear fruit without staying attached to the vine. Our fellowship with Christ helps prioritize our lives, and helps make time to communicate with our Creator.

It seems that everyone finds time to do what they really want to do. Believers should discipline themselves to daily Bible study, personal prayer, and worship.

The prayer field team was walking through a middle-class neighborhood in the Bible belt. They greeted an Asian woman and she began to talk to them. They told her they were from the church up the street and were praying for the community. She asked them,

“What do you do at church?” As they answered her, she interrupted them, “What did you say? You mean God wrote a book to tell people how to live? How do I get one?” At the follow-up session, one of the prayer team members commented, “She helped me remember what a wonderful gift we have in the Bible and that many people want to learn about Christ.”

Balancing Relationship and Service Revitalizes Prayer

A right relationship with God is essential to prayer. Once people become believers, they must learn that their relationship with God is different from their service for God. First Samuel 15:22 (NKJV) reminds the believers “to obey is better than sacrifice.” We should not confuse our relationship with Christ with our service for Christ; doing things for Him is not necessarily the same as walking intimately with Him.

Satan particularly likes for believers to place their service for Christ ahead of their families. Be alert to guard the personal discipline of daily time with Christ (I Pet. 5:8). A British friend once said, “You Yanks are so ingenious, you invented the rocking chair so you could keep moving, even when you are sitting still.” Be careful not to equate activity with success.

Bible Study Increases a Passion for Prayer

Another way to become more faithful in prayer is through Bible study. Luke 24:32 (NKJV) shares the testimony of Cleopas. “Did not our heart burn within us...while He [Jesus] opened the Scriptures to us?” It has been too long for some of us since our hearts burned within us from opening the Scriptures.

T. W. Hunt, a prayer warrior and authority on prayer, reminds the believer, “Scripture quickens its hearers. It enlivens our desire for the things of God and satisfies that yearning for God that is natural to the Christian...the Holy Spirit is our teacher today, as we read the Word of God, just as Jesus was Cleopas’ teacher, and it is a common experience for believers to sense a burning intensity within as the Holy Spirit brings insight into Scripture.”⁷

Studying the Bible also helps us follow God’s will and purpose for our lives. Walking closely with Christ means that the fruit of the Spirit is a growing part of how believers act and react. Galatians 5:22-23 (NIV) lists the fruit as “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” How many heroes in our culture teach these characteristics?

In fact, the cultural pressure is for people to approve of and follow the list in Galatians 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these... of which I forewarn you,... that those who practice such things will not inherit the kingdom of God.”

It is frightening to realize that social or religious conservatives who speak against this behavior are criticized for being intolerant, puritanical, and mean-spirited. How can we be so intolerant as to say these are wrong? Remember that humankind's ultimate authority is God, not opinion polls. The only way to know what God says about morality is through His Word. This is why so many in history have worked so hard to question the authority of God's Word.

Why is it that one plus one equals two all over the world? Because it is true. You could say that a person is intolerant if he doesn't allow others to believe that one plus one equals three. There is a supra-cultural mathematical standard that applies worldwide. There is also a supra-cultural spiritual standard. Jesus is the only way to God because He is the only god (John 14:6). Believers can make that statement with the same certainty that they say "one plus one equals two." Christians can have confidence to pray to the Creator God through His unique Son, Jesus Christ. We also do not have to be apologetic or embarrassed to share Christ as the only way to God.

Thanksgiving and Praise Create a Desire to Pray

King David wrote in Psalm 100:4 (NIV) to "Enter His gates with thanksgiving and His courts with praise." Once we begin to fellowship with the holy God, we are convicted of our sins and confession follows. After we have given Him praise, thanksgiving, and confession, our requests can begin.

A dear saint testified, "I often find myself getting frustrated and angry at the injustice in the world. Sometimes, I just get up on the wrong side of the bed. As soon as I realize it, I begin to sing a praise song. Then I start thanking Him for being just and holy. You know, in just a few minutes, my frustration and anger just floats away."

Optional Mid-Session Prayer and Response Time

Pause for a prayer time and perhaps begin with a praise song. Maybe break up into small groups to pray. Watch for any unbelievers who may be ready to accept Christ, and be prepared to share with them. Be aware of others who need to deal with sin and return to God.

Plead for personal holiness and for the fruit of the Spirit to characterize us. Pray for those who are struggling—to accept Christ or return to Him.

Fervent, Righteous Prayer Brings Answers

One of the reasons people do not pray is they do not think it does any good. Even believers seem to think that God does not answer prayer if He tells us "no" or "wait." James 4:2-3 and 5:16 show why most prayer is answered no. "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures." And then, "the effective prayer of a righteous man can accomplish much." So many of our prayers seek the hand of God instead of His face. We are selfish and greedy. We expect God to bless, even though we are unfaithful and living in the consequences of our disobedience.

Keeping a prayer journal helps believers write down answers to prayer. Reviewing those pages and years of answered prayer is quite a blessing, particularly when Satan tempts us to question God's faithfulness.

Prayer teams from several churches in a city near Phoenix, Arizona began to pray fervently for their community. They were amazed to see how things changed. The entire police force became Christians. A Hispanic congregation fervently prayed and walked through their community every week. In just a few months, they reported that every "crack house" selling drugs was closed. Even the radical changes in New York City can be traced back to groups of faithful Christians praying fervently for their city.

Biblical Prayer Becomes Contagious

When people are exposed to biblical prayer, they want to take part in it. This is why the disciples asked Christ in Luke 11:1 (NIV) to teach them to pray. The Jews prayed a lot, but their ritual prayers were different from Christ's. The disciples wanted to learn to pray like Jesus

Humans have a “God-shaped hole” in their hearts. Only a relationship with their Creator can fill that vacuum. Adam and Eve enjoyed their fellowship with God until they sinned. When they tried to hide from God, He searched for them. Even though many people run from God by dismissing formal religion, they are glad when the Creator God finds them. This is why people try to meet God on their own terms. These false religions are often based on earning salvation or doing good deeds. They impose on God their ideas of what He should be and do. They each follow a form of ritual prayer. (See Matt. 7:7-9).

Religion, then, can be defined as “Human ways to find God.” This is very different from Christianity, as seen in John 3:16-17. Christianity can be defined as “God’s way to find humans.” He is not just one of the gods found in today’s pluralism. The Creator God takes the initiative to seek and save lost people. (See Luke 19:10).

In addition to the genetic memory of walking with God in the garden, man continues to be pursued by God. Paul teaches in Romans 1:20 (NKJV) that God’s ...“invisible attributes are clearly seen, being understood by the things that are made...so that they are without excuse.

It is sad that humans “changed the glory of the incorruptible God into an image made like corruptible man - ... who exchanged the truth of God for the lie.” Romans 1:23-25. False religion with its manmade, ritual prayers is dry and lifeless. Biblical prayer as taught by Christ makes people want to talk with their Creator like Jesus did.

The young Buddhist man confided in his Christian friend, “I don’t think Buddha hears me pray. When I hear you pray to Jesus, you sound like you’re talking to someone who listens to you. It is very peaceful.”

In John 14:27, Jesus talks about the peace that He gives believers. The word “peace” comes from a Greek word meaning “to reunite or reconcile” those who are separated. It refers to outward and inward peace.⁸ Humans can only find peace by being reunited with the Creator God through His Son, Jesus Christ, and in the power of the Holy Spirit.

Hearing from God Empowers Prayer

There is a lot of false teaching on prayer and spiritual warfare. It is very important to ...“test the spirits to see whether they are from God...” I John 4:1. In Matthew 6:5-14, Jesus showed His followers how to pray. His model prayer illustrates biblical, effective prayer.

Jesus began His model prayer with a very intimate and personal phrase that refers to God as “daddy.” He then praised God and acknowledged His authority. Even the Son of God balanced intimacy with His Father with obedience to Him. We sometimes want to impose our agendas on God, instead of listening for His agenda. Next, Jesus taught us to ask for “daily bread” and forgiveness of sin. He prayed for consistency and protection. He concluded by again acknowledging God as the Creator, who is sovereign over time and space.

It had been a very hot day in Manaus, Brazil, when the prayer teams began their evening prayer journey. The Brazilian pastor led them into a community darkened by the poverty and hopelessness of life without Christ. On an apartment porch, a young mother sat crying with her infant daughter in her arms. The pastor then explained they were a prayer team from the Baptist church. Through her tears, she gave a beautiful smile.

“I have been praying for two days for God to send someone to show me how to have hope.” She accepted Christ, and brought two friends with her to church the next Sunday. Her testimony helped every person in the congregation see God’s faithfulness to answer prayer. The sovereign God of the universe brought that team to that woman. One of the team members voiced what each had thought, “It was so hot I didn’t want to go, but now I’m glad I did.”

Response Time

Pause for a prayer time to focus on the biblical lessons learned. Perhaps sing a praise song. Seek God for a renewed faithfulness in prayer. Thank God for telling us “no” when we ask for the wrong things. Pray for righteousness, and to be contagious in prayer.

Session Five

Becoming Like Jesus in Prayer

Although Stan was an imposing football player, he stood at the front of the church, crying. “It happened so slowly. I used to be strong in the Lord. Tonight, I realized that I have wandered far from God. I don’t even pray anymore. But I want to be more like Jesus,

instead of the way some of my friends want me to be.”

Prayer and Fasting

Every Christian struggles with the cultural pressure to turn away from following Christ, but only He can give us personal peace and satisfaction. Even strong believers often feel they do not pray enough, but none of the prayer books tells us how much is enough prayer. Becoming like Jesus in prayer helps us see how much prayer is enough.

In Luke 2:36-38, Anna is blessed to see the Christ child because of her faithfulness in fasting and prayer. In Luke 4:2, Jesus fasted for forty days. Fasting should be part of the spiritual discipline for believers. It means to give up food or any other activity to dedicate that time to prayer. Fasting is not an external ritual but an internal commitment, and reminds us that sometimes prayer is more important than eating.

One senior citizen shared, “Fasting has become a weekly time to catch up on some of my hardest praying. The prayer list gets so long; I have to find more time to intercede. It is such a sweet time for me. It is better than chocolate!” How much is enough? Our faithfulness in prayer and witness grows by studying the life of Jesus. The Gospel of Luke is an excellent guide to this priority in the ministry of Jesus.

Becoming like Jesus in prayer helps us see how much prayer is enough. Jesus led His followers in prayer, just as faithful leaders will Guide their people in prayer. It is not easy to be a shepherd in a culture that admires cowboys. Shepherds lead, while cowboys drive.

Praying Evangelistically

Luke records that Jesus began His public ministry in a synagogue in Nazareth. In Luke 4:18, Jesus reads from Isaiah 61:1, “The Spirit of the Lord is upon me, because He anointed me to preach the Gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed.” The Greek word for “preach the Gospel” is the same word as “evangelism” in English.

Jesus was careful in this passage to show the need for meeting physical and spiritual needs. He began His public ministry by introducing Himself as a caring and compassionate evangelist. The followers of Christ, then, also need to be caring and compassionate evangelists. This is a hard lesson. Believers have let Satan convince us that evangelism is only for the chosen few. If we are going to be like Christ, we will love others and share Christ with them.

In Luke 19:10, Jesus said, “For the Son of Man has come to seek and to save that which was lost.” To be Christ like, believers need to actively pray for and share Jesus with unbelievers.

The British preacher, C. H. Spurgeon, said, “If any minister can be satisfied without conversions, he shall have no conversions.”⁹ Several helpful resources for training are listed in the bibliography.

Praying Passionately

Sometimes prayer is even more important than sleeping. In Luke 6:12, Jesus spent the entire night in prayer before choosing the twelve. Is it unrealistic for Christ to expect His followers to pray all night? If believers are going to be like Jesus, we should do what He did. Jesus was very busy and very tired, but He had a passion for the most important things.

Jesus knew that prayer is faith passing into action. The needs were so great and temptations so pressing, He needed all-night prayer. When we begin to pray passionately, we will see that periodic all-night prayer is needed just to keep up with all the prayer requests we gather.

John Knox of Scotland was so passionate in prayer that Queen Mary of England feared his prayers more than all the armies of Europe. He would be in such spiritual agony over his country that he could not sleep. He was passionate for revival to change Scotland.¹⁰ He often stayed up all night praying and weeping for lost people. The Lord rewarded this passionate praying with revival.

Creating prayer lists quickly shows that night-long prayer is not unreasonable, the needs are so great worldwide. Pastors, staff members, international and North American missionaries need a prayer hedge of protection. Praying for every local school teacher, politician, and sports figure takes time.

Praying Intentionally

Luke 10:1-2 provides what could be an early prayerwalk. Jesus sent out 72 people to pray for and share Jesus with people in “every town and place where He was about to go,” (Luke 10:1, NIV). It was in this context that the Lord instructed believers to “Ask the Lord of the harvest, therefore, to send out workers into His harvest field,” (Luke 10:2, NIV).

In Luke 10:17-19, the field teams reported back the divine encounters they had with the lost, the possessed, and the irreligious. Intentional prayer seeks what God wants and then listens for His response.

Praying Intimately

Ritual prayer is exchanged for *intimate* prayer, when believers learn to pray like Jesus prayed. In Luke 11:1 (NIV), the disciples responded to Jesus’ praying by asking Him to “teach us to pray.” As Christians seek to become more Christ like, we become more faithful to pray unceasingly. Jesus answered the disciples’ request with the model prayer and a lesson on persistent intercession.

How much time each day do you think evangelicals pray? Christians seem to struggle with self-sufficiency, since we only pray 4-6 minutes a day. Is that enough prayer? Do we not need prayer the other 23 hours and 54 minutes? We are taught from childhood that we can take care of ourselves. When we grow and begin to deal with spiritual things, we think we can take care of it ourselves as well. This is not true with spiritual needs or even with all of our physical wants. We need a humble brokenness, with absolute dependence upon God through His Son, Jesus Christ, empowered by the Holy Spirit.

Latisha was hot and tired, and came inside for a cool drink. She stuck a straw into a soft drink and took a big sip. Latisha did not even once think about pulling out the straw and saying, “That is a GREAT straw.” The straw is not as important as what comes through the straw. It’s a tool. Believers should be like the straw. We are a tool in God’s hands, allowing the Holy Spirit to flow unimpeded in refreshment and blessing. All praise and honor given to the tool must be forwarded back to the Lord. Any time we try to keep any of the glory, it burns us.

Praying Persistently

In Luke 11:9, (NIV), Jesus said, “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” This persistence in asking, searching and knocking enables believers to pray for what God wants. We always get a “yes” answer when we agree with God.

In Luke 18:1-8, (NASB), Jesus presented “a parable to show that at all times they ought to pray and not to lose heart” V.1. Satan works hard to make all believers fail. He wants defeated, powerless believers. He will make us fail by bringing in opposition. He will make us fail by tempting us to do the right things in our power instead of God’s power.

If he cannot get that to work, he will let us succeed by relying on our education, expertise, and experience. Many believers become prideful when they are successful. One prayerwalker said, “I realized I was interested in the credit for what God was doing.”

Jesus knew that much of the failure in prayer comes from a lack of persistence. The widow’s persistent requests in Luke 18 were just and realistic. The judge had to respond in Luke 18:5, “Because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.” Persistent prayer is not so much about changing God’s mind as showing Him we are prepared for the answer.

Praying God-Centered Prayer

In a second parable beginning in Luke 18:9, Jesus describes the difference in God-centered prayer and self-centered prayer. The

Pharisee spoke to God out of his pride and self-sufficiency. In Luke 18:12, he relied on his good works to save him.

In contrast, the tax gatherer in Luke 18:13 was repentant and dependent upon God. Salvation comes from being holy, not from being good. The only way to become holy is to accept Jesus Christ as Lord and ask the Holy Spirit to come in and fill us.

Henry Blackaby writes, “We must let [God] reveal His thoughts to us. Only then can we get a proper perspective on life. If you keep

your life God-centered, you will immediately put your life alongside His activity.”¹¹

Praying Thankfully

In Luke 22:14-23 Jesus gives thanks for His food in the Last Supper. Praying before meals is a surprisingly effective testimony in a secular culture. A good bridge to witness is to tell the server that you are about to pray for your food and ask him or her if there is anything you could pray for. This almost always leads to an opportunity to share Christ. Immediately thereafter in Luke 22:39-46, Jesus instructed His followers to “Pray that you may not enter into temptation” (Luke 22:40).

Jesus then turned to prayer in preparation for the traumatic events that were imminent. Many believers are trapped in dissatisfaction that results in griping and whining. Focusing on giving thanks reduces the attitude of complaining about everything from the carpet color to the room temperature. Those who habitually find fault need to discipline themselves to focus on the wonderful blessings of God.

The pastor held up a piece of white paper and drew a black mark on it. “What do you see?” he asked the crowd “A black mark,” they responded. He asked again. “What else do you see?” But no one answered. Finally, a child said, “A piece of white paper.” Humans often focus on the problem instead of the blessings!

Response Time

Pause for a time of prayer. Ask two or three people to voice the prayers of the group. Maybe break up into groups of two to three to pray. Petition God to make us more like Jesus in prayer. Direct them in each of the areas He prayed. Encourage each person to write down a prayer request that represents each of the ways Jesus prayed.

Session Six

Becoming Like Christ in Intercession

John 17 shows Jesus in the priestly role of intercessor. Jesus taught His followers to become intercessors for personal needs, for unbelievers, and for believers.

Praying For Personal Needs

Luke 22:39-45 shows Jesus praying for Himself. Jesus prayed for personal physical and spiritual needs. In verse 42, he asked His Father if He could physically avoid the coming cup of pain. But He prayed in obedience for spiritual strength through “not my will, but yours be done.” He prayed “in agony” and “very fervently” (v.44). Christ’s obedience allowed Him to ask in John 17:5 (NIV), “And now, Father, glorify me in your presence with the glory I had with you before the world began.”

This is quite a glimpse into all that He gave up for us, isn’t it? Praying for personal spiritual and physical needs is not the selfish and greedy praying that comes from seeking God’s hands instead of His face. It is praying to acknowledge the weakness in our lives and the specific places we want for Christ to take control. This personal praying acknowledges that God is the source to meet all of our physical needs. This is very difficult in a culture that so easily confuses needs with wants.

A church bulletin captured this prayer, “So far today, Lord, I’ve done all right. I haven’t lost my temper, I haven’t gossiped, I haven’t been greedy, grumpy, nasty, selfish, or over-indulgent. I’m thankful for that. But in a few moments, Lord, I’m going to get out of bed. And from then on, I’m going to need a lot of help.”

Spurgeon told his students, “How much of a blessing we may have missed through remissiveness in supplication, we can scarcely guess, and none of us can know how poor we are in comparison with what we might have been, if we had lived habitually nearer to God in prayer.”¹²

Praying For Unbelievers

Biblical examples of personal prayer needs:

- Pray in repentance and belief in Christ. (See Mark 1:15)
- Pray in confession of sin. (See 1 John 1:9)
- Pray for our daily bread. (See Luke 11:3)
- Pray that we can forgive everyone. (See Luke 11:4)
- Pray that we will not be led into temptation. (See Luke 11:4)
- Pray for God's will and not our will to be done in our lives. (See Luke 2:42)
- Pray for the fruit of the Spirit to characterize all that we say and do. (See Gal. 5:22)

In Luke 23:33-34, the High Priest continued to pray for others, even as He died on the cross for the sins of humankind. In John 17:20 (NIV), Jesus prayed, “My prayer is not for them alone. I pray also for those who will believe in me through their message.”

Use the “Heart” Acrostic to Pray for Unbelievers

- Pray for receptive and repentant **h**earts (See Luke 8:5-15)
- Pray for their spiritual **e**yes and **e**ars to be opened to the truth of Christ (See 2 Cor. 4:3-4; Matt. 13:15)
- Pray for them to have God’s **a**ttitude toward sin (See John 16:8)
- Pray for the person to be **r**eleased to believe (See 2 Cor. 10:3-4; 2 Tim. 2:25-26)
- Pray for a **t**ransformed life (See Rom. 12:1-2)

Praying For Believers

The book of Luke concludes in 24:50-53 with Christ praying a blessing on His followers as He ascends back into heaven. The response of the disciples was to spend their time “in the temple, praising God” (v. 53). In Luke 22:32, Christ told Peter, “I have prayed for you, that your faith may not fail.” In John 17:9 (NIV), Jesus prayed, “I pray for them . . . for they are yours.”

Prayer is essential for believers to be Christ like. Those who respond to Christ’s teaching on prayer can become prayer warriors. A prayer warrior confronts the gates of hell with biblical, specific prayer for personal needs, for believers, and for unbelievers.

Pray for Believers by Asking for:

- Christ to send believers into His harvest fields (See Matt. 9:38)
- Christ to keep Christians in His name and unity (See John 17:11)
- Christians to have Christ’s joy made full in themselves (See John 17:13)
- Christ to guard and protect believers from the evil one (See John 17:15)
- Christ to sanctify (set apart) believers in the truth of God (See John 17:17)
- Christians to be unified in one mission, purpose and spirit, even as the Father and Son are one (See John 17:21-22)
- Christians to be where Christ is and join His work (See John 17:24)
- Christians to be filled with spiritual wisdom; pleasing in all ways to Christ; strengthened spiritually, mentally, physically, and emotionally; and bearing fruit in every good work (See Col. 1:10-11)

Response Time

Pause for a brief prayer time. Ask for these things:

- Pray for the Holy Spirit to make us prayer warriors and to become like Christ in prayer.
- Pray for someone who does not know Christ.
- Pray for your best friend, and pray for an area of spiritual need for yourself.

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NAMB Resources (Contact the Customer Service
Center at 1 866 407-6262 or visit us at
namb.net/prayer.)

If My People. . . Pray. Steps to Effective Church Prayer Ministry

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American

Missions Prayer

Map Pray for the

President

Pray for your Family

Pray for your Pastor

Praying Your Friends to Christ instructor's manual, student booklet, triplet brochure, and Power Point presentation

Appendix A

Preparing to teach the Prayer Walking Guidebook

The Abridged Version

The condensed version of the study can be taught in about one and a half hours using the Leader's and Listener's Guides along with the Power Point presentation.

Following the orientation, the group can then go on a practice prayerwalk for about 30 minutes, followed by a debriefing session to complete the training. In less than three hours, a group can be trained and given hands-on experience. Frequent prayerwalking builds enthusiasm for working with God through prayer in motion.

To prepare to lead a group, read through the Leader's Guide (abridged version) to familiarize yourself with the scriptures and main points. Review the Power Point presentation so you know each slide. Notice that the Listener's Guide is just like the Leader's Guide except for blanks that are underlined in the Leader's Guide.

This material can be used in conjunction with national emphases to increase desire to pray for the lost. Prayerwalking encourages praying, and helps people share their faith.

I. Other Teaching Options for the Prayer Walking Guidebook

The PrayerWalking Guidebook can be taught completely in six one-hour sessions. Each session can be presented in as little as one hour.

A. Choose a format

1. Offer *Taking Prayer to the Streets* in a one-hour meeting for six weeks on Sunday night or a week night. End each class in a response time for guided prayer. This may be the best format with a local teacher.
2. Offer a two or three-night seminar. You could begin on Sunday evening with dinner and a two-hour session. Continue Monday and Tuesday or Wednesday with a light dinner and two-hour sessions. Adapt the length of time for your congregation.
3. A one-day seminar would work well. The training time can begin at 9:00 a.m., break for lunch, and continue until 3:00 p.m. The prayer journey field and support teams receive their assignments and return to the church by 4:00 p.m. for a 30-minute reporting time.
4. A weekend conference or retreat is another option. Begin with dinner on Friday evening and introduce session one. Complete the training on Saturday and conduct a prayerwalk that afternoon.
5. Can be used as a personal study guide for daily time with God.

B. Create a teaching schedule that works best for your church. These suggestions may help new teachers:

1. Begin each session on time with prayer. Maybe include a short praise song.
2. Cover the material so students can complete the listening guides. Plan your time to ensure the material is finished.
3. Vary each session to maintain interest.

4. Lead the response time as the Spirit guides you. Allow enough time for people to pray about what they learn in each session.

C. Prepare to teach, helping everyone learn the material and become more like Jesus.

1. Teaching styles include discussion, lecture, and question and answer. Vary your approach so everyone can learn effectively.
2. Encourage class participation; ask students to read Scripture or share testimonies and comments. Encourage everyone to say something. Gently guide those who might dominate the discussion to let others have a turn.
3. Use teaching aids and audiovisuals whenever possible. Make posters of key points and use the Power Point presentation, which does not require the Power Point program.
4. Repeat key facts and ask the students to recite them. This aids memory.
5. Apply the lessons to your church and community.
6. Study the material and be prepared, sharing it with enthusiasm.
7. Start and stop on time.

II. Teacher/Prayer Coordinator's Duties. Delegate as much as possible to the prayer council.

A. Pre-seminar preparation

1. Decide on the best format schedule
2. Plan early enough to find a good time on the church calendar
3. Choose a teacher or invite the guest teacher as early as possible
4. Provide childcare, if possible
5. Decide if meals and refreshments will be provided, and make plans
6. Order the materials – *Taking Prayer to the Streets* Leader's Guide, pocket guide, evangelistic booklets and Power Point presentation
7. Make postcards and follow-up cards from Appendices B and D
8. Decide on the communities to visit
9. Create maps of the areas and determine the number of teams. Make copies of maps and mark streets to be covered in the prayer journeys. Distribute the maps to the field and support teams.
10. If your church does not already have them, prepare brochures about the church for teams to give out. In the brochure, include the schedule of services and ministry activities. When writing the pamphlet, tailor the wording for the unchurched. Include the church address and a map. Always provide a brief plan of salvation or Gospel booklet.

B. Preparations immediately before seminar

1. Set up room, with scattered seating around tables to allow screen visibility
2. Arrange refreshments, and provide hard candies or mints for tables
3. Make copies of the listening guides from the CD, and put one at each place, along

with a pencil.

4. Prepare to give brief demographic and cultural information for each area

III. Communicate with the church, using all channels to publicize prayer journeys. Post a notice (with clip art from the CD) in the bulletins and newsletter. Include announcements in every Sunday school class and activity. Ask children's classes and missions groups to make posters to display in hallways and classrooms. Let the congregation know if meals and childcare will be provided.

A. Get copies of the "Eternal Life" witnessing booklet, and review them in the session

B. "Keep everyone informed and involved," advises a veteran church prayer coordinator. Delegate jobs to as many as possible

Find clip art for
publications on the CD
ROM.

IV. Communicate with the community; consider these for future prayerwalks:

A. Mail prayer request postcards to people in the target area, telling them the date and time your church will be there (see Appendix B or the CD ROM). Encourage them to contact the church with prayer requests, or talk to a visiting team member.

B. Identify the field teams by wearing your church's caps, t-shirts or jackets, and make signs for your cars. This helps people find team members to share their prayer requests.

C. Combine with servant evangelism to improve your church's reputation in the community. Acts of kindness done in Christ's name include door-to-door giving away a light bulb, providing a free car wash, wrapping presents, etc. Take every chance to share Christ with contacts.

V. Consider coordinating your prayerwalk with other churches in the county or association. Share the assigned areas to cover every home and business with prayer. Steven Hawthorne's *PrayerWalk Organizer Guide* helps in organizing city-wide prayerwalks and prayer journeys.

Appendix B

Sample Prayer Request Postcard

The prayer request postcard also is available on the CD ROM and at *www.namb.net/prayer*.

This sample postcard has a return card attached. You can download a free copy of this form from www.namb.net/prayer, make the needed changes and print it on card stock. Please use the person's name when possible. *See sample below...*

Front Card 1

(Church name) prayer ministry
Address
Phone number
Web page address

Name
Address

“If you remain in me and my words remain
in you, ask whatever you wish, and
it will be given you.” (John 15:7,
NIV)

.....
“The effective prayer of a righteous man can accomplish much.” (James 5:16)

Dear (church name) prayer ministry,

Please pray for _____

Thank you, ,
(Optional)

Name -----

Address -----

Phone number-----

- I would like to talk to someone from the church. Best time to call _____
- I would like a free New Testament and other literature

Back Card 1

Dear neighbor, (personalize when possible)

The people of (insert church name here) wish to serve our community by praying for you. There is no obligation to our church, however. Please send us your prayer requests on the attached card, or call our prayer line at 000-000-0000 or write us on our online prayer page at Prayer@address. Members of our church will be walking (driving, etc.) and praying through the community on (day, date, time). Please feel free to give your prayer requests to one of us.

Please let us know if we can serve your family as you seek to know the Creator God through His Son, Jesus Christ. We meet for Bible study and worship at (times) on Sundays. We want to give you a New Testament and other literature if you would like more information. We are praying for you!

Pastor John Doe and the church family

.....

(Church name) prayer ministry
Address

Appendix C

Graphics are available on the CD ROM.

Appendix D

Prayerwalk Follow-up Card – Also available on CD ROM

Prayerwalk Follow-up Card

Visitor name _____ Date _____

Subdivision/community/map number _____

Contact name _____

E-mail address _____

Contact address _____

_____ Apt. # _____

Phone _____

Type of contact: Shared Gospel Made profession of faith

Requested a follow-up appointment

Date and time for follow-up _____

Prayer request _____

Recommended follow-up _____

Church and community ministry needed in this community: _____

ENDNOTES

¹Steve Hawthorne defines prayer journeys as “intercessors traveling to cities other than their own in order to prayerwalk within, throughout or around them.” *PrayerWalk Organizer Guide*. (Austin: PrayerWalk USA, 1996), p. 12. His definitive book is entitled *PrayerWalking: Praying On-Site with Insight*.

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⁸William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press, 1957), p. 226.

⁹Quoted in *Purpose in Prayer*, p. 143.

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¹¹Henry Blackaby and Claude V. King, *Experiencing God*, (Nashville: Broadman and Holman, 1990), p. 32.

¹²Spurgeon, p. 49.



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ISBN: 0840096321

0902004A/10-09

93 COMMUNITY SERVANT EVANGELISM IDEAS FOR YOUR CHURCH

Steve Sjogren
ServeCoach.com

Servant Evangelism (SE) connects people to people in a natural, easy, low-risk, high grace way. Who doesn't like to be given a cold soda on a hot day? Especially by someone who is smiling, happy and having fun. SE wins the heart before it confronts the mind. A small act of kindness nudges a person closer to God, often in a profound way as it bypasses one's mental defenses. The average Christ-follower is willing to hand a stranger a can of soda (low-risk). The high grace is seen in the typical reaction. "oh, thank you!" "This is so nice!" "I can't believe this is for free!" and, "Why are you doing this?"

Kindness builds the bridge for the person to receive a touch of love from God. Add an invitation to church or other method of connection – even a simple card with your church's name, phone number and times of services – and you've reached someone with the love of Christ! It's simple, practical, effective, inexpensive and fun! We get reports from pastors, lay leaders and ordinary Christ-followers all over the world who have discovered the power and impact of "showing God's love in practical ways," and again and again we've seen relationships with God born from these simple acts of kindness in Christ's name.

Here are some great ideas to get your church started in servant evangelism.

EASY, LOW-COST GIVEAWAYS

1. Coffee Giveaways

Use either Igloo containers or air pump thermoses. Offer three options: regular, decaf and hot chocolate. On a cool day, you will have folks swarming for a cup of something hot. You will need three or four people to help give away coffee for each big canister. With each drink, we give out a connection card. Consider having paper cups with your church's name and logo printed.

2. Newspapers

Some convenience stores will allow you to purchase an entire stack of newspapers. Place a sign on the top of the stack that reads, "FREE NEWSPAPERS – Courtesy of (Church Name)" and attach a connection card to each paper with removable adhesive.

3. Donut Giveaway during Morning Traffic Times

This giveaway is especially effective when performed by senior citizens—who can say no to a sweet grandma-type? These gals set up on a traffic island at a stoplight (make sure they're safe out there). When the light turns red, they step up to cars and ask, "Would you like chocolate, maple or glazed?" They then give them a connection card with the snack.

4. Soft Drink Giveaways

"Hi, would you like a regular or diet?" This is our standard opening to bless folks with a small act of kindness on a hot day. And it works! We set up at grocery store entrances with large coolers filled with ice and drinks. Buy name-brand drinks instead of the cheaper stuff, and place a connection card under the opener. *A courtesy note: Sometimes a location will conflict with vendors selling what you are giving away. Some of the most irate critics we've run into have*

been vendors who conclude we are trying to put them out of business. The answer: Set up in a location away from vendors. In extreme cases, consider asking the vendor how much money he/she anticipates losing by our presence, then give them that amount in cash.

5. Bottled Water Giveaway

Many people prefer water to soft drinks. Ice down bottles of water in large coolers for an alternative to a soft drink giveaway. Use the same connection cards. We don't recommend combining this with a soda giveaway, because it offers too many options and gets complicated.

6. LifeSavers

If you are looking for an affordable entry point for a large number of people, consider this one. We purchase the candy at a warehouse store for about five cents per roll. We attach a connection card and give out hundreds of these candies to passersby. Everyone will take a roll of these candies. Consider printing the message of the connection card onto mailing labels and sticking them over the top of the LifeSavers wrapper

7. Lollipops/Blowpops

These are great giveaway items for parks, festivals, and college campuses. Purchase at a warehouse store for around six cents apiece, and fold a mailing label with connection information around the stick.

8. Popcorn

You can either make bags of popcorn before you arrive at your outreach site, or consider renting/purchasing your own carnival style popping machine and do it on the spot. You will draw more of a crowd with the machine on hand.

9. Sunglasses (cheap ones!)

Have you ever left home for a sporting event only to forget your sunglasses? Many sporting event attendees experience this every weekend. We have purchased large quantities of sunglasses for as little as a quarter a pair.

10. Ice Cream Coupons

Approach a local ice cream store and explain your desire to give away thousands of ice cream coupons. Chances are the owner/manager will be willing to give you a good deal on ice cream coupons. Attach a connection card to each coupon, and you'll have a project that will elicit a response from just about everyone in town.

SERVICES

11. Umbrella Escorts

Moms with kids and the elderly find it tough to make it from stores to their cars in the rain. We use huge golf umbrellas to help get them and their purchases to their cars with as little wetness as possible.

12. Grocery Bag Loading Assistance

Moms with lots of kids hanging on them like koalas often need assistance getting their bags loaded into the car from the shopping cart. The elderly need the same sort of help. Volunteers on this project need to appear particularly safe and friendly; name tags or coordinating t-shirts identifying connection to your organization makes the servants look for "official." *Note: On this project, almost everyone will try to give a tip, but as with all kindness projects, to receive money would taint what you are trying to communicate: "God's love in a practical package with no*

strings attached.” This project may require permission from the store manager on the day of the event.

13. Bag-Packing at self-serve grocers

Increasing numbers of grocery stores are cutting out services such as bag-packing. Place volunteers at these stores to pack bags for customers. Again, name tags or coordinating t-shirts or aprons help the baggers look more official and identifies the connection with your organization. The first time we volunteered to do this, the manager was skeptical, but the feeling quickly melted. We’ve received reports from all over the US that this project is very effective.

14. Trash pick-up

There is lots of trash to pick up at festivals and sports events. Buy garbage bags, wear matching t-shirts and plastic gloves, and bring a sign to put up that says, “Kindness in Progress” while you pick up trash. People will notice.

15. Shoe Shines

Small investment + some elbow grease = big return. Set up in front of a grocery store on a Saturday, or perhaps in front of a barbershop. This is a great project to get talking with people; you have a captive audience while you serve!

16. Restroom Cleaning at Public Places

This is Steve Sjogren’s favorite project. There is nothing like walking into a gas station, restaurant, or retail store and saying to the manager, “We’d like to clean your toilet for free!” Put a little cleaning kit together containing a toilet brush, air freshener, window cleaner, paper towels, toilet bowl cleaner, rubber gloves, and a door stop. There’s nothing magical about the technique. Steve has cleaned commodes all over the world, and says they are all pretty much the same as the ones in your home. Note: This is probably one of the most frequently rejected projects we do, probably because the offer to clean a toilet is a bit overwhelming. No matter – give them your connection card, smile, and say, “OK! We’ll come back some other time and clean when you need it. We’re just trying to show you God’s love in a practical way.”

AROUND TOWN

17. Business Blasts

Surprise employees of local businesses with a small gift, such as a basket of candy. Bring in one package to be shared by store employees and leave a connection card that reads something like, “We appreciate how you serve the community with your business, and we wanted to share God’s love in a practical way.” Make sure you only give items to employees, so they don’t think you are “soliciting” their customers.

18. Soft Drink Giveaway to Employees

What can you do when denied permission to give away soft drinks in front of a prime retail location? Offer to give soft drinks to the employees. As usual, place the connect card on top.

19. Stamps in Front of the Post Office

One church holds a major stamp outreach on April 15th for late tax-filers. Not only do they give out stamps, but they also offer coffee and donuts – stress recovery food. Volunteers stand by the mail drop-off boxes with a card table filled with food and stamps.

20. Gatorade at Baking Trails

Some health-conscious folks like runners, bikers, and other people don’t drink soda at all. Set up along a bike trail, athletic field, or hiking trail and offer Gatorade or bottled water to exercisers.

21. Pay Library Fines

Leave \$20.00 at the front desk in the local library, and instruct the clerk to use it for the next person who has fines. Leave a connection card in an envelope for the person, so they can see why the fine was paid.

22. Surf Wax

Who says non-surfers can't relate to surfers? Buy the current popular brand of wax and hit the beach, dude! It's a definite door, or rather board opener!

23. Pictionary in the Park

This was a popular game in the late 1980's similar to Charades. Set up in a local park and play the game using a white board to draw hints. Complete strangers will start to join in, especially if your group is friendly and animated. When onlookers correctly guess the answer, allow them to play the next round. After 15-20 minutes, take a break, serve soft drinks and talk to the visitors one-on-one.

24. Golf Balls

The average golfer loses three or four balls per outing, so give away imprinted golf balls on the local golf course. Imprinting your church's name and message on golf balls is surprisingly affordable, and if it's lost on the course, another golfer will pick it up later and get your message.

25. Golf Tees

Golfers can never get enough of these. Imprinted golf tees cost just a couple of cents apiece. Some golf courses will even give them away for you at their counter.

26. Golf Ball Cleaning

Sure, there are ball cleaning machines spread throughout most golf courses, but most players don't take the time. With permission of the course, set up a simple clean up station and clean golf balls before golfers begin a round. Most golfers carry dozens of balls in their bag.

27. Cleaning Up at Food Courts

If you can get your foot in the door at your local mall, ask if you can do clean-up in the food court area. Along with a connection card, consider distributing handy-wipes with your logo imprinted on them.

28. Upsizing Food Orders in Fast Food Drive-Thru Lanes

Set-up near the drive-thru order station. As customers drive up, offer to pay the difference between their order and the bigger size – which is usually about 39 cents. Your offer will get the entire restaurant talking.

29. Free Bird Feeders and Refills to Convalescent Home Residents

Provide an acrylic bird feeder – the kind with suction cups that stick right to the window. Return occasionally to refill the bird feeder and check in on your new elderly friend. Note: Most outreaches to those in convalescent homes will touch their extended family as well.

30. Bait at Local Fishing Spots

Those who fish with live bait need worms, grubs, goldfish, minnows, or whatever. Purchase these critters in large quantities from a bait shop, go to the local fishing hot-spot and give them away. This brings new meaning to the verse from Ps. 51 *"I am a worm and not a man."*

31. Pay Laundromat Washer and Dryer

Bring a roll or two of quarters and dimes. As patrons enter, ask them if they'd like a hot or cold wash. You can also provide detergent. Note: This is a project that works best for women – it's a bit odd for men to reach out to women in this setting.

32. Instant Photos for Couples

A couple will hold on to a decent photo of themselves for years. Set up at a local carriage ride or other common spot for couples and take instant-print photos of them. If you want to get fancy, offer a photo frame that is tailor made for the size. Attach a sticker of your church's logo and phone number of the back.

33. Hand Cleaning Towelettes

Pretty much everything in downtown shopping areas is a bit dirty, but there's really no place to wash up. Give people these towelettes labeled with your organization's message.

34. Cart Token for Shopping Carts

Some grocery stores in urban areas require a token in order to get a shopping cart. Provide the tokens to shoppers as they enter.

35. Gasoline for your Neighbor

How many people do you see buying less than a tank of gas when they fill up? We see it happening all the time – they can't afford a full tank of gas at today's prices. Add \$5.00 to their total and blow their minds. Of course, add a connection card.

36. Steaks and Salmon for Firefighters

Since 9/11, the general public has been made even more aware of the tremendous job that firefighters and police officers do day in and day out. Show them a little kindness by providing some steaks or salmon to grill. Let them know in advance that you are coming, so they can have the grill fired up. Firefighters are a great group to serve – they really appreciate it and talk a lot in the community.

NEIGHBORHOODS

37. Leaf Raking

"We came, we saw, we raked!" Several people in a small group can rake an entire neighborhood on a single Saturday morning. Maybe you don't like raking your own yard; but when you're with a group of friends serving in the name of Christ, a chore becomes a joy. Many yards take only fifteen to twenty minutes to polish off. Note: If possible, go to neighborhoods where the city vacuums leaves left on the curb (some do). If you bag them, make sure to remove the bags and dispose of them yourself instead of leaving them for the homeowners.

38. Lawn Mowing

Look for long grass, knock on door, and go for it. Several mowers make this short work.

39. Grass Edging

If you don't have time to mow an entire lawn, edge the drive way and sidewalks. Most homeowners don't edge very often, so they are in need of it and are grateful.

40. Rain Gutter Cleaning

This is messy work but very appreciated by homeowners, especially in the fall. You will need some ladders, trash bags, and gloves.

41. Sidewalk sweeping

In urban areas, this is a huge hit. Residents are sometimes required by neighborhood associations or city codes to sweep the area in front of their homes.

42. Screen Cleaning

Screens will have to be removed. Apply a bit of soapy water and use a soft brush. Hose them off and reinstall. Most homeowners never do this, though it is an easy way to improve the view.

43. Garbage Can Return from Street

This is a project you could do for an entire street each week. Usually garbage pick-up is done early in the morning – be the first one out. Return the cans to the place near each person’s garage (but do it quietly!) Scotch tape a connection card to the lid of each can.

44. Door-to-Door Carnation Giveaway

Carnations are affordable, and everyone likes them. This giveaway project can be done anytime, but Mother’s Day is a particularly good excuse.

45. Tulip Bulbs

A handful of tulip bulbs is very affordable. When they come up in years to come, that person will reflect on your act of generosity.

46. Potted Plant Giveaways

Marigolds and impatiens can be purchased affordably in numbers. Mums are great in the fall. Small poinsettias are a great touch at Christmas.

47. Flower Seed Packet Giveaway

Give out flower seeds to celebrate spring. Some companies offer the option of printing your church name on the outside of the packet.

48. Weed Spraying

Spray for weeds in cracks in the sidewalk and areas where weeds thrive. Wear rubber gloves.

49. Tree Limb Trimming

Purchase an extending trimmer with a saw and pulley clipper. Beware of electric lines. Before trimming any limbs, get approval from the homeowner.

50. Fireplace Kindling

Bundle up scrap wood and give it out in the fall. Attach your connection message on the binding.

51. School Supplies

Distribute school supplies house-to-house, especially in needy neighborhoods whose residents include many children.

52. Fruit Giveaway

I was surprised at the popularity of this one. People really like fresh fruit, and they will readily take it. This one goes over great guns across the US. An orange, an apple, and a banana go along with a connection card in a clear plastic bag is enough. This also works well door-to door.

53. Sunday Morning Paper and Coffee Giveaways

Purchase a number of Sunday papers, brew excellent coffee, and visit your neighbors. Look for the houses that don’t have a paper in the driveway, but be sure you don’t knock on the door too early!

PETS

54. Doggie Treats

People often love their pets like family members. Either make from scratch a great doggie treat, or buy them from a pet shop (many shops now offer high-end treats for pets). Wrap several with a ribbon and a connection card and give them out at parks or dog runs.

55. Doggie Dirt Cleanup

It’s an unsavory job, but someone has to do it. Jesus said, “If you want to be great in God’s kingdom, be the servant of all.” Actually, it’s not that tough with the right equipment. You can

find specialized scooper equipment at a local pet store. Give a connection card to pet owners and park officials in the area.

56. Doggie Wash

This is a great outreach opportunity for kids. Go through a park or your local neighborhood looking for dogs and their owners. Use a vet-recommended dog shampoo sold in pet stores. Two ten-year old boys recently touched their entire neighborhood by blanketing all the houses with a homemade flyer explaining their project. They later reported washing sixteen dogs and one reluctant cat. They also provided a flea collar to each clean pet.

EVENTS

57. Car Wash

This is an effective, practical service. We offer a car wash every week in the summer. Have a professionally made banner or sign that says “Totally Free Car Wash!” or “Free – No Kidding – Car Wash!” Have a few extroverted, friendly people cheerfully yell at cars driving by, “Free Car Wash!” (Former cheerleaders are great for this role!) This outreach needs a good project manager to organize volunteers, car flow and ensure a quality job.

58. Single Moms Oil Change

This is a great stand-alone project for a Saturday morning in the church parking lot. We provide this service strictly to single moms, though not necessarily just those in our church. This will require a team of folks with knowledge of auto maintenance basics. There are hundreds of sizes of auto filters, so get sign-ups before the event Note: This will not work at a filling station; the liability to the owner is unreasonable.

59. Bulb Replacement

Set up a station in the corner of a shopping center parking lot. Use a sign that reads, “Free Light Bulb Exam and Replacement.” There are only a few common bulb types used in domestic and foreign cars; have an assortment of these available. With just a few basic tools (screwdrivers), just about anyone can pull this one off. Don’t use powered screwdrivers – they are more likely to break lens covers.

60. Hot Dog Grilling

Like em or not, grilled hot dogs bring everyone together. Even when you provide the dogs, buns and condiments, this is an affordable outreach. We put up a banner that reads, “It’s Party Time!” Provide music, and you’ve got a party that will draw strangers like a magnet.

61. Clowns

Bring a team of clowns to hand out candy or balloons. This adds fun and excitement to the atmosphere of sharing God’s love.

62. Memorial Services for the Unchurched

We have begun to go gratis memorial services for the families of the unchurched. As you reach out to the community with this kind of love and support, you will increasingly find that those you serve will consider you their church, even though they are hardly connected with you.

63. Food Delivery to Shut-ins

Find legitimate shut-ins in your neighborhood. Start a system with interested neighbors for a weekly hot food delivery. This is a great outreach opportunity for –re-Christians in your church; they are often interested in helping others even though they don’t yet know Christ, and a project like this could easily be an entry point to their hearts.

WINTER & CHRISTMAS

64. **Snow Shoveling**

Men's groups take on their neighborhoods with snow shovels and snow blowers and go door-to-door explaining the project. The snow blowers aren't necessary but very helpful. Most drives and sidewalks can be finished in a matter of minutes. Be sure to bring coffee and hot chocolate for the workers and neighbors who stop by and watch.

65. **Windshield Ice Scraping at Apartment Complexes**

Scrape first, ask questions later. Place a connection card on the clean windshield when finished.

66. **Windshield Ice Scrapers**

Scrapers last a year or less, so early in the season most drivers need another one. Imprint scrapers with your church name, or attach a sticker with your message on it, and leave them on car windshields

67. **Retrieving Cars Stuck in Snow**

On heavy snow days, send out teams with four-wheel drive trucks. Using chains and other safety equipment, pull the cars out. Carry pots of coffee and hot chocolate to warm up those you help. A cell phone is helpful if you need to call for reinforcements.

68. **Christmas Gift Wrapping**

Wrap Christmas presents for free for mall shoppers. Depending on your mall, you may have to rent the space, purchase the materials, and do it at the house they ask. On the other hand, some malls give free space, provide the materials and are very accommodating regarding wrapping hours. You aren't in competition with the fancy department stores – they do a classy job, but you can help those in a hurry, those with few or small gifts, or those who just can't afford to spend money on fancy wrapping.

69. **Package Check-in**

Shoppers are terribly burdened at Christmas. Set up a book at the mall with a package checking system, and watch over their packages until they're finished shopping. You will be able to talk with them when they drop off their packages and when they return.

70. **Child Care During Christmas Shopping**

There are some liability issues to take into consideration, but this can be a very helpful project during the holidays. Obviously, you will need to get some help with professional child care workers to do this right and wisely.

71. **Scotch Tape**

Who doesn't need Scotch tape at Christmas? This has been one of our most popular giveaways – it definitely is a practical way to show God's love.

72. **Caroling and Candy Canes**

Organize a caroling group and go house-to-house in neighborhoods. Take candy canes or a small gift to give, as well. For another spin, go with low-income areas, especially inner-city urban ones, and take hot chocolate and cookies and serve the residents.

73. **House-to-house Poinsettias**

Take small poinsettia plants as "house-to-house" gifts.

74. **Tree Giveaway**

A few days before Christmas, lot owners are willing to give the trees away. With pickup trucks, deliver them to financially stretched single-parent families.

OTHER HOLIDAYS

75. Candy Giveaway

Give out chocolate hearts for Valentine's Day in busy downtown areas or in front of stores. This is an excellent way to do a "giveaway." Rather than ask "Would you like..." say, "Happy Valentine's Day!" and give them a heart and a connection card. You will get very few rejections. Purchase high-quality chocolate for a greater effect.

76. Roses

Hand out roses or carnations in busy downtown areas or in front of busy stores. Even men find this appealing because they can give them away! Hand a flower and a connection card.

77. Easter: Butterfly Cocoons

From the beginning of church history, the butterfly has been a symbol of the resurrection of Christ. Death, change, and life are all found in the cocoon. You can actually buy butterfly cocoons online: it's even possible to purchase cocoons that can be timed to hatch on a given day – within a day or so, anyway. One Easter, we distributed several thousand of these with a special connection card; we gave them out on Good Friday, and they hatched on Easter Sunday. This project is best designed for churches in mild climates.

78. Independence Day Giveaways

Blow-pops and gum balls are a big hit for the Fourth of July. Small American flags are also popular. After dark, glow-in-the-dark necklaces, bracelets, or sticks are really effective.

79. Reverse Trick or Treat

Although many churches do not endorse this holiday, it's the second largest holiday in the US in terms of money spent. We use this event to connect with pre-Christians in ways they can understand. The Saturday before Halloween, throw a costume party during the day (positive costumes – nothing scary). Group everyone in teams of 4-6. Go house to house and give away candy. Say, "No tricks, just a treat to show God's love" Don't let them accept any candy from residents; only give away bags of candy. Leave a connection card or have a special one designed just for this. Make sure to give out high quality candy. This outreach has been very effective; people are caught off-guard when we give them something!

COLLEGE CAMPUS OUTREACH

80. Trash Pickup for Students near Campuses

Start visiting local apartment complexes where students live, asking residents if you can take their garbage out for them. The first time you may get a not-so-good response, but over time people will recognize you and will trust you more. Consider visiting on Sunday afternoons around two, so you'll catch everybody waking up from their Saturday nights with hangovers and a ton of trash.

81. Bike Fix-up

Many students ride bicycles to class. They often need tune-ups, including tightening brakes, aligning gears, and greasing ball-bearings. Setting up shop can save students money and provide an opportunity to get to know them.

82. Post Cards and Stamps

College students do actually write home on occasion. Provide postcards complete with postage and a sticker that reads, "It's good to write your mom!" Include your connection card.

83. Photocopying

Purchase photocopying coupons at a reduced rate at a local copy center near the college campus. The price shouldn't be more than about five cents per copy. Give these punch cards out on campus. Place church logo and phone number on the card.

84. Breakfast pop-tarts

They may not be all that healthy, but they are popular among students. They are good hot or cold. Students will take them to eat later, even if they've already had breakfast.

85. Test Essay Booklets and Answer Sheets

Many professors require that exams be done on particular testing materials that the students must purchase themselves. These can include testing booklets, scan-friendly answer sheets, and #2 pencils. They aren't expensive, but they are necessary (particularly around midterms and finals) and readily available at campus bookstores. Purchase them in large numbers at a discount and distribute them with an attached connection card.

86. Coffee and Tea During Late-Night Study Sessions

A little TLC goes a long way. Build a cart that can be wheeled around from dorms to libraries to study areas. This one will have to be manned by non-students.

87. Pizza on Move-In Day at the Dorms

If you want to get the attention of an entire dorm, giveaway pizza. You will hardly need signs – the aroma will do all the marketing you need. Negotiate a discount with the pizza restaurant for large volumes, or the vendor may be willing to give you the pizza in return for an endorsement.

88. Care Package

Prepare and give away care packages for an entire dorm. Include items like packages of hot chocolate, microwave popcorn, cookies, mints, and gum. The total cost will be much less than a dollar apiece. These can be distributed through student mailboxes or a box in the lobby. Make sure the get permission from the dorm first.

89. Phone Cards for Long Distance Calls

These cards make great giveaways. Contact long distance companies to find a good deal. Some companies offer a program that allows you to insert a custom message which plays before people access their free minutes.

RADICAL SERVICE IDEAS

90. Dollar Drop

At local malls where any sort of programmatic evangelism is not allowed, this is a way to get the attention of many people very quickly. We take a dollar bill and attach a connection card explaining our project (use removable adhesive). Then we go to a shopping mall and nonchalantly drop dollar bills on the ground. For some free entertainment, stand a distance away and watch who picks up the dollar and how they respond to the message.

91. Quarter Drop

Do you know people who can't walk past a pay phone without checking the coin-return? Here's an outreach just for those folks! We place a sticker on one side of the quarter and place these loaded quarters in coin-returns of vending machines of various sorts. This one also works by just placing the coin on the ground or on a bench. Note: Make sure the sticker is larger than the quarter. There are some folks out there who will leave the sticker on the quarter and try to insert it into the phone or vending machine – then you'll get a call from a repairman.

92. Buy Down Gas to Bargain Price

Instead of paying the dollar plus price, buy down the price to a remarkable rate for a couple of hours and pay the difference to the station owner. When local prices were \$1.29 per gallon, we put up signs advertising a price of .99. When customers come in, we give them a connection card that briefly explains our project. The total we spent for the two hours usually ran from \$400-500 per station. Each time we've done this outreach, we've gotten fantastic response.

93. Purchasing Meals at the Food Court

One small group meets regularly at the mall and takes a spontaneous offering among themselves. Then they approach one of the managers of a fast-food restaurant or a food court stand and offer, "We'd like to pay the bill for as many customers as this amount of money will pay for." On one recent outreach, this group paid for \$125 worth of food – that was about one hour's worth of sales. The manager became so excited, he was explaining the gospel himself to the customers, even though he was a burned out church attendee. Go figure!

What Has Your Church Done?

In what ways has your church shown God's love in helpful ways to open an avenue for Christ in their hearts? How have you made kindness outreach "doable" in your church? Tell us about your outreach ideas and successes in the comment area.

SEE BELOW FOR SOME ADDITIONAL SERVANT EVANGELISM IDEAS:

1. Bark and Mulch for yards

In the spring, this is a big hit. Load up a pickup truck, knock on doors, and offer it to people. You can even offer to help spread it.

2. Blood Pressure Screening

The entryway of your apartment building is an ideal place for this outreach. Such screenings are common these days, so your request won't sound odd. While checking out their pressure, explain your reason for being there that day.

3. Birthday Party Organizing

Advertise on an apartment or community center bulletin board for free party organizing.

4. Boxes to Merchants with your logo and number imprinted

Larger retail stores will not go for this one, but most stores in a mall/shopping center will be grateful. Boxes are affordable when purchased in large numbers.

5. Cappuccino

Portable espresso machines can be purchased at a reasonable rate. This outreach has been very popular on campuses. While the coffee drink is being made (takes a minute or two) a great conversation can take place.

6. Car Drying at self-serve Car Washes

It takes just a few minutes for three people to dry a car. On a warm sunny day water spots will appear if a car is not dried quickly after a wash. As cars come out, have your small group offer to dry them.

7. Carbon Monoxide Detectors

These have become very affordable recently. They can literally save lives during the winter. Attach your logo and phone number to the card that holds the CO detector button.

8. **Church Match Books**

Christian matches? Why not? Our logo is on the front. Inside is a map to our location, our service times, and phone number. We have given away several hundred thousand of these over the past several years. We distribute these at restaurants, gas stations – even bars. Some have asked “Aren’t you endorsing smoking by giving away match books?” “No, we’re just showing them that God loves smokers!”

9. **Coffee Packets for Time Change Weekend**

Wake up and smell the Pura Vida coffee! A church in Grand Rapids, Michigan had a great idea – give out pre-packaged coffee grounds to help people get through time change weekend. They contacted Pura Vida Coffee for individual coffee packets that any church can order for give-away in your community. We love the heart of this coffee company/ministry: Pura Vida Coffee’s mission is radical – to combine the efforts of the business and philanthropy to help the lives of at-risk children. 100% of their net profits benefit at-risk children in coffee growing regions of the world. Many churches brew this great coffee for their weekend attendees. The bags come in quantities of 21 per box, and each bag makes 1 1/2 cup pot of coffee. If you want to add your own custom labels, Avery Diskette Labels are 2 3/4 square and should work well. For coffee pricing and blend availability, contact Paul at paul@puravidacoffee.com or visit the website at www.puravidacoffee.com

10. **Throw a dinner for the block.**

One family in a rough part of London has been doing grill outs for the past few years. The couple provides the grill and the burgers. Everyone else brings a part of the dinner. The results: Neighbors are talking to one another for the first time, they are watching out for each other and, naturally, the crime rate has gone down.

11. **Cookies**

Everyone likes a cookie. We purchase these in small packets of four. Although manufactured cookies aren’t as good as homemade, folks are reluctant to receive unpackaged food from strangers. We have had our greatest success with this in downtown business areas. Go for quality of product – not low cost – people will receive a brand name like “oreo” more than a generic brand. All kinds of snacks are appreciated by students, especially around exam time.

12. **Dollar Drop**

At local malls where any sort of programmatic evangelism is not allowed, this is a way to get the attention of many quickly. We attach a connection card explaining our project to a dollar bill. We use Post-It note removable glue. Then we go around the mall and nonchalantly drop dollar bills on the ground. For some free entertainment, stand a distance away and watch who picks up the dollar and how they respond to the message.

13. **Dorm Room Cleaning**

Go door to door with the offer, “We would like to clean your room for free to show you God’s love. Confine your cleaning to what is quick and simple or you will be overwhelmed quickly. We usually offer to clean the windows and mirrors and vacuum the floor.

14. **Drinks at Greek Events**

Some are interested in being a Greek and sober – no kidding. Provide an alternative to the alcohol that is standard issue at these events.

15. **Drinks at Intramural Athletic Events**

Bottled water is recommended. IF you want to get fancy, offer Gatorade

16. **Drinks for Cashiers**

For several years now I have been practicing showing simple respect to retail workers – especially cashiers. In almost all retail locations, there are several opportunities to make “impulse purchase” such as packs of gum or soft drinks. In my case there is nothing impulsive about my purchase – it is well thought out! I always buy a drink for the cashier. I ask the cashier, “What’s your favorite soft drink? Without hesitation they tell me – then I walk back to the machine and pick up a cold one for them. Of course they ask me why I am doing this. A brief conversation ensues.

One thing I am always careful to tell those I serve is “I am not serving you so you will come to my church. I will serve you not only today but in the future each time I see you because I am a Christ follower – his life in me is a life of serving, generosity, respect and love.

17. **Easter Baskets**

These are great for both “business blasts” and house to house”. Purchase inexpensive Easter baskets (around sixty cents) and fill with candy such as wrapped small eggs and other inexpensive Easter candy. You can make a nice basket for around \$2.00 including the basket.

18. **Fireplace Ash Removal**

Self-explanatory. Note: Never remove hot ashes. Even when they seem just a bit warm, they pose a serious fire threat in the trash can. We recommend you place the ashes in a double layer grocery bag.

19. **Fireplace Kindling**

Bundle it up and give it out in the Fall. On the binding attach your logo and phone number.

20. **Helium Balloons for Kids**

Balloons are festive. Kids are attracted to them from hundreds of yards away. We give them to the children while we talk to the parents and offer them an explanation with a connection card.

21. **House Number Painting on Curb**

With stencils, spray paint house numbers on curbs. Find decent looking stencils. Leave a connect card when you explain how you are showing God’s love in a practical way.

22. **Interior Vacuuming**

Locate at gas stations or shopping center parking lots. Set up signs that explain what you’re doing. Give a connection card to those you help. I recommend you establish a designated communicator to connect with drivers and explain why this is all taking place.

23. **Interior Window Cleaning**

Which is dirtier, the inside or outside of your car windows? Often the inside is worse. Set up a cleaning station similar to the one above. Use paper towels to do the cleaning. If you want to get fancy, have scented cards printed with your church logo and phone number to hang in the car.

24. **Kitchen cleanup**

Some who have been sick or depressed might need a good kitchen cleaning. Don’t try this one by yourself. Two or three can clean up a super dirty kitchen on a Saturday morning.

25. **Lamb’s Lunch**

Throw a sit-down lunch party for residents at a low-income housing development

26. **Lawn Mower Tune-up**
With a few spark plugs, some WD 40, and elbow grease, you can do minor tune-ups on mowers.
27. **Microwave Popcorn**
During colder months popcorn goes with DVD watching. When you purchase decent brands of popcorn in bulk at stores such as Sam's or Costco, the price per pack is less than a quarter. Some groups photocopy a sticker with their information and place that on the pack of popcorn. The person opening it will simply throw away that information on the package...so don't be fancy.
28. **Minor House Repairs**
We usually focus this outreach on single parents and the elderly. It is important that you clarify what you are able to do in terms of repairs. There will always be more need than you can realistically meet. We do projects that can be done with our existing tools and supplies, and that can be finished in two hours
29. **Move in Welcoming Party**
Greet new neighbors to your neighborhood with some cookies or a home cooked meal and a smile.
30. **Phone Cards for Long Distance Calls**
These cards make great give aways.
31. **Pump-up spray Water Bottles**
On a hot day at an amusement or theme park, there's nothing as refreshing as a quick blast of cool mist. Use with caution, some people don't enjoy being sprayed. The person who came up with this idea tried it at Walt Disney World in 103 F weather with his family and had great feedback.
32. **Radon Detectors**
Radon gas is a problem in many parts of the world. It is the second leading cause of lung cancer in the US. Detectors are steadily coming down in price. Presently they run about \$.00, or you can purchase a machine for over 1,000. This could be a decent investment for a small group that wants to systematically reach out to the area surrounding their neighborhood.
33. **Seal Blacktop Driveways**
Homeowners with this type of driveway must reseal every year or two to keep it from cracking. This is a messy and slow job but one that will touch not only the homeowner but the neighbors as well.
34. **Smoke Detector Batteries**
All older and some newer detectors use 9 volt batteries, and should be replaced annually.
35. **Summer Survival Kit**
Include: lip balm, disposable pack of suntan lotion and a package of moist towelettes.
36. **Tattoos or Face Painting**
Set up a little station and offering free temporary tattoos or face painting.
37. **Time Change Reminder flyer**
Simply distribute a nice flyer the first weekend of October and April.
38. **Tire Pressure Check**
39. A tire pressure gauge is a small investment. Checking this is easy for anyone

40. **Toilet Seat Covers**
At public events where there are only portable toilets, women especially appreciate a toilet seat cover. Can buy in bulk.
41. **Tutoring**
Upper classmen can serve younger students by helping with course work. At the end of the session, pray for success in the coming project or exam. When the student does well in the test, they naturally connect that favor with God.
42. **Urinal Screens with Your Church's Name on it**
Janitorial supply business can print almost anything on these. We have our logo and phone number on them and are known all over the city for them.
43. **Vinyl Gloves**
Pumping gas is both troublesome and smelly. Disposable gloves are an inexpensive way of saying to strangers, "God loves you and has a wonderful lead free plan for your life." We attach a sticker or card to these. (Gloves are available at Sam's)
44. **Warm up and Full up**
Pick a day where the weather is particularly unpleasant. Talk to the station manager, and offer to pump patron's gas for them while they wait in their cars.
45. **Washer Fluid Fill**
Most tend to use their windshield washers more in the winter, but a refill project will work about any time of year. – This works great at self-serve stations.
46. **Weed Spraying**
Spray for weeds in cracks in the sidewalk and areas where weeds thrive. Wear rubber gloves.
47. **Window Washing**
Picture windows aren't that difficult to clean once you get the hang of using a wide squeegee. The materials list is short and inexpensive: squeegee, wiping rag, a connection card and windshield cleaner. If you are doing this at random in a parking lot, don't wash high-end cars. Their owners are unlikely to see your service as helpful. Emphasis the wash on desalting the underside of the car more than the top. Soap isn't necessary.
48. **Winter Survival Kit**
Zip log bag: tissues, cough drops, lip balm, coins to make a phone call and a connection card.

Appendix L:

EIGHT CRITICAL DESIGN COMPONENTS OF EFFECTIVE DISCIPLE MAKING CHURCHES

Natural Church Development's global research has discovered that healthy churches share eight common quality characteristics: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships. Christian Schwarz's research was based on the questions, "Are there distinctive quality characteristics which are more developed in growing churches than in those which are not growing? And, Could it be that developing these quality characteristics is the 'key to success' in growing churches?" He asked these critical questions with the assumption that God provides the increase (I Corinthians 3:7). His research is tremendously valuable in diagnosing the health of critical bodily functions for a church: the Body of Christ.

This paper is not an attempt to replace or duplicate this excellent work. It is written in acknowledgement that church life is complex because it involves human beings who were created in the image and likeness of an incomprehensible God. As such, the more ways we can understand and explain church life and implement "best practice" across a variety of disciplines, the better chance we have of honoring God and accomplishing His purpose.

As such, this paper is an effort to look at the life of healthy churches from the perspective of systems design. And by systems design, I mean viewing the church as an "organism with interdependent parts, each with its own specific function and interrelated responsibilities." (<http://www.thefreedictionary.com>) The design characteristics listed are not the result of global research, but are the reflections of a humble practitioner who has had the privilege of observing healthy, multiplying church life across a very diverse spectrum: church planting, church revitalization, inner city ministry, and international missions.

After considerable observation, experience, study, reflection, discussion, and prayer, let me suggest that healthy churches share eight vital and interrelated characteristics. They are self-sacrificing/evangelistic, intentional/proactive, aligned from top to bottom, all about transforming lives, holding leaders and members accountable, expanding/multiplying, off the charts relational, and culturally appropriate in their approach. I would further suggest that each of the eight is critical. For a healthy system to exist, a church needs to be firing on all cylinders.

The following is a brief overview of each of the eight system design components. The numbering is for enumeration purposes only—each of the components is critical. In fact, I would encourage you to take time to ask yourself, as you read about each component, two questions: Is this element clearly evident in my church? And, What happens in my church if this piece is missing?

1. **Relational**—Leaders understand that God's work is not accomplished in a vacuum nor by Lone Ranger types. These leaders understand that deep discipleship cannot take place in a worship format and that God works best in a relational environment: small groups and one-

on-one. If a church body expects to have a significant impact upon its community, both its leaders and individual members must be willing to invest in the lives of those who are far from God. Which means relational evangelism must be the norm for the life of every believer.

- God is a relational being, and has called us into a personal relationship with Himself and with each other. In fact Jesus called His disciples “friends.” “You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you” John 15:14-15.
- In the incarnation, God took His relational nature to another level. Jesus said to his disciples, ¹²“This is My commandment, that you love one another as I have loved you. ¹³Greater love has no one than this, than to lay down one’s life for his friends. ¹⁴You are My friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you” John 15:12-15.
- Jesus used a relational discipleship process in which He invested intently in three men (Peter, James, and John), and at another level with the twelve and later with seventy-two.

2. **Transformational**—Effective churches define a mature disciple as someone whose life is being transformed daily into the image of Christ. As such, they reject the popular definition of a mature disciple as someone who knows what to do (attends classes, participates in small group, regularly attends worship, etc.). Their mantra is *discipleship is not about the transfer of information, but about genuine life transformation*. It involves doing, not just knowing. People walk the walk and don’t just talk the talk. In other words, it is an obedience based rather than simply a knowledge based discipleship model.
 - “¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” Romans 12:1-2.
 - Why do you think Jesus sharpest criticism was directed at the religious elite? ²⁷“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. ²⁸Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness” Matthew 23:27-28.
 - Throughout the epistles transformation is emphasized: Paul’s deeds of the flesh vs fruit of the spirit in Galatians 5:19-25, and Peter’s three-fold emphasis on obedience in I Peter 1:2, 14-15, and 22.
3. **Accountable**—Leaders are willing to humbly submit themselves to others as well as expect others to be willing to be held accountable to fulfill their responsibilities. This is very counter-cultural in American life and in particular in Baptist life where we are accountability adverse. Many of us have heard a pastor say, “I am accountable to God alone,” and what is worse is that often we said, “Amen.” Leaders in healthy systems find a way to balance their God given **authority** with the **responsibility** they have to get the job done. In addition they design structures that provide for personal **accountability**, as well as incorporating all three

concepts into their discipleship process. In these churches, people are willing to hold each other accountable, to let someone hold their feet to the fire, and to expect people to fish rather than to just cut bait. Because this is such a foreign concept to most of us, let me provide some additional scriptural support.

- Jesus told Peter that he would deny him, and sure enough it happened. Following Peter's three-fold denial, Jesus held him accountable by asking him three times, "Do you love me" John 21:15-17.
- In Matthew 25 we see three parables in which personal accountability is clearly evident: Parable of 10 Virgins, Parable of the Talents, and Parable of the Judgment of Nations.
- We find in Hebrews 9:27 a very succinct statement of our eternal accountability before God, "It is appointed for men to die once, but after this the judgment."
- In I Corinthians 5:1-13 Paul addresses a major moral failure in the Corinthian church. After providing some specific teaching on the issue, he closes with a sharp command, "Remove the wicked man from among yourselves."

An historical example of effective accountability would be the discipleship methods used by John Wesley. Over time Wesley devised a "ticket" for admission to a class meeting. Tickets were issued after John had a face-to-face meeting with each disciple: "At least once in three months, [I] talk with every member myself to inquire at their own mouths, as well as of their Leaders and neighbors, whether they grew in grace and in the knowledge of our Lord Jesus Christ." "To each of those whose seriousness and good conversation I found no reason to doubt, I gave a testimony under my own hand, by writing their name on a ticket prepared for that purpose; every ticket implying as strong a recommendation of the person to whom it was given as if I had wrote at length, 'I believe the bearer hereof to be one that fears God and works righteousness.'"

4. **Self-Sacrificing**—The church is designed so that more emphasis is put on reaching the lost than on ministering to the saved. If both are equally emphasized, human nature will, over time, lead us to place greater time, energy, and resources towards ministering to those who are already gathered. Two old clichés make this point: Out of sight, out of mind, and the squeaky wheel gets the grease. These churches are willing to sacrifice self-needs (and desires) for the purpose of ministering to the lost. In other words, they are constantly asking, who is not at the table? Another way to talk about these churches is that they have a burden and a passion to see the broken world around them impacted positively by the good news of Jesus Christ—they are unapologetically evangelistic in the right kind of way. In other words, they do not use "hit and run" or "catch and release" evangelism, but rather a relational evangelism model.
 - "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd" Matthew 9:36.
 - "The Son of Man has come to seek and to save that which was lost" Luke 19:10.
 - "⁵Let this mind be in you which was also in Christ Jesus, ⁶who, being in the form of God, did not consider it robbery to be equal with God, ⁷but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. ⁸And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" Philippians 2:5-8.

5. **Expanding/Multiplying**—Leaders are aware that II Timothy 2:2 doesn't just automatically happen. Almost every Christian leader can quote this verse, but few of us are living it out on a daily basis. We have taught the concepts, but we also need to be caught up in the process of investing in others on a relational level (remember the first piece I mentioned) and *expecting* them to, in like manner, invest in others (piece number three: accountability). Discipleship is more caught from someone else than it is simply taught to someone else.

This element speaks to the reality that healthy mature organisms reproduce, and if reproduction is not taking place then everyone knows a problem exists. It also touches on the need for a discipleship process to be reproducible or sustainable within a given context. Too many external forces can keep reproduction from taking place in a “natural setting” and create as it were, a laboratory environment where external resources and forces are required.

- “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” II Timothy 2:2.
- Jesus clearly modeled a multiplying process as He sent out the 12 in Matthew 10:1-15 and then later the 72 in Luke 10:1-12.
- Jesus modeled multiplication and the early disciples picked it up. It was true to such an extent that only a few decades after Jesus' death, burial, and resurrection, a mob in Thessalonica shouted, “These men who have turned the world upside down have come here also” Acts 17:6.

6. **Aligned**—Leaders in healthy systems take their intentionality to another level (see element seven). They not only pursue them aggressively, intentionally, proactively, and unapologetically, but they have little tolerance for those who want to lead in another direction. With that in mind, and in acknowledgement that American Christianity is extremely pluralistic, they clearly define their churches in critical areas: theologically aligned with God's word, philosophically consistent with stated vision and values; and organizationally structured to effectively steward God given resources to accomplish the stated purpose. The latter means resources are not used to simply support an organization and its bureaucracy or to maintain its buildings and endowments.

- Jesus maintained alignment with God: “¹⁷Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” Matthew 5:17-18.
- “I must work the works of Him who sent Me” John 9:4.
- The Jerusalem Counsel described in Acts 15 is a clear picture of the church seeking to become aligned.
- Peter's opening greeting in his second epistle speaks to the alignment issue: “to those who have received a faith of the same kind as ours” II Peter 1:1.

7. **Intentional/Proactive**—Leaders take time to discover their own unique giftedness and that of their leadership team as well as key church members. With their strengths and passions in mind, they seek out the most effective ways to connect with their community (identify areas where God is blessing). In leadership terminology, they identify their church's “Hedgehog concept”* (What can we do with quality, passion, and fruitfulness?). At the same time they

establish weekly/monthly minimum and maximum activities (“20 Mile March”*), and the specific, methodical, and consistent things that they need to do to sustain their efforts (“SMaC Recipe.”*). [*See Jim Collin’s *Good to Great* and *Great by Choice*.]

- Paul spoke to the intentionality of God when he wrote, “⁴But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons” Galatians 4:4-5.
- The Apostle John also understood this about God, “¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made... ¹⁴And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” John 1:1-3 & 14.

8. **Culturally Appropriate**—One that we might think should be reserved for international settings is just as important to effective disciple making in a U.S. setting. Southern Baptists have been better at applying this principle through our international missions efforts than we have done historically with our home missions work. Post World War II through the late 60s, Southern Baptists expanded into a national body of churches. Unfortunately, many of the churches started in northern states were actually ethnic churches: planted of, by, and predominantly for southerners. We didn’t do our homework and ask questions about heart language (a world where a canned beverage is called pop rather than coke), or wrestle with understanding the world view (heavily influenced by the liturgical church rather than the evangelical church). We weren’t concerned about identifying barriers, bridges, and gate keepers. We are coming to terms with the reality that we have to accept Paul’s motto:
- “To the Jews I became as a Jew, so that I might win Jews...to those who are without the law, as without law...to the weak I became weak...I became all things to all men, so that I may by all means save some” I Corinthians 9:20-22.

In case you are thinking that I am using scripture to proof text my pre-conceived ideas, let me point out that these principles are imbedded in the most important statements regarding the purpose of the church: The Great Commission:

“¹⁸And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. ¹⁹Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen” Matthew 28:18-20.

- Jesus’ opening statement, “All authority has been given to Me in heaven and on earth,” tells us that He is in charge and He is giving the orders. His concluding promise, “I am with you always” implies that we have access to that power; however, with great power comes great responsibility. God holds us **ACCOUNTABLE** as we steward that power.
- The primary command (main verb) is to “make disciples.” This command requires us to communicate two critical realities: First is the fact that apart from Christ, people are separated from the love of God, stand eternally condemned in their sin, and incapable of

finding true joy and peace in this life. This reality should propel us in our willingness to be **SELF-SACRIFICING**. This also acknowledges that there is an initiating point for becoming a disciple: confession, repentance, and conversion which speaks to the evangelistic nature of our self-sacrifice. Second, we understand that the Biblical concept of a disciple is not simply someone who is professing Christ, but a disciple is someone who is possessing a new and different way of life: **TRANSFORMATION**.

- In addition to the one main verb, there are three descriptive participles in the passage. The first is *having gone*. Greek sentence structure and grammar raises this participle’s impact parallel to the force of a main verb. This provides the English translations with its imperative “Go!” This means that a laissez faire, whatever happens attitude on our part, is not acceptable. Rather it requires us to be constantly vigilant, seeking to identify where God is at work, so that we can join Him. In other words we must be **INTENTIONAL** and **PROACTIVE**.
- Another participle is “*baptizing* them in the name of the Father and of the Son and of the Holy Spirit.” This participle and its modifying statement referring to Father, Son, and Holy Spirit speaks to the personal and relational nature of God and the reality that He created us as relational beings and acknowledges that ministry happens at the **RELATIONAL** level.
- The third participle is “*teaching* them to observe all things that I have commanded you” implies that our instructions are **ALIGNED** with Divine teachings and practices.
- His concluding promise, “I am with you always, even to the end of the age,” means that the task will be multi-generational. Jesus’ parting statement in Acts 1:8 was, “you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” This statement of the Great Commission speaks to the geographical expansion that will be required to carry the Gospel to the world. When these two concepts are combined, a process that is constantly **EXPANDING** and **MULTIPLYING** is required.
- In the Biblical language (Greek), Jesus said our target audience is “□□□□□□□□□□□□□□□□” Unfortunately it is poorly translated into English as “all the nations.” A better translation would be “all ethnic groups.” Nations implies a geo-political state while the term “ethnic group” points to the language and cultural differences that exist in every nation. To reach every ethnic group, our disciple making efforts must be **CULTURALLY APPROPRIATE**.

Let me close by simply asking you to do the following as I continue to study the system design elements for healthy churches:

1. Give a critical eye to my use of scripture and correct me if I am using the Bible as a proof text for these system design components. In other words, am I using solid exegesis?
2. Reflect upon your experience with healthy churches and see if you agree that these eight are present.
3. Would you agree that all eight are critical? If not, which one(s) are optional and why?
4. Can you suggest additional components? If so, what are they?
5. As you look at your church, are all eight present? If not, which one(s) do you need to incorporate and how will you do it?

Appendix M

INTERN AND APPRENTICE COVENANTS

Church Planting Intern

Qualifications & Expectations

A **Church Planting Intern** is an individual who commits up to twelve months in a developmental internship in church planting to learn and discern their future involvement. These men and women will serve in various church planting roles for the purpose of evangelism and disciple making.

Purpose: This is a position designed to give individuals who may still be exploring a sense of call in church planting to work alongside of a church planter or within a church planting residency/internship for missionary development and discernment of calling.

Church Planting Intern Qualifications:

In order to qualify for the Church Planting Intern missionary category, applicants must meet the following requirements:

1. The Church Planting Intern should fit one of two situations
 - a. A man or woman with a sense of call to serve in a leadership role in a church plant...OR
 - b. A man who is part of a residency/internship program at a church for the purpose of being developed as a lead church planter.
2. Appropriately assessed in the areas of calling, character, competency, convictions, and contextual fit. Areas of family and financial health should also be assessed.
3. Commit to a development plan created by the local supervisor as part of the Church Planter Request.
4. NAMB application and approval process completed. Once approved, the intern serves within the context and supervision of a church plant or residency/internship program for development, equipping and growth as a missionary.

Church Planting Intern Expectations:

Missionaries are expected to do the following during their time as a Church Planting Intern:

- An investment of a minimum of 25 hours per week in fulfilling the development and ministry plans.
- Weekly staff/planter meetings
- At least monthly communication with prayer team and ministry partners
- Continued exploration of church planting and opportunities
- Submission of monthly reports to NAMB, local supervisor, and ministry partners
- Employment or funding secured for the apprenticeship period prior to beginning the program.

Church Planter Apprentice Qualifications & Expectations

A **Church Planter Apprentice** is a man called by God to plant a church in a specific location or among a specific people group, who spends up to twelve months under the guidance of a coach developing his disciple multiplication strategy and the Contextualized Master Plan for his church plant.

Purpose: This is a position designed to give highly qualified men who are called to plant in a strategic and unfamiliar context an opportunity, using the missionary practices found in the New Testament, to exegete culture, engage the lost, and discern the work of God – all in an effort to accomplish a clear objective – plant a new church.

Church Planter Apprentice Qualifications:

In order to qualify for the Church Planter Apprentice missionary category, applicants must meet the following requirements:

1. A man led of God to pursue the role of lead church planter, recommended for apprenticeship by a qualified assessor who has utilized the NAMB-recommended assessment process including the following:
 - a. Complete the current NAMB application and assessment procedure and Heartland Church Network process...OR
 - b. Has previous experience in church planting as a team member or lead planter who will now be planting in an entirely different context...OR
 - c. Has completed a church planter-specific preparation program such as a church planter residency/internship (ideally from a NAMB-approved/endorsed residency program at a church planting center or SBC Seminary outside of the state where the church planter intends to plant).
2. Appropriately assessed in the areas of calling, character, competency, convictions, and contextual fit. Areas of family and financial health will also be assessed.
3. Must move to or live on-site and in context where the potential church plant will be launched during the time of the apprenticeship.
4. Completion of Apprenticeship Covenant. The Apprenticeship Covenant is established in partnership with a Convention, Association, sending church, church planting center, church planter and his coach. The covenant and coach helps the apprentice define measurable outcomes and process for the length of service. The Apprenticeship Covenant can be downloaded at www.namb.net/requestforms.

5. NAMB application and approval process completed. Once approved, the apprentice serves within the context and supervision of a church planting center, sending church or highly qualified, established church planter for coaching, encouragement, evaluation, and further training, while cultivating a selected church plant field and developing a core group.

Church Planter Apprentice Expectations:

Missionaries are expected to do the following during their time as a Church Planter Apprentice:

- An investment of a minimum of 25 hours per week in fulfilling Apprenticeship Covenant.
- Participation in NAMB approved training while developing an outreach plan, discipleship plan, and a clear and compelling vision for the new ministry.
- At least monthly communication with prayer team and ministry partners.
- Weekly participation in an intentional coaching relationship.
- Monthly participation in a coaching relationship for spouse if applicable.
- Submission of monthly reports in accordance with current NAMB, Coach and ministry partners requirements.
- Begin –pre-launch activities no earlier than 6-8 months after start of apprenticeship and no later than 12 months after conclusion of apprenticeship.
- Funding and employment secured for the apprenticeship period prior to beginning the program.
- Develop and participate in fund raising and planning for plant as needed for proposed plant.
- Monthly participation in a peer-to-peer learning community
- The candidate should have a clear sense of calling to church planting. A qualified candidate demonstrates exemplary character, meets Church Planter Apprentice qualifications, and has the theological, evangelistic, and missiological convictions needed to plant a reproducing SBC church.
- Candidates' assessment will meet Heartland Church Network and NAMB's standards and address character, calling, competency, and contextual fit.
- It is important that the Church Planter Apprentice has a committed sending church to help ensure the church plants health, vitality, and success.
- The Apprenticeship Covenant is completed by the church planter, the sending church, church planting catalyst and his coach. The covenant will be completed and kept in accordance with the current NAMB policy.

Identifying and Assessing Potential Church Planter Apprentice:

Diligence and care should be given in discovering a Church Planter Apprentice. The following points will help guide you in the process:

- The selection process should be robust. Identify a candidate who has a clear sense of calling to church planting. A qualified candidate demonstrates

exemplary character, meets Church Planter Apprentice qualifications, and has the theological, evangelistic, and missiological convictions needed to plant a reproducing SBC church.

- Candidates' assessment should meet NAMB's standards and address character, calling, competency, and contextual fit. A copy of the assessment report will be requested during the application process.
- It is important that the Church Planter Apprentice has a committed sending church to help ensure the church plants health, vitality, and success.
- Review the NAMB Church Planter Apprentice Qualifications and Expectations with the candidate to assure his understanding of the expectations and is in agreement with the position requirements.
- Facilitate Application and Covenant process for candidate
- The Apprenticeship Covenant is completed by the church planter, the sending church, church planting catalyst and his coach. A copy of the covenant is submitted to the Regional VP and Regional Mobilizer and to mprocess@namb.net for approval.

Church Planter Apprentice
Description and Qualifications
North American Mission Board

Apprentice Description:

A church planter apprentice is a man called by God to plant a church in a specific location or among a specific people group, who spends up to twelve months under the guidance of a coach developing his disciple multiplication strategy and the Contextualized Master Plan for his church plant.

Apprentice Qualifications: In order to qualify for the church planter apprentice missionary category, applicants must meet the following qualifications. As stated, qualified applicants must meet at least one of the qualifications listed under #1.

1. A man led of God to pursue the role of lead church planter, recommended for apprenticeship by a qualified assessor who has utilized the NAMB recommended assessment process including the following: Emerging Leadership Initiative (Golden Personality, DISC, Strength Finders, Spiritual Gifts, and Enrich Marital Assessment online instrument), & Church Leadership Inventory...

Or

Has previous experience in church planting as a team member or lead planter who will now be planting in an entirely different context..

Or

Has completed a church planter specific preparation program such as a church planter internship (ideally from a NAMB-approved/endorsed residency program at a church planting center or SBC Seminary outside of the state where the church planter intends to locate).

2. Appropriately assessed in the areas of calling, character, competency, convictions, and contextual fit. Areas of family and financial health will also be assessed.
3. Must be living on-site and in context where the potential church plant will be launched during the time of the apprenticeship.
4. Completion of *Apprenticeship Covenant*. The *Apprenticeship Covenant* is established in partnership with a Convention, Association, sending church, church planting center, church planter and his coach. The covenant and coach helps the apprentice define measurable outcomes and process for the length of service.
5. NAMB application and approval process completed.

Once approved, the apprentice serves within the context and supervision of a church planting center, sending church or highly qualified, established church planter for coaching, encouragement, evaluation, and further training, while cultivating a selected church plant field and developing a core group

Writing a Covenant for an Apprentice

As per NAMB Church Planter Apprentice Explanation the apprentice position exists to provide a man up to twelve months, under the guidance of a coach, to develop his disciple making strategy and Contextualized Master Plan for the church while conducting pre-determined missionary activities.

The purpose of the Apprenticeship Covenant is to provide mutually acceptable guidelines for the apprentice and those in relationship with him. It established a set of measureable objectives for the apprentice which are to be met during the agreed upon period of time and defines the specific roles of those in relationship with him.

Believing that an apprentice needs specific individuals speaking into his life and ministry in order to fulfill his objectives, the following relationships are required for the apprentice:

- In an intentional relationship with a mature disciple maker for personal growth and development
- In an intentional relationship with a sending church
- In an intentional relationship with a peer-to-peer learning community
- In an intentional relationship with a coach

Apprentice Objectives: An apprentice is to spend up to twelve months, under the guidance of a coach, developing his disciple multiplication strategy and the Contextualized Master Plan for the church God has called him to plant.

To fulfill these objectives it is expected that the apprentice will conduct the following missionary activities in the community where God has called him to plant a church while in relationship with a disciple maker, a sending church, a network of peers, and a coach:

- Missional Engagement
 - Disciple making
 - Small group formation
 - Leader development
 - Strategic prayer and gospel sowing
- Networking
 - With existing churches
 - With agencies and ministries that serve the city
 - With community leaders
 - With like-minded church planters
- Exegeting culture and Spiritual Mapping of community
- Continued fund raising and partnership development
- Theological reflection



*North American
Mission Board*

4200 North Point Parkway,
Alpharetta, GA 30022-4176



Favor de contestar todas las preguntas en ingles

PERSONAL INFORMATION

Name (last):	NAME (FIRST):	NAME (MIDDLE):
Address (Home):	City:	State: Zip:
Email Address:	Cell Phone:	Additional Phone:
Where are you planting your church?		
The date your apprenticeship begins:		

Agreements

Do you agree to provide NAMB and your ministry partners monthly reports?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you agree to meet with a disciple maker, your sending church, a network of peers, and with your coach on a monthly basis?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Will you lead your church to support SBC mission causes at a rate of 10% of your undesignated receipts with a minimum of 6% being sent to the Cooperative Program?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you agree to meet the obligations of this covenant in a timely manner?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you and your spouse (if applicable) agree to plant an SBC church?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you agree to invest a minimum of 25 hours per week to meet the obligations outlined in this agreement?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you currently live in close proximity to where you will plant your church? If not, when will you relocate?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
Do you agree to use your apprenticeship to develop your disciple multiplication strategy and a contextualized master plan for your church plant while conducting the described missionary activities?	Yes <input type="checkbox"/>	No <input type="checkbox"/>

Required Relationships

Sending Church			
Name of Church:	Pastor's Name:		Church Phone:
Church Address:	City:	State:	Zip:
Name of Contact:	Email Address:		Phone:

Person Discipling You			
Name (Last):	First Name:		Middle:
Address:	City:	State:	Zip:
Email:	Cell phone:		Work Phone:

Network Participation		
Name of the Network:		
Network Director's Name:		
Email Address:	Cell Phone:	Work Phone:

Coach			
Name (Last):	First Name:		Middle:
Address:	City:	State:	Zip:
Email Address:	Cell Phone:		Work Phone:

Apprenticeship Objectives

Missional Engagement		
<p>It is expected that the apprentice will conduct the following missionary activities in the community where God has called him to plant a church:</p> <ul style="list-style-type: none"> ✓ Disciple making ✓ Small group formation ✓ Leader development ✓ Strategic prayer and gospel sowing <p>In the space provided, please identify the action steps for each activity listed above, the expected outcomes, and the date that you will begin.</p>		
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Networking

It is expected that the apprentice will conduct the following missionary activities in the community where God has called him to plant a church:

- ✓ Networking with existing church
- ✓ Networking with agencies and ministries that serve the city
- ✓ Networking with community leaders
- ✓ Networking with existing church planters

In the space provided, please identify the action steps for each activity listed above, the expected outcomes, and the date that you will begin.

Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Exegeting Culture and Spiritual Mapping

It is expected that the apprentice will conduct the following missionary activities in the community where God has called him to plant a church in order to capture God's vision for the city and the new church. These activities will aid in the development of your disciple making strategy and master plan for your church plant.

- ✓ Exegeting Culture
- ✓ Spiritual Mapping
- ✓ Prayer Walking

In the space provided, please identify the action steps for each activity listed above, the expected outcomes, and the date that you will begin.

Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Fund Raising and Partnership Development

It is expected that the apprentice will continue to work on raising funds and enlisting partners to aid in the implementation of his strategy. In the space provided, please identify the action steps for each activity listed above, the expected outcomes, and the date that you will begin.

Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Developing Your Contextualized Strategy for Disciple Making

It is expected that the apprentice will develop a contextualized strategy for disciple making that will aid in the reduction of lostness and the planting of his church. In the space provided please identify the action steps for the activity listed above, the expected outcomes, and the date that you will begin.

Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Developing The Master Plan for Your Church Plant

It is expected that the apprentice will develop a contextualized master plan for your church plant that leads to the planting and operation of a reproducing Southern Baptist Church. In the space provided please identify the action steps for the activity listed above, the expected outcomes, and the date that you will begin.

Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:
Action Step:	Desired Outcome:	Starting Date:

Required Relationships

As stated earlier, it is expected that the apprentice have intentional, ongoing relationships with a disciple maker, a sending church, a cohort/network of peers, and a coach. This section, which should be filled out in partnership with each of them, should outline how they will support the apprentice and his work during this time period.

Sending Church		
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:

Person Discipling You
How often will you meet?:
Identify 3-5 objectives that will shape your conversation:
Please identify the ground rules that will guide this relationship:

Network		
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:
Support Provided:	Desired Outcome:	Start & End Date:

Coach
How often will you meet?: How?
Identify 3-5 objectives that will shape your conversation:

Required Endorsements For This Covenant
<p>Sending Church or Sponsoring Organization Approval:</p> <ul style="list-style-type: none"> • I have reviewed this covenant and am in agreement with its content and agree to meet our obligations as defined. • I authorize and certify that a photocopy or electronic facsimile of this Application and Release shall serve with the same authority as the original. <p>Name of Sending Church or Sponsoring Organization:</p> <p>Phone Number:</p> <p>Email Address:</p> <p>Date:</p>

Coach Approval

I have reviewed this covenant and am in agreement with its content and agree to meet my obligations as defined.

Signature of Coach: _____

Date:

Church Planting Catalyst Approval

I have reviewed this covenant and am in agreement with its content and agree to meet my obligations as defined.

Signature of Catalyst: _____

Date:

Apprentice Commitment

Your signature below indicates your affirmation of this covenant and your commitment to fulfill your obligations as described in the covenant

Signature of Apprentice: _____

Date:

Intern & Director Expectations

Freshwater Church - Bolivar, MO

Expectations for Interns:

1. Attend all Family Time gatherings (intern meetings for the purpose of community, discipleship, leadership training, general development, and scheduling). Family Time will be 1st & 3rd Wed of the month after the Well (approx 9:45 - 11:30 PM); w/ noted exceptions...
2. Work diligently, and with a teachable spirit, under the leadership of your primary ministry group director
3. Attend Freshwater Church 3 of 4 Sundays per month (all services)
 - 1) Be available for any assigned tasks
 - 2) Straighten chairs between services
 - 3) Check and take out trash between and after services
 - 4) Check in with Sunday morning ministry groups (Pre-K, Greeters, Parking, etc.) periodically to determine if they need help
4. Complete all ministry, accountability, and development assignments on time
5. Complete all MBC/NAMB paperwork on time (for paid interns)
6. Participate in organized accountability, designed by FC Pastoral Staff
7. Maintain all standards of conduct for organizations to which you have freely and willfully submitted yourself (i.e. universities, MBC, NAMB, athletic teams, etc.)
8. Joyfully seek out and cultivate an ever-increasing pattern of spiritual formation and maturity, sanctification and personal holiness, and spiritual discipline
9. Participate in accountability structures designed by the Freshwater pastoral staff
10. Reproduce your spiritual life into another believer in the pattern of making disciples as commanded in Mt. 28:19-20
11. Be timely in all communications and when arriving for meetings, gatherings, and assignments. Be flexible, as the nature of our work often means stepping outside of our plans and comfort zones.

Expectations for Directors:

The scope of the internship covers three key areas of development. They are: Spiritual Formation, Leadership Skill/Development, and Ministry Experience

1. Utilize your intern within the stated scope of the internship program
2. Teach your intern your ministry: philosophy and methodology
3. Include your intern in every aspect of your ministry (decision making, processes, meetings, etc...)
4. Provide your intern with up to 5 hours, or more, of ministry opportunity per week (ex: The Source, His Kids, LifeGroup Meetings, set-up time, clean-up time, prep time, paperwork, follow-up work)
5. Empower your interns to create new ministry and lead existing ministries as it becomes appropriate for their gifting and responsibilities
6. Joyfully seek out and cultivate an ever-increasing pattern of spiritual formation and maturity, sanctification and personal holiness, and spiritual discipline
7. Spiritually invest in your intern in the pattern of making disciples
8. Send an end-of-the-month email report to dave@freshwaterchurch.tv
 - 1) In what ways did your intern(s) support/enhance your ministry?
 - 2) Did your intern(s) hinder your ministry in any way?
 - 3) What do you need to continue investing in your intern?

CST Internship Description

Why the CST Internship?

God's Church must discover and equip next-generation leaders. This requires a focus on firming up convictions, developing competency in a ministry role, and maturing character. The CST Internship is designed as a one-year introduction to church leadership, including the following aspects...

- Convictions – 6 credits toward a Master of Arts in Theological Studies (2 courses)
- Competency – Experience and coaching in local church ministry
- Capacity – Ability to contribute to the local church context
- Chemistry – Edifying presence within the Cornerstone Staff
- Character – One-on-one mentoring by a mature leader

Convictions

The Cornerstone School of Theology offers 15 courses (45 credit hours). These fulfill the requirements of a Masters of Arts in Theological Studies (MATS) and are accredited through Midwestern Baptist Theological Seminary (Kansas City, MO). The courses are taught on-site and seek to accomplish these objectives:

- Demonstrate increased biblical and theological knowledge.
- Interpret and apply Scripture more effectively using appropriate hermeneutical principles.
- Formulate maturing theological convictions based on Scripture, with due notice of their prior historical development.
- Initiate and maintain a practice of classical spiritual disciplines.
- Develop a Great Commission perspective that finds expression in evangelism, missions and commitment to local church ministry.

CST Interns will get a taste of the MATS program by taking an assigned course in each of the Fall and Spring semesters. Interns will be expected to complete coursework on time and maintain at least a B average in each course.

Competency

Cornerstone Church is a thriving and growing church with expanding opportunities for hands-on ministry experience. CST Interns will serve on a staff team and learn under a staff director and/or ministry leader. Applicants who are accepted in the program will receive \$500/month, and should expect to work 15-20 hours per week. Additionally, Cornerstone Church will subsidize the tuition so that students can take both CST Courses at no cost. Interns will be evaluated by their Director or Ministry Leader each quarter to assess character growth and competency strengths/weaknesses.

Capacity

As part of the Cornerstone Staff, you will have an opportunity to identify your own capacity – the special ability to lead, shepherd, and contribute to a mega-context. You will notice that the Cornerstone staff is full of hard-working, high-capacity men and women of God. Your supervisor will work with you over the next year to help improve your capacity and discover your limits.

Chemistry

With a staff of more than 80 people, team chemistry is of utmost importance. We expect all Cornerstone employees to add joy to the staff culture and health with their presence. We love to work with people that we enjoy spending time with!

Character

Paul was bold in his instruction to Timothy: “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:16). Maturity comes by watching others who are further along than you are and receiving life-giving counsel from them. At Cornerstone, we are primarily searching for next-generation leaders who are authentic, hungry, humble, hardworking, and influential. Each CST Intern will meet with a trustworthy believer to ask hard questions, pray, and open the Word together – for the purpose of fostering character growth.

CST Internship Contract

I understand that receiving sound theological instruction is both a great opportunity and also a responsibility. I commit to prioritizing the two CST courses that I am receiving at no cost. I will turn in assignments on time, give my best effort on each academic task, and apply what I learn to my life and ministry.

I commit to faithfully serve as a Cornerstone employee for the next year. I will complete ministry tasks with excellence, take care to discover my ministry strengths/weaknesses, and invite critique from my ministry leader and peers as I passionately pursue Christ and those whom I serve. I understand that Cornerstone Church reserves the right to terminate my employment at will if I do not meet expectations in the areas of ministry, character, capacity, chemistry, or academics. I understand that my term of employment is one year and that Cornerstone Church will not promise any Intern a further ministry position at the end of this term.

I commit to growing in godly character over the next year. I will ask my mentor and even other leaders to inspect my life and challenge me in areas of weakness/sin/struggle so that they may help me become more like Christ.

If these terms are acceptable to you, please confirm your acceptance of this offer by signing below. If you have any questions or wish to clarify any elements of this offer, please let us know.

We are excited about your prospective contributions to Cornerstone Church. What a joy it will be to serve God together with you!

CST Intern

Date

CST Residency Description

Why the CST Residency?

God's Church must discover and equip next-generation leaders. This requires a focus on firming up convictions, developing competency in a ministry role, and maturing character. The CST Residency is designed as a two-year venture that accomplishes these by...

Convictions – an accredited Master of Arts in Theological Education

Competency – Experience and coaching in local church ministry

Capacity – Ability to contribute to the local church context

Chemistry – Edifying presence within the Cornerstone Staff

Character – One-on-one mentoring by a mature leader

Convictions

The Cornerstone School of Theology offers 15 courses (45 credit hours). These fulfill the requirements of a Masters of Arts in Theological Studies (MATS) and are accredited through Midwestern Baptist Theological Seminary (Kansas City, MO). The courses are taught on-site and seek to accomplish these objectives:

- Demonstrate increased biblical and theological knowledge.
- Interpret and apply Scripture more effectively using appropriate hermeneutical principles.
- Formulate maturing theological convictions based on Scripture, with due notice of their prior historical development.
- Initiate and maintain a practice of classical spiritual disciplines.
- Develop a Great Commission perspective that finds expression in evangelism, missions and commitment to local church ministry.

CST Residents will be expected to respond to CST administration quickly in regards to course enrollment and scholarship information, take each CST course offered over the next two years, complete coursework on time, and maintain at least a B average. Residents will also meet weekly, as a group, with the CST director and travel together to periodic events and conferences.

Competency

Cornerstone Church is a thriving and growing church with expanding opportunities for hands-on ministry experience. CST Residents will be considered full-time staff, serving on a staff team and learning under a staff director. Applicants who are accepted in the program will receive \$2000/month, beginning at the end of their first month of work. Additionally, the church's benefit package offers you the opportunity to meet your financial and welfare needs, and is summarized below:

- Group medical plan through Guidestone Financial Resources of the Southern Baptist Convention. (Your monthly contribution for the most common, higher deductible single plan would be approximately \$29/mo. A lower deductible plan is available at an increased cost.)
- Dental benefits through Delta Dental of Iowa, with a monthly employee contribution of approximately \$4/mo.
- Term life insurance equal to your annual salary paid in full by Cornerstone.
- Long-term disability insurance paid in full by Cornerstone.
- 100% tuition credit for any classes taken through the Cornerstone School of Theology.
- Vacation benefits in accordance current church policies.

- Up to 10 sick days per year for personal illness or appointments.
- Eight paid holidays, including New Year's Day, Memorial Day, 4th of July, Labor Day, Thanksgiving Day and the Friday following, Christmas Day, and a floating holiday (TBD) in 2014.

Please refer to the Staff Handbook for more information about full-time employment at Cornerstone. Residents will be evaluated by their Director on a quarterly basis to assess character growth and competency strengths and weaknesses. CST Residents will also be expected to fundraise \$500/month to help partially fund their position at Cornerstone.

Capacity

As part of the Cornerstone Staff, you will have an opportunity to identify your own capacity – the special ability to lead, shepherd, and contribute to a mega-context. You will notice that the Cornerstone staff is full of hard-working, high-capacity men and women of God. Your ministry supervisor will work with you over the next two years to help improve your capacity and discover your limits.

Chemistry

With a staff of more than 80 people, team chemistry is of utmost importance. We expect all Cornerstone employees to add joy to the staff culture and health with their presence. We love to work with people that we enjoy spending time with!

Character

Paul was bold in his instruction to Timothy: “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:16). Maturity comes by watching others who are further along than you are and receiving life-giving counsel from them. At Cornerstone, we are primarily searching for next-generation leaders who are authentic, hungry, humble, hardworking, and influential. A Cornerstone Church elder, director, or ministry leader will meet often with each CST Resident to ask hard questions, pray, and open the Word together – for the purpose of fostering character growth.

CST Residency Contract

I understand that receiving sound theological instruction is both a great opportunity and also a responsibility. I commit to prioritizing each CST course for the next two years. I will be aware of the registration process and deadlines and be able to enroll for each course responsibly. I will turn in assignments on time, give my best effort on each academic task, and apply what I learn to my life and ministry.

I commit to faithfully serve as a Cornerstone employee for the next two years. I will complete ministry tasks with excellence, take care to discover my ministry strengths/weaknesses, and invite critique from my ministry leader and peers as I passionately pursue Christ and those whom I serve. I understand that Cornerstone Church reserves the right to terminate my employment at will if I do not meet expectations in the areas of ministry, character, capacity, chemistry, or academics. I understand that my term of employment is two years and that Cornerstone Church will not promise any Resident a ministry position at the end of this term.

I commit to growing in godly character over the next two years. I will ask my mentor and even other leaders to inspect my life and challenge me in areas of weakness/sin/struggle so that they may help me become more like Christ.

I understand that failure to adhere to the above requirements may result in the following disciplinary actions (See Appendix A for further description):

- Academic Probation
- Termination of employment

If these terms are acceptable to you, please confirm your acceptance of this offer by signing below. If you have any questions or wish to clarify any elements of this offer, please let us know.

We are excited about your prospective contributions to Cornerstone Church. What a joy it will be to serve God together with you!

CST Resident

Date

Appendix A

Academic Probation:

When any CST Resident receives a grade below a B in a CST course for which they have received a scholarship, they will enter a probationary period of one semester. During the probationary period, CST Residents who earn a B or less or will face the termination of their residency effective at the end of the academic semester. Students who receive a grade above a B for classes taken during the probationary period will be taken off of probation effective at the end of the academic semester.

Termination of employment:

Termination of the CST Residency will occur at the end of the semester in which any CST Resident fails to meet the standards listed above. In most cases, students who are removed from the residency position are invited to participate in CST courses (without the scholarship) and even work as a volunteer in the same ministry in the hope that he or she will learn and mature in this ministry context.