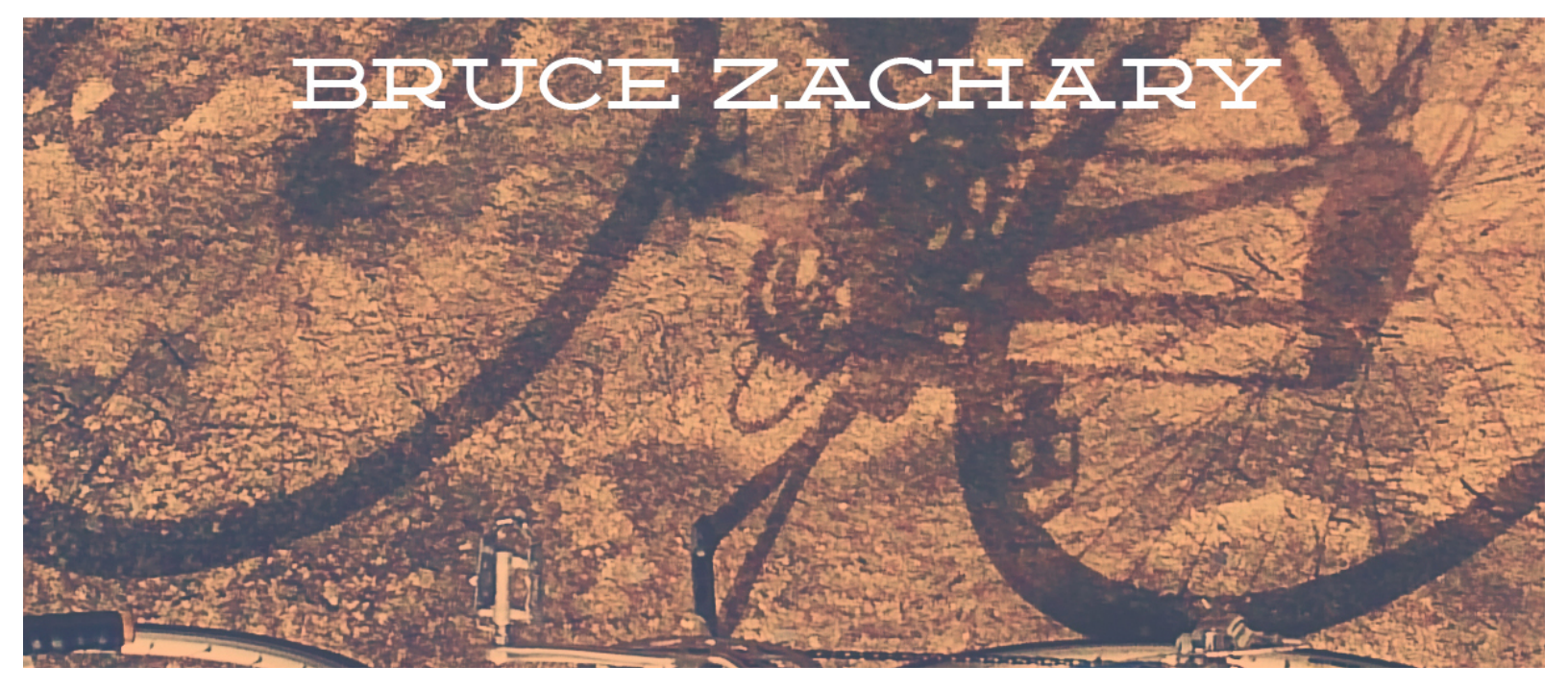




CHURCH PLANTING

Essential Lessons for Christian Leaders



BRUCE ZACHARY

Church Planting:
Essential Lessons for Christian Leaders
By Pastor Bruce Zachary

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Ekklesiaparadise: Church Planter Training Program

Introduction

One of my favorite concepts is “Kinder-Garten” a Germanic term coined to describe a sunny experience that would cultivate children like plants and let them bloom like flowers – a children’s garden. Here, we want to develop the idea of an “Ekklesiaparadise” from the Greek terms *ekklesia* meaning assembly [church] and *paradeisos* meaning garden. Church planting is an epic journey that can cultivate pre-believers and the unchurched; and can equip believers and help them to grow to become mature followers of Jesus; in essence, a church garden ... and thus a planter’s manual and training program.

Every culture has a compelling narrative, an ideal sense and story of how things should be, an understanding that something is wrong with the picture, and a yearning for things to be made right. We struggle to find a cure, the solution that brings hope of redemption and restoration. The church planter is a man who has discovered the hope of Christ and passionately communicates that truth to change their world for good ... for eternity. The purpose of this training manual is to provide theological and practical instruction to assist in the planting of more healthy churches that will transform communities through the compelling hope of Jesus. Together, we’ll consider the: who, what, why, and how of church planting.

Typically, it is best for a prospective planter to be mentored by a lead pastor who has been a church planter. Someone who has “been there and done that.” I hope that this manual will encourage lead pastors, prospective planters, and churches to fulfill our biblical commission to plant healthy biblical churches. There is a tremendous need for healthy church plants that are supported post-launch by mentors and genuine relationships. Shawn Lovejoy’s 2011 research reveals two of the biggest challenges: 80% of planters feel discouraged and disillusioned, and moral failure. Contributing factors to the problems include: unreasonable and unmet expectations, improper and inadequate training, and a lack of post-launch support to establish relationships and accountability.

Contributing factors to the solution include:

1. A meaningful assessment of calling – identifying among other factors authority issues, abundant emotional baggage, or a lack of accountability to a healthy home/mentor church;
2. Healthy leaders who lead healthy plants are prepared through a *comprehensive* mentoring process;
3. Only plant as many churches as you can effectively train and mentor, and encourage slower healthy growth;
4. Establish and implement a meaningful relationship based post-launch support network for the planters *and the wives of planters*.

I have a friend who is a church planter and has served the Lord as a pastor for thirty years. He summed up his church planter philosophy as follows, “Either you’re called or your not. If you are God will bless it, and if your not it’s hopeless.” I replied, “In a certain sense I agree with you,

however aren't there times when you think, 'If I knew then what I know now ...' Wouldn't you like to pass along all those lessons to guide someone new to the trail along the way?" He agreed. So, this is my effort to pass along some of the lessons I've learned as a church planter ~ enjoy your journey!

Goals

1. **Reproduce:** Communities that love God and live His word [our mission], and be a place where multiple disciples are intentionally selected developed and sent to plant churches.
2. **Resource:** Encourage, edify, and empower church planters by training and providing resources.
3. **Relationship:** Establish churches that are associated theologically, philosophically, and relationally. We desire to associate within the larger Calvary Chapel movement.

Methods

1. **Missional:** Establish missional churches: implies taking the approach of a missionary – being indigenous to the culture, seeking to understand and learn, adapting methods to the mission field resulting in a biblical church in a local culture.
2. **Mentor:** Use a mentor model so that church planters are trained while serving in the context of a healthy local church so that lessons in this manual can be caught as well as taught. Jesus used a mentor model with His disciples, as was the typical rabbinical approach. He spent about a 1,000 days with them ... some lessons you can never learn simply by reading books. So, we encourage at least a year of service in a local church, and a year to unpack this manual with a mentor [and perhaps other disciples].
3. **Ministry training:** The training manual will be more effective if the planter has completed a school of ministry or bible college curriculum as a prerequisite to, or concurrent with, training as a church planter.

Preface

Please remember that although the manual is intended to be a practical “how to” resource it cannot replace the work of the Holy Spirit and the priority of loving God and others [Matt.22:37-39]. Effective church planting is foremost the work of God’s Spirit and the byproduct of healthy relationships with God and others not a methodology.

How the Training Program Works: A Snapshot

What’s Expected of the Mentor

- Read all the material in this manual and be familiar with it.
- For at least a year, give at least two hours a week to your church planters.
- Make sure your church planters are getting teaching opportunities
- Preparing, scheduling, overseeing, and evaluating special ministry projects for the church planters. These will be assigned every month or two.
- Communication to the congregation about the program before, during, and after.
- Work through the "lifework" questions in each section with your church planters.
- Share your own stories with the students.

What the Church Planting Student Should Expect

- Recommended prerequisite: completion of some kind of Bible college or school of ministry program.
- Weekly meetings with mentor for a year.
- Commitment to teacher training (this and the weekly mentoring should take about two hours a week).
- Volunteer for church ministry work apart from weekend services, for at least a year. Prior staff experience may make this less necessary or unnecessary.
- Possible intern program as detailed in appendix.
- Special ministry projects prepared, scheduled, overseen, and evaluated by the program leaders. These will be assigned every month or two
- Reading the books listed in the bibliography.
- Work through the "lifework" questions for each section with your mentor

How the Training Program Works: An Overview

1. The materials are designed for mentor-disciple training: As an ideal, a lead pastor who has had experience as an effective church planter can train an individual or small group of potential church planters.

a. The mentor should know the material: The mentor should review the entire manual, including the appendix, and be prepared to discuss with potential planters. Plan to include your own anecdotal experiences to illustrate principles and fit the discussion to your context and culture.

2. Duration: How long should it take to teach through the manual materials? Although you could read the materials relatively quickly, mentoring is a process. I recommend that you take a

year to review the lessons. Even though you can accelerate the process to take less time avoid the temptation to minimize this training to less than six months ... remember mentoring is a process that takes time.

- a. Frequency:** Meet on a weekly basis for about an hour with the potential church planter(s) and review a section or related sections consistent with the pace of your training schedule [e.g. six-month, a year, etc].

3. Concurrent teacher training: Our philosophy of ministry places a premium on Bible teaching. Therefore, any effective model of training church planters must include an intentional method of training Bible teachers and preachers. The appendix describes a model of weekly teacher training designed to take place concurrently with the planter training.

- a. Time:** The training manual lessons *and* teacher development will likely require 2 to 2.5 hours per week.

4. Concurrent service in a healthy local church: We encourage at least a year of service in a healthy local church prior to attempting to plant a church. The experience of part or full-time work interacting with other staff, volunteers, leading and caring for people, staff and leadership meetings, etc. is distinct from volunteering on weekends. Planters need to glean these experiences as part of the equipping process.

- a. Prior staff experience:** A prospective planter who has years of effective service on staff in a healthy local church needs less training and experience than a novice, especially if the experience was gleaned at a healthy “Calvary-type” church.

- b. Internship:** The appendix contains an internship program description and application form that can be used to design a program of service in the context of the mentor’s local church. Keep in mind that it is wise to expose the planter to a variety of ministry leaders and experiences during the process.

5. Projects to prepare for church planting: The appendix includes several exercises to be completed by potential planters and reviewed by their mentor. The mentor should review the exercises in the appendix prior to initiating training and schedule when they will be assigned in the process [e.g. every month, two months, etc]. The projects are practical and will also help the mentor to evaluate the likely effectiveness of the planter.

6. Prerequisites: The training will be more effective if the planter has completed a School of Ministry [SoM] or Bible college curriculum as a prerequisite to, or concurrent with, training as a church planter. It is best if potential planters have successfully completed a som or Bible college program *prior to* training as a church planter.

7. Bibliography: Leaders are learners, and generally in the context of successful church planting, leaders are readers. The appendix includes several books that were used as source material in preparing this manual and several books that are recommended reading. Obtain and read as many of the recommended books as possible – they will enrich you and your ministry.

8. Gathering prospective planters: Plan to communicate to the congregation, Bible College, and/or School of Ministry graduates, existing staff, and people you believe may be called to be

church planters. Announce the vision for church planting and training about three to six months before the proposed start of training. Announce the vision frequently. You may want to include those who are considering going out with the planter as part of a core leadership team.

9. Lifework: Many of the sections contain a “lifework” assignment. These are discussion questions and/or work to be completed by a prospective planter and reviewed with their mentor to prepare for life – the Christian life and the life of a church planter.

10. A Pastor’s Perspective: Stories are a great way to transmit truth. Pastor Bruce Zachary, the author of this material, has included some of his experience as a means of communicating a principle more effectively. Pastor Bruce says, “I’m sensitive to the fact that this manual will be used in many cultures, and my illustration or anecdote may not be effective in a particular setting.” Mentors should be prepared to share their own stories.

Table of Contents

A. [Who Should Plant a Calvary Chapel?](#)

1. [Christ-changed](#)
2. [Christ-called](#)
3. [Christ-like character](#)
4. [Christ-confident](#)
5. [Christ-capable](#)
6. [Christ-committed](#)

B. [What is a Calvary Chapel?](#)

1. [Calvary Chapel Statement of Faith](#)
2. [The Calvary Chapel Movement – A Brief History](#)
3. [The Church Belongs to Jesus so it is His Ministry, Church, and Message](#)
4. [The Book of Acts as Our Model](#)
5. [Emphasis: Teaching the Bible](#)
6. [Worship: Music as an Aspect & Expression of Praise & Adoration](#)
7. [Ministry of the Holy Spirit & Gifts](#)
8. [Church Government](#)
9. [Attitude of Grace](#)
10. [Systematic Theology](#)
11. [Reaching the Next Generation](#)
12. [Mission of Outreach and Evangelism](#)
13. [Equipping for the Work of Ministry](#)
14. [Developing Authentic Relationships](#)
15. [Approach to Giving](#)
16. [Global Missions](#)
17. [Facilities](#)
18. [Community Service/Servant Evangelism](#)
19. [Duration of Ministry](#)
20. [Calvary Chapel: The Name & Logo](#)
21. [Membership](#)
22. [Communication of Core Values](#)

C. [Why Plant a Calvary Chapel?](#)

1. [To Fulfill the Purpose of the Church](#)
2. [To Fulfill the Need for Healthy Churches](#)
3. [To Advance God's Kingdom](#)
4. [To Meet a Need for a Calvary Chapel](#)

D. How to Plant a Calvary Chapel?

1. Foundation
 - a. Models of church planting
 - b. When a group ["new work"] become a church
 - c. Prayer
 - d. Vision
 - e. Location
 - f. Establishing a team
 - g. Financing
2. Formation
 - a. Timing and responsibility
 - b. Gathering an initial core group
 - c. The community group and preparing for birth
3. Initiation
 - a. When to start
 - b. Where to start
 - c. Planning preview services
 - d. Launch day – the first service
4. Maturation
 - a. Clarify who you are trying to reach
 - b. Clarify what you do well
 - c. Create systems
 - d. Consider growth barriers

E. Calvary Chapel Church Planter Training Topics

1. History
 2. Making Disciples
 3. Developing Leaders & Staff
 4. Mobilizing Volunteers
 5. Pastoral Care & Counseling
 6. Believer's Baptism
 7. Lord's Supper [Communion]
 8. Hospital Visits
 9. Weddings
 10. Funerals
 11. Handling Conflict & Criticism
 12. Defining & Refining Success
 13. Managing Time & Prioritizing Family
 14. Administration
 15. Roles of Elders, Deacons, & Leaders
 16. Articles & By-laws
 17. Finances & Budgets
 18. Boards
-

-
19. [Enhancing Relationships Between Network Church Leaders](#)
 20. [Becoming a Calvary Chapel](#)

F. [Appendix](#)

1. [Teaching & Preaching](#)
2. [Leadership Lessons](#)
3. [Recognizing Gifts & Abilities](#)
4. [Projects to Prepare for Church Planting](#)
5. [Ordination](#)
6. [Internship](#)
7. [Bibliography](#)
8. [Acknowledgments](#)

[Epilogue](#)

Who Should Plant a Calvary Chapel?

No other human being will have greater influence in a new church than the church planter. Thus, only qualified men should be lead pastors. Ministry training and experience will test the qualifications ... does he have the right stuff? The planter must complete **Calvary Chapel's** School of Ministry or similar Bible college, seminary, or ministry training. In addition to education, you must be proven in ministry experience of three or more years to demonstrate Christ-like character, leadership ability, appropriate exercise of authority and responsibility. Spiritual formation is the key to preparation, but what kind of men should plant **Calvary Chapel** churches?

Strong church planters tend to be entrepreneurial, visionary, self-starters, flexible and adaptable, risk-takers, resilient, focused, optimistic [glass half-full types], nontraditional, humble, inspirational, challenging, servants, team players, creative, strategic thinkers, wise, and effective communicators. They attract people, have strong people skills, have healthy self-esteem, pray, depend on God, and experience planting naturally. Nevertheless, no one has *all* of these characteristics. Furthermore, there are other matters that are more important to God. So, these are some essentials:

During the first eight to twelve weeks of training, the mentor will be keenly focused on assessment. We want to train the right people at the right time in their spiritual development. The gifts to teach, lead, develop others, and engage in personal evangelism are key skills. The traits of faithfulness, perseverance, love, and integrity are essential. In essence, the mentor wants to make sure that he has the right people in the room; and the factors below are part of the criteria:

1. Christ-changed

a. First and foremost, a church planter must be yielded to Jesus & regenerated by the Holy Spirit. A person can be a gifted communicator, counselor & leader without ever knowing Jesus [Mt.7:21-23]. Only regenerated [born-again] people have a motive for ministry outside of ministry itself [Jn.3:3]. In an ideal world, there would be no need to articulate this principle since it seems so axiomatic and fundamental: only followers of Jesus can truly lead others into a meaningful relationship with God, and model authentic spiritual growth. Nevertheless, in a fallen, and often post-modern world the need to emphasize this foundation is crucial.

R. Albert Mohler, President of the Southern Baptist Theological Seminary laments a study published in 2010 citing increasing numbers of preachers who don't believe. Mohler notes the problems of liberal seminaries and Bible colleges, political correctness, seeker hypersensitivity, humanistic "needs-based" teaching, church leaders rejecting the standard of God's word and churches thus not understanding what it means to be a Christian. A *New York Times* 7.25.10 article reported that the Evangelical Lutheran Church had recognized gay ministers, in addition to Episcopal & United Church of Christ denominations [some of the largest protestant denominations]. Similarly, in the *Methodist Thinker* on 6.30.10, for the second time in less than a year, the United Methodist General Board of Church and Society (GBCS), an official agency of

the denomination, has published an article arguing that sexual relationships outside the covenant of marriage are not necessarily improper.

Thus, in light of these issues, it is imperative that we understand that only regenerated men can be lead pastors or point men in the church planting process. How do we seek to discover that someone is truly Christ-changed? The key is a growing love for God as demonstrated by his passions, Christ-like character, actions, and motives [see, Gal.5:22-24; 1Cor.3, Mt.22:37-40].

b. The office of pastor-elder is limited to men only [1Tim.2:12-14]. In Paul's 1st letter to Timothy he affirms that those who seek leadership roles in God's church desire a good thing [1Tim.3:1]. Paul describes qualifications for spiritual leaders and thus sets forth limitations on who can fill various roles in the church. Are there any limits on the role of women?

We believe that woman can be leaders in the church and may hold the office of deacon, however we believe that only men can hold the office of pastor or elder [the terms pastor, elder and bishop are used synonymously in this NT context]. The issue is addressed in 1Tim.2:12-14 "I do not let women teach men or have authority over them. Let them listen quietly. For God made Adam first, and afterward he made Eve. And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result."

The issue does not relate to competency or value but to roles or position. In the NT women and men are equally valued but some roles are exclusive [e.g. child-bearing, Gal.3:28]. The issue is not who is more sinful – both men and women sin. Primarily, women are to teach women [Titus 2:3-4]. Women are not to exercise biblical authority over men but may impart doctrine [see, Ac.18:26 re Priscilla with Apollos]. The question becomes was the prohibition re women as pastors intended for all the church age or simply a particular time or place? Since Paul argues from the Creation account re Adam and Eve it appears that God was setting forth a pattern in the local assembly intended throughout the church age, and thus not limited to a particular culture.

We believe that women can hold all other leadership roles in the church besides pastor-elder. There is no prohibition about women being deacons in the church. In Romans 16:1, Phoebe is described as *diakonos*, the Greek means "servant" and also describes a leadership office in the church. Also, in 1Tim. 3:11 regarding the qualifications for deacons we read, *women likewise*. There is some ambiguity whether it refers to a deacon's wife or a deaconess, but there is no prohibition regarding women in other leadership roles besides pastor.

c. Motives: A Christ-changed man purifies his motives for ministry. The apostle Paul's motives are described in 1Th.2:2-6 as follows: 1. spread the gospel [v.2], 2. please God [v.4], 3. tell people what they need to hear [v.5], 4. serve God not money [v.5], 5. proclaim God's grace & glory [v.6]. Paul understood that God tests the hearts of those who would seek to represent Him ... those who would be entrusted with the gospel [v.4]. Paul experienced conflict and suffering [v.2] that tested his motives. Paul reminded the Corinthian church that ministry done with a pure motive shall be eternally rewarded but ministry motivated for selfish gain shall not [1Cor.3]. The regenerate man will constantly wrestle with the reality that his motives aren't always pure and will respond by confession and repentance. This is one of the hallmarks of the Christ-changed leader.

A Pastor's Perspective: The platform is a very dangerous place ~ it's not that people literally fall and get hurt and cause damage, but the metaphor ... stumbling, falling lead pastors leave a wake of damage. Generally, in churches there are two groups of people on the platform (stage); worship leaders and pastor-teachers. We must constantly check our motives. The approval and affirmation of a growing group of people can be seductive and intoxicating. Each of us wants to affirm that our primary motivations are love of God and His people, but each must also confess that our motives are not as pure as we want them to be. Through the years of growing in Christ and seasons of gleaning truth about God and self our motives (Lord willing) become more Christ-like.

When I first started teaching, I was so very concerned about how I did. I would ask my wife on Sunday afternoon the seemingly spiritual and innocuous question, "So, how do you think Church went today?" I was willing to listen to the comments about the service generally, but I wanted to hear the review of the ("my") message ... ideally, tell me how good I was. Like a junkie, my insecure flesh needed a fix of affirmation, and I lacked the spiritual maturity to get what I needed from God. I remember on Sunday mornings feeling nervous about teaching because I was nervous about how I would be perceived. Later in my ministry I became far more concerned about being effective for God's glory, but I must continuously wrestle with the concept of what motivates me.

LIFEWOR

1. Describe your ministry experience generally and at this local church in particular.
2. Describe your education experience.
3. Why do you want to participate in this church planter training experience?

2. Christ-called

a. What is calling? Calling: a strong inner impulse toward a particular course of action, especially when accompanied by conviction of divine influence. You must sense that God has chosen and called you to serve Him. William Willimon observes, "Ministry is not a profession. It is a vocation ... one must be called to do it."

The prophet Jeremiah was called to deliver a message to God's people warning them of God's judgment for their sins and calling them to repent and yield to God. God had called Jeremiah for this ministry before he was born, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" [Jer.1:5]. God had selected Jeremiah for a particular ministry before the prophet was even conceived, and then gave him a strong inner leading toward that course. Like Jeremiah, those that are called have a burning consuming passion to represent God despite the certain hardships, "If I say I will not mention him or speak any more in his name, there is in my heart as it were a burning fire shut up in my bones, and I am with holding it in and I cannot" [Jer.20:9]. Paul exclaimed, "Woe is unto me, if I preach not the gospel!" [1Cor.9:16]

C.H. Spurgeon advised his ministry students that if they could pursue any other occupation, besides ministry, that they should leave the pursuit of ministry and do so. The issue was not

how many other options the student had at his disposal, but the ones who were truly called could not follow any other course for their life regardless of how attractive it might appear objectively to others.

In contrast, there are way too many people seeking to be church planters for the wrong reasons - improper “calling” – unemployment, resentment toward another pastor, disgruntled staff, easier than looking for a ministry position, ego, it’s the “in” thing, etc. In their wake lies many wounded sheep that followed a man with a plan ... but not God’s man.

Church planting requires faith: hearing God speak and responding with attitudes of dependence upon Him & acts of obedience to Him [Heb.11:1-39]. Planting is like the trapeze, the 1st bar represents security, but when God sends a 2nd bar, a call to plant, the 1st must be let go of to grasp the 2nd. The call is generally characterized by confirmation in prayer and Bible study, holy discontent, burden for pre-believers, and affirmation by mature godly counsel. Spiritually mature leaders will recognize God at work in the church planter, what Barnabas described as, “the evidence of the grace of God” when he visited the church at Antioch [Ac.11:23]. There are many indicators of calling but a planter must be able to: attract & equip leaders, persevere, and confront divisive people to name a few.

Consider the Apostle Paul as the prototype church planter. He received a clear vision & call from God [Ac.9:15; Rom.15:20-23]. Paul had an intimate knowledge of the Word and of God. He was mentored by Barnabas an incredibly godly spiritually mature leader. Paul was able to mentor Timothy, Luke, Mark, Silas and others. He lived an exemplary life [1 Th.2, 1Cor.11:1], was an evangelist [Ac.13:44; 14:1; 16:25-33], an entrepreneurial leader, and was able to develop team and remove from team [Ac.15:38]. Finally, he developed & appointed long-term leaders [Ac.14:23].

Paul articulated his calling to minister and share the gospel primarily among Gentiles, “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ” [Eph.3:8]; “For which I was appointed a preacher and an apostle – I am speaking the truth in Christ and not lying – a teacher of the Gentiles in faith and truth” [1Tim.2:7]. Yet, despite direct revelation from Christ regarding his calling to Gentiles [Ac.22:21] Paul had a desire to share the gospel among his people the Jews [Ac.21] ... albeit generally unsuccessfully. So, called church planters discover their niche – their particular call – as a process, as their journey with Christ unfolds.

The more extensive your ministry experience the more accurate the assessment generally is [thus need for ministry experience in addition to academic training]. In essence, you’ve had the opportunity to discover your strengths and your weaknesses – what you’ve been called to do and “not to do.” Some are evangelists, some are apologists, some are teachers, etc. You may want to be an evangelist but that may not be what God has called *you* to be. Like David, you can’t fight your battle(s) in another man’s armor ... it just won’t fit [1Sam.17:37-38].

Consider the following: do you have a burden to reach pre-believers and the unchurched? A planter will typically initially reach those who are like him re: age [generally within 10 years of the planter], marital and family status, and socio-economic status [white v. blue-collar orientation].

LIFEWOR

1. What or whom do you feel strongly/care about?
2. If God gave you your desire for ministry what would it be?
3. What do you really want to do for God with your life?

b. A planter must have a sense of calling in his heart head and hands

i. The Heart: For example, Nehemiah's burden for the people of Jerusalem [Neh.1]. Nehemiah heard of the hardship of the Jews around Jerusalem, his people, and he was stirred to weep and mourn for many days, fasting and praying. Nehemiah was moved with compassion that was stirred by God to action. You will not be able to have an enduring ministry to see people restored without compassion – a heart for God and people. At the heart of compassion is *passion*! Passion is a burning desire that motivates and directs like a compass. For example a burden for the lost, for youth, for developing countries, the outcast and marginalized, the next generation, or a city. Passion develops out of a perceived sense of the needs of others, and has an enduring quality. While your passions will generally shift over the course of your ministry life those shifts are likely to unfold gradually like seasons rather than erratic pinball-like action.

ii. The Head: An effective planter reasons & counts the cost of following Jesus so that others can follow & imitate him. Considers his philosophy of ministry, ministry style, theology, gifts, abilities & desires. Wrestles with the reality of a life of sacrifice to serve Him who called. Jesus confronted those who went with Him and admonished them to consider the cost of following Him, *"And whoever does not bear his cross and come after Me cannot be My disciple. For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it — lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple [Luke14:27-33]."*

All who seek to be Jesus' disciples must consider the sacrifice of following Him, however it is reasonable to assume that those who will lead will make greater sacrifice. Paul and Barnabas were men who risked their lives for the name of our Lord Jesus Christ [Ac.15:25-26].

Consider the impact and sacrifice imposed upon your spouse and family. If spouse [and kids] can't fully support the call it is unlikely to succeed. Scripture places no expectation on pastors' wives in terms of ministry, so be careful not to place a yoke that is not of God. Titus 2:4-5 places responsibilities as wives & moms, but doesn't impose a responsibility to lead

the women's ministry, children's ministry or serve in any other capacity per se unless led by God.

There is inherent pressure related to the "fishbowl effect" – your family will feel like they are constantly being watched. Kids should not have unfair pressure to be perfect but should have a genuine faith [1Tim.3:4-5]. If the pressure is going to seriously strain or destroy your marriage or family you need to use your head – perhaps you are not called. God loves your family more than he needs you plant a church.

A Pastor's Perspective: one of the best decisions I ever made was to allow my wife [and sons] to simply be what God had called them to be. Unfortunately, at the start I didn't know any better. I just assumed that Karen would oversee the women and children's ministries. It didn't really appear that there was anyone else qualified and she was willing. As the church grew, other leaders were revealed and she was relieved [in every sense] from those roles. In reality, she probably wasn't even called by God to at least one of those positions [especially at the time]. If I had to do it all over again, I'd wait for God to identify the right person from the beginning and allow my wife to simply do whatever God had called her to.

Also, we have constantly allowed our sons the liberty to be who they are in Christ. We have tried to avoid placing any burden on them to be leaders at the church, and have sought to allow them to experience a "normal" Christian experience rather than having to be "super- Christian"

iii. The Hands [gifting, skills]: Mature knowledge of the Bible, doctrine & systematic theology. Leadership ability: receive vision & inspire others to follow. Able to organize, administer, and develop others. I urge you to commit to excellence in ministry: mediocrity is an obstacle [especially to unchurched who expect excellence in their world]. Constantly evaluate and improve the quality. If you are unable to do ministry well you are unlikely to attract people. Inevitably there will be mistakes - learn from them and try not to make the same mistakes [go out and make new mistakes and encourage those around you to do the same].

c. How was your call confirmed? God rarely calls two people in the same way. Paul's experience on the Damascus Rd. was different than the invitation to the disciples' to follow Jesus and be transformed to become fishers of men. Yet, each of us must discover and discern the Master's call. The sense of call is often a progressive revelation rather than a dramatic single episode. There is no "typical" call but everyone must sense the call

A Pastor's Perspective: for me, I'm not sure I ever "wanted" to be a pastor or planter per se ... it wasn't something I was striving for. I was invited by some friends to teach a home Bible study. As the group was rapidly growing I began to realize that I would be responsible for what I was teaching [i.e. was it sound doctrine]. I remember asking my pastor, Chuck Smith, whether I needed to go to Bible College and he suggested that I go to the School of Ministry instead. As I participated, and grew in Christ, I began to have more opportunities to teach and other spiritual leaders and peers began to recognize God's calling upon my life.

I taught at Calvary Chapel Costa Mesa's School of the Bible, served as an interim pastor for a church in Oregon for about four months, and began to sense that perhaps God was calling me

to be a pastor. Shortly thereafter I was invited by a pastor friend David Guzik to visit Camarillo to start a Calvary Chapel church. I'd never been to Camarillo before but I soon found a coffeehouse and grabbed a cup and began to pray outside at a fountain. While praying, I sensed God speaking to me in almost an audible voice that I would be ministering to Catholics [this in and of itself was perplexing as a nice Jewish boy who trusted in Jesus as Messiah]. As, I returned with my wife Karen to pray, again I sensed God calling me to Camarillo and that I would be ministering to Catholics. My pastor, Chuck, and my mentor, Pastor Carl, also sensed the call.

When I began to step-out trusting God's call He moved in marvelous ways: our house in Santa Ana was leased within 48 hours, the law office where I worked *approached me* within 48 hours to open a new office close to Camarillo [before they even knew I was considering relocating to Camarillo], and we soon moved to Camarillo and met people God was calling to be part of a church plant. Soon the Bible study grew and we began Sunday services on Resurrection Sunday.

Then, our first summer and I discovered that people in Camarillo can generally afford to go on vacation, and do. One Sunday, instead of 50-70 people there were 4. It would be a defining day in discerning my call. I remember feeling so discouraged that I wanted to quit and complained to God, like the Hebrews in the wilderness, "Have you brought me here to die!" It was that evening as I prayed, fasted, and read my Bible that God lead me to Zech.11:17, "Woe to the worthless shepherd who leaves the flock ..." I wrestled with myself and God like never before: what was my motivation for ministry? I remember thinking, "I don't need this ..." and sensing God reply, "I don't *need* you." I began to sense the call to serve God, and that I would be more miserable if I rejected the call than I would be if I yielded [see, e.g. Jonah]. So, I chose to submit to the call. That night, God led me to Deuteronomy 8, a chapter where God explains to the Hebrews that God will bring them into a good land and bless them abundantly because of His grace and for His glory but they needed to remember it was God's doing not theirs. Again, I sensed God confirming that He was going to do a good work through the church plant but it wouldn't and couldn't happen until I came to terms with fundamental principle: His work, His grace, for His glory. The Lord and I had wrestled, like He had with Jacob, and I was humbled and changed. God has blessed the church remarkably since then. The prophecies were fulfilled, and about half the people I serve have been connected to the Catholic Church.

So, can you articulate how God has called you? Your experience is unique, but if you don't *know* that you've been called ... you won't finish your race – the course is too challenging. Thus, I urge you to write it and keep it near because you need to know and remember you are Christ-called.

LIFEWOR

1. Describe how you came to believe that you were called to be a church planter:
2. Confirmation by peers, mentors, and open-doors [Rev.3:7-8, Ac.16:6-12, circumstances] are extremely important to affirming the call. Consider those factors in your journey:

3. Christ-like character

a. The importance of character: Christ-like character is described in several passages such as 1Tim.3, Titus1, Gal.5:22-23, and 1Pet.5:1-4. A lead pastor must desire and demonstrate these traits above and beyond those he will lead. For example, all followers of Jesus are to be temperate, and loving but a leader must “have more” to influence others positively for Christ. A church planter must be able to see these characteristics in himself and receive confirmation from other spiritually mature leaders. Since leaders are charged with the spiritual well being of others, their character is the most important qualification. It is remarkable to read a passage like 1Timothy 3 regarding the qualifications of elders and deacons and discover that the only qualification dealing with ability relates to the requirement that elders be able to teach, Otherwise, all the qualifications deal with character. Integrity is the key! Whatever the leader is the followers will become. Jesus declared, “a disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher” [Lu.6:40] – people rarely rise above their leaders.

b. A snapshot of necessary character traits: Paul provided a list of qualifiers in 1Tim.3:1-7 and Titus 1:5-9 as a matrix to evaluate elders [elder as used in this context is synonymous with pastor or in this instance lead church planter]. With the exception of the ability to teach all of the qualifications deal with character. They are described as follows:

i. Above reproach: There must be nothing in your life that others can use to attack Jesus or His church. Not perfect but generally blameless in the sense of no glaring sin or simply right with God.

ii. Not given to drunkenness: Alcohol is not forbidden but abuse of liquor disqualifies. The addiction to alcohol appears to be the key issue.

iii. The husband of one wife: A one-woman man is faithful to his wife. He doesn’t flirt, doesn’t observe pornography and lust for another woman, and is disqualified if he is an adulterer. One need not be married, nor is one who is widowed or has a biblically-based divorce disqualified from the call.

iv. Temperate: Not given to extremes and thus, reliable and trustworthy. You don’t have wide swings of vision, mood, or actions.

v. Sober-minded: Able to think clearly and with clarity. Able to be serious when necessary.

vi. Of good behavior: Orderly or modest, an appropriate sense of Christian dignity.

vii. Hospitable: The ability to welcome others and make them feel at home, a willingness to open your home to friends and strangers.

viii. Not violent: Not given to violence either publicly nor privately.

ix. Not greedy for money: If money is a motive for ministry or if you are continually seeking more money you are not qualified.

x. Gentle: Like Jesus avoids being harsh, cruel or insensitive

xi. Not quarrelsome: A person who generally has a chip on his shoulder usually has wood higher up. If you desire to win arguments more than people it is a problem.

xii. Not covetous: A man who is constantly *dissatisfied* is not fit for leadership among God's people. Covetousness is broader than greedy for money.

xiii. Who rules his own house well: The godly leader demonstrates his leadership ability first in his own home; Paul recognized that it is in the home where our Christianity is first demonstrated. It is true that a child may rebel from even a good home; but is the rebellion *because* of the parents or *in spite* of their job as parents? This is the question that must be asked.

xiv. Not a novice: New converts should not be given leadership authority too quickly as it cultivates pride and abuse of power. One needs to be tested and proven. Thus, ideally a planter is sent from a local church where the man's integrity and character are known.

xv. A good testimony: Leaders must have a good reputation even among pre-believers, and the community outside the walls of the church.

xvi. Just: Being right toward men. While no one is perfect, you must generally have a reputation for seeking to do the right thing towards other people. When someone points out something that you've done is wrong you must be willing to listen, receive correction, confess, repent and ask to be forgiven.

xvii. Holy: Right towards God. You need to be right and get right not only with men but more importantly with God. Remember, the ministry is a "holy calling" there is no place for any profane element in your life.

xviii. Self-controlled: Right towards himself, "How unfit are those to govern a church who cannot govern themselves!" (Matthew Henry)

ixx. Holding fast the faithful word as he has been taught: You must be a man of the Book; Learn it, love it and live it. Teach the Word! don't rely on fads or gimmicks. **As he has been taught:** This means that the leader has *been under* the teaching of someone else. A qualified leader doesn't necessarily need to go to Bible College or Seminary, but they do need to be **taught** and disciplined by *someone*, not just themselves.

LIFEWOR

The tendency is to review a list of character traits and fail to allow the Holy Spirit to work in your heart. One wrong attitude is to review the list and praise your own sense of character and that is simply spiritual pride. A second error, is reading the list sensing the Holy Spirit begin to reveal an area in your life and ministry where you need to grow and moving on without adequate reflection.

1. Slowly and carefully review the list above and ask God to reveal at least two areas in your life where you need to grow to be prepared to plant.

c. The keys to influence are character & vision: Leaders who are able to communicate a clear, significant vision for themselves and their ministry will draw people. Leaders with integrity [truthfulness, purity of motive, & honesty] are likely to retain people. Pastors who lack integrity leave in their wake wounded, confused, discouraged and distressed followers. During the years, I've seen too many pastors become disqualified for ministry because of moral failure – it is always incredibly messy and maligns the name of Christ. The answer is attaining and maintaining Christ-like character.

A Pastor's Perspective: Through the years, I've been involved in several efforts to restore pastors who have been disqualified because of failure to respect God's boundaries regarding character. The issues have varied: pornography, adultery, drugs, alcohol, theft of church funds, but the root cause is always the same – spiritual pride and a lack of godly character. It is heartbreaking to see the angry, hurt, and confused people left in the wake of a leader who stumbles. It is also extremely sobering ... there but for the grace of God go you and I. If you don't respect God's boundaries when only He is watching, don't seek to be a church planter ... you'll only end up hurting yourself and too many others.

Lead pastors must be able to protect from false teachers, encourage and equip with sound doctrine, be men of prayer, have tested character and a reputation for integrity. Also, they must have self-discipline, maturity, and ability to relate to others. Leaders must have a sound family life: faithful to their spouse and able to lead their children; their family should be an example for others to follow. A church planter has to be self-controlled [re anger, addiction, diligence], gracious [not quarrelsome 2Tim.2:24-25, & hospitable to those who struggle], not covetous [must love God more than money 1Tim.6:7-9, Heb.13:5], and a hard-worker Col.3:22-23.

Are you a servant? Philosophically, you either choose to serve the people or you've implicitly chosen to be served. Jesus made it clear that the key to greatness in God's kingdom was to *learn to be* a servant to all [Mt.20:8] it does not come naturally to our flesh. The Master Himself observed that He had not come to be served but to serve and give His life a ransom for many [Mk.10:44-45]. This is not only what Jesus declared but what He modeled – He put the needs of others before His own. Choose to be [become] a servant. Don't look for the applause of people.

A Pastor's Perspective: through my years at Calvary Chapel of Costa Mesa, I observed my pastor, Chuck Smith, in a variety of settings. He was (and is) a servant who would pick up the

trash as he walked about the church campus. He is a man of consistent character and a man of vision. Much of what I learned about ministry was from observing Pastor Chuck. Find a mentor that you can learn about character from observing their life; and be a mentor who demonstrates character.

What's your temperament? I've discovered that the ones who are effective have a tender heart [compassion] and tough skin. Can you receive constructive criticism and grow without being defensive or hypersensitive? People who make other people feel like they are walking on eggshells tend to be ineffective.

4. Christ-confident

a. Depend on the power of Christ rather than your own ability: Your confidence is either in Christ or yourself. Effective spiritual leaders have discovered the need for dependence on the power of Christ rather than the strength of man's flesh. Sooner or later [preferably sooner] you will discover and rediscover that apart from Him that you can do nothing that will bring forth spiritual value. Nevertheless, Jesus assures us that if we are connected with Him that we will bear much fruit [John.15:5]. That verse has been a theme warning and promise throughout my ministry experience.

A Pastor's Perspective: The first time I prepared to teach a Bible study I remember having volumes of notes. I'd been an attorney already for years and it was easy to study the commentaries and gather information. Yet, something was missing ... I had failed to really seek to hear from God or depend upon Him rather than my perceived abilities. As I read John 15 I discovered the problem and the solution. During the subsequent years of ministry, God has sought to help me to rediscover the truth that I need to rely on Him.

b. We must be emptied of self-confidence: Moses was chosen by God to lead His people and he sensed the call of God upon his life. Moses began with a lot of self-confidence that the Lord systematically removed. Moses initially expected that the people would see his ability and calling as a deliverer, as a prince, and follow [Ac.7; Ex. 2]. Yet, in his own abilities he was ineffective, but after spending 40 years being emptied in the desert Moses was called as a humble and humbled shepherd. As God called from the burning bush, Moses responded, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt" [Ex. 3:11]. Moses came to the place where he realized that his own ability was incapable of bringing forth success. That is where God needed Moses and needs you and me to be – dependent upon Him.

Similarly, Peter needed to be emptied of self-confidence before he could be truly used by God as a leader. In the Garden of Gethsemane, hours before His arrest and crucifixion, Jesus foretold that all the disciples would stumble at the events. Nevertheless, Peter declared, "Even if all are made to stumble because of You, I will never be made to stumble" [Mt.26:33]. Peter sincerely believed that even if all the others denied their relationship with Jesus that he would stand firm; and Peter was even willing to die to defend Jesus. Unfortunately, that self-confidence would actually hinder Peter's effectiveness as a leader, because it would keep him from appropriating the power of the Holy Spirit rather than his own strength. Once Peter was

humbled and realized he didn't love the Lord more than the others, Jesus could restore him and begin to use him for the next level of influence and leadership [Jn.21:1-17].

A Pastor's Perspective: the need to be emptied of self-confidence is rarely learned after only the first lesson. When our church plant was about five years old it was thriving! We were expanding exponentially, we were buying land and building, hosting epic events, and pastors were contacting me for counsel. That year, I had a "coming to Jesus meeting" that humbled me, and made me realize that "I'm not all that." We were hosting a conference and typically we would have three to four hundred attendees at our conferences. This time, we had no one, literally not a single person. The people responsible for planning wondered what happened. There was no problem with the theme, the promotion, the date, etc. That's when I explained that I was sure that God allowed these circumstances to remind me that, "apart from Him that I can do nothing." I explained to my friends and fellow-laborers that I was sure that in the long-run this would be a very valuable experience for me and for our church.

LIFEWOR

Describe a time in your ministry experience where God began to teach you that you could not rely on your own ability.

c. The need for a thriving spiritual life: Spiritual leaders are most effective when they have a thriving spiritual life rather than simply ministry skills per se [people you lead can often discern whether you are close to God or not [e.g. Moses reflecting the glory of God Ex.34:29-35], and if you have wrestled with God and been broken of the flesh to create dependency [e.g. Jacob Gen.33-34]. Dependence is reflected in prayer life, devotion life, peace and trust in Christ, and a lack of scheming and manipulation.

Proverbs 3:5-6 is a key passage, *"Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths."* Your job is to trust Him and His plan for His church rather than relying on your ideas that are independent of Him. If you depend on Him and seek to bring glory to Him then He will direct your path, remove obstacles, and get you to the destination He desires for His church. Are you willing to have confident trust in His plan?

5. Christ-capable

Lead church planters generally have most of the following gifts: apostleship [missionary], leadership, evangelism, teaching, faith and shepherd. Leading and teaching may be the most important.

a. Leading: Able to cast vision, mobilize, inspire and build systems. It seems axiomatic that lead pastors be able to lead [1Cor.12:28]. Leaders must know where God is leading them [vision] and be able to persuade others to follow them. C. Peter Wagner describes leadership as, "The spiritual ability that God gives to certain members of the body of Christ to set goals in accordance with God's purposes for the future and to communicate these goals in such a way

that they voluntarily and harmoniously work to accomplish those goals for the glory of God.” Are you able to communicate and strategize effectively? Although pastoral care is important it is not the primary role of the pastor of the church. The more important roles include casting vision, developing leaders, teaching, prayer and making disciples. Marcus Buckingham observes, “What defines a leader is his preoccupation with the future. In his head he carries a vivid image of what the future could be, and this image drives him on.” John F. Kennedy, quoting George Bernard Shaw, said, “Some people see things as they are and say why? I dream things that never were and say why not?”

Chuck Swindoll observes that the key is inspiring influence, “Those who do the best job of management – those most successful as leaders – use their influence to inspire others to follow, to work harder, to sacrifice, if necessary.” When godliness & great vision are combined in the same person, that individual exerts great influence over others.

The average pastor can care for only about 75 people [the average size of a U.S. church]. So, for the church to grow beyond that level requires the pastor to learn to effectively lead by establishing administration, organization, systems, delegating & intentionally mentoring others to lead [Ex.18, Ac.6].

LIFEWORk

Consider your ministry experience to date. What evidence is there to support the idea that you are a capable leader?

b. Teaching: Effectively communicate the truth of the text, in context with cultural relevance, and be able to refute false doctrine since it threatens people’s relationship with God.

Preliminarily, recognize that this is the threshold qualification for a pastor-elder [1Tim.3]. Our movement emphasizes expositional Bible teaching, verse by verse through books of the Bible [Is.28:10]. Consider the example of Ezra, he prepared his heart to seek the Law of the Lord [studied], and to do it [applied the Word in his own life], and to teach statutes and ordinances in Israel [note: he did not try to teach until after he studied and sought to live it] [Ezra 7:10].

Also, we need to distinguish teaching from a dynamic personality or oratory skills. In other words, you may be able to draw a crowd but might not be *teaching* the Word of God. James provides a sober warning that those who assume the role of teacher will be headed to a stricter standard (higher judgment) regarding the soundness of the doctrine they expound [Ja.3:1]. Do you have the gift to teach and are you diligent to stir-up that gift? In other words, do you apply diligent effort to grow as a Bible teacher? Do you devote yourself to the study of the Word and seek to grow as a communicator of the truth? Have you studied systematic theology? Do you spend “quantity time” observing and interpreting the text before trying to apply the text to people’s lives? Are people growing in their understanding of God as a result of your teaching? Does anyone want to hear what you have to say? While numbers are not the litmus test of teaching success if you are unable to attract people you may not have the gift.

LIFEWORCK

Consider your ministry experience to date, what evidence is there to support the idea that you are a capable teacher?

c. Shepherding: Pastors will give an account to God for how they cared for the spiritual well-being of those they were entrusted to care for [Heb.13:17]. You need to love people and be diligent to care for the flock – don't view the people as your audience but love them like Jesus who was moved with compassion [Mk.6:34]. Care for people because Jesus loves them & gave His life for them [Ac.20:28]. Protect them from wolves who attempt to draw them from Christ to themselves, & remember the Sheep belong to Jesus [Ac.20:29]. Learn to listen well or else you won't discover how people are doing. I confess, that I need to remember to listen better, to be patient with people, and to avoid jumping to conclusions. When I listen better I'm a more effective shepherd.

God will set shepherds over His people who will care for them in place of worthless self-focused shepherds who desert the sheep [Jer.23:4, Zech.11:15-17, Jn.10:12-13]. Being a shepherd requires you to see people as individuals with needs instead of a multitude [Mk.6]. A shepherd is on mission to seek and save that which is lost [Lu.19:10].

A Pastor's Perspective: in my "early years" as a church planter I confused being a shepherd, in other words loving people, with wanting to personally care for every perceived need. It tended to create unhealthy dependency upon me, rather than God, and I tended to like being needed. Nevertheless, it was unhealthy for the church and for me on various levels. Furthermore, this dynamic is prevalent in small churches under 150 adults. Therefore, I suggest that you focus on leading and teaching as priorities and then being a shepherd.

6. Christ-committed

Church planting is exhausting – the work of initiation, soil preparation, planting, cultivation and harvest are difficult but you reap what you sow. The best additive for a healthy garden is the gardener's shadow – time and your presence. Thus, you commit to Christ, commit to the work, commit to the people, and allow the process of church planting to unfold naturally supernaturally.

a. Perseverance is the key: The average tenure for a pastor at a church is about 3 years & less than 2 years for a youth pastor [see, M. Kowalson, "We're Not Called to Quit" pub. 2.15.07, <http://mondaymorninginsight.com>]. Unfortunately, most pastors finish their race prematurely. Like Paul we want to be able to say, "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that Day, and not only me but also to all who loved His appearing" [2Tim.4:7-8].

What did Paul know that would help us to be Christ committed and finish our race? First, he understood that it was a *fight*, albeit a good fight, but nonetheless a fight. Be prepared for a battle; this is not going to be a walk in the park. Second, Paul saw the relation between finishing

the race and *keeping the faith*. If you depart from sound doctrine and thus a healthy relationship with Christ you are likely to fail to finish your race. Third, Paul understood that although his primary motivation for ministry was love for God, he was confident that there were eternal *rewards* waiting. Please remember that Christ desires to greet you with the words, “Well done good and faithful servant, enter into the joy of your Lord” [Mt. 25].

Here is another insightful experience from the life of Paul. When Paul gathered with the elders from the church at Ephesus [Ac.20] they implored him not to go to Jerusalem as great hardship was awaiting him. Paul knew that he was called to go and also knew that he would suffer, but he replied, “None of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God [Ac.20:24].

First, Paul decided, before he went to the city where he would serve, that he would *not be moved*. He asserted none of these things move me. In context, *these things* related to arrest and mistreatment. Ask yourself, what might move you from your commitment to your call? Would you depart from the call if people treat you like the servant you’re trying to be? Would you be moved if people didn’t express appreciation for you? Would you be moved to quit if you didn’t have influence over as many people as you were hoping to influence? Would you be moved to quit if you had to work long hours each week in ministry and a “tent-making” job for years?

LIFEWOR

Review the paragraph above and describe which of the factors described would be most likely to cause you to quit your calling as a planter.

Second, Paul decided that his life was simply a sacrifice. Once you’ve determined that your life is a sacrifice to Jesus and the work that He’s called you to do it is much easier to endure the inherent difficulties. Third, he understood that he had an individual race or calling [i.e. *my race*]. He told Timothy that he had, “finished *the race*” [2Tim.4:7-8]. Essentially, we all have a similar course as Christians to follow Jesus, but each of us as church planters and pastors have *our own* course or race to finish. While all of us received a ministry from the Lord Jesus, to testify to the gospel of the grace of God, how that is manifest for you will be different than anyone else because God has uniquely designed you and your ministry. So, don’t bother comparing your ministry to someone else’s [e.g. Peter re John Jn.21:15-22] – finish *your* race. When you have made these commitments, you like the Apostle Paul will likely finish your race *with joy*.

Paul encouraged commitment on the part of all followers of Christ, “Be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain” [1Cor.15:58]. If all believers are to be committed, then how much more do church planters need to be committed to their calling? Finally, an appropriate admonition from Paul for us, “Be watchful, stand firm in the faith, act like men, be strong” [1Cor.16:13].

A Pastor’s Perspective: One reason why many fail to persevere is unreasonable expectations. I never had ambitions about leading a large church. I firmly believed that the ideal size of a

church was 200 adults [I now believe that there is no ideal size]. So, I don't feel like I was striving to develop a bigger ministry. After the first six years of our church the adult attendance was averaging 150, and that seemed wonderful. Reasonable expectations reduce frustration and tend to extend longevity. While we must seek to expand the influence of God's kingdom we must also consider whether our expectations are God's will. Carl Westerlund, the pastor who oversees the school of ministry at Calvary Chapel of Costa Mesa, believes that perseverance is one of the five most important factors influencing success of a church plant. Keep your expectations reasonable so that you can persevere.

b. Understanding balance and boundaries is essential: Learn to use time wisely - "Redeeming the time knowing that the days are evil" [Eph.5:16]. Jonathan Edwards the 18th century pastor-theologian, resolved, "Never to lose one moment of time, but improve it the most profitable way, I possibly can." Time is a precious commodity, use it to advance God's kingdom while you can, knowing the opposition in these days. Beware of busyness without spirit-led purpose.

On the other hand of the balance is the need to maintain healthy boundaries and take care of yourself: physically, emotionally and spiritually. Bodily exercise does provide temporal profit [1Tim.4:8]. If you don't make time for your physical health you are unlikely to finish your race. Furthermore, pastors need to enjoy Sabbath rest. God did not design man to work seven days a week but a maximum of six days of work and time to rest in Christ and be refreshed.

People will "push the envelope" and seek to get more of you. Unless you have a healthy sense of boundaries and discover how to say "no" you will likely fail to finish your race. Be especially careful with evenings and weekends. There will be times that God will lead you to "stretch" your boundaries and of course you should, but these are exceptions not the norms. Remember, you cannot save everyone that is Jesus' job ... don't try to assume that responsibility. Be willing to take a realistic look at your calendar and become aware of how much time you spend seeking to advance the church and how much time you spend with your family. Again, remember the key is balance.

Your family is your first ministry [1Cor.7]. Let your family *know* that they are the priority. I recommend that you have a heart to heart at least every three months to find out if family members *feel* that they are getting the time attention and support that they need from you. How your family feels is particularly important and learning to be sensitive to how they are doing is essential. I have seen too many marriages [and families] disintegrate because a pastor neglected his family. Regardless of your ministry vision and goals, even if you attain or exceed those goals and damage your family you will regret the choices you made to prioritize the church ahead of your family. The church can be a seductive mistress for a church planter so you need to be on guard before she destroys your family.

A Pastor's Perspective: two events greatly helped me to appreciate boundaries. First, I remember while on a family vacation returning a phone call from a person in the church who was struggling. I spent 45 minutes counseling while we drove along the California coast. Then, they told me that no one cared about them. I encouraged them that I had just spent 45 minutes on the phone with them in the midst of my family vacation, but it didn't matter to them. I

realized at that moment that I had deprived my family while trying to appease someone from the church ... and it was a “lose - lose” situation.

Second, I remember making a dentist appointment and asking if the dentist was available for a 6:00 pm appointment and being told that the last opening was at 4:00. I didn't feel upset that the dentist wouldn't see me in the early evening after I got off of work or on Saturday, and I managed to fit my schedule to his. Nevertheless, when people told me they couldn't get to the church until after work and wanted to meet with me for counseling in the early evenings or Saturday, I tried to accommodate them. From that time forward, I decided that my last counseling appointment would end by 6:00 pm and no weekends. Somehow, people have managed to fit their schedules to accommodate those boundaries. Determine to have healthy boundaries early in the life of the church plant.

LIFEWOR

Ed Stetzer provides the following summary of what makes a church planter:

- 1) Vision Capacity: The ability to imagine the future, to persuade others to become involved in that dream, and to bring the vision to reality.
- 2) Intrinsically Motivated: A self-starter who is committed to excellence through hard work and determination.
- 3) Creates Ownership of Ministry: Instills in others a sense of personal responsibility for the growth and success of the ministry and trains leaders to reproduce other leaders.

(next page . . .)

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- 4) Relates to the Unchurched: Able to develop relationship with the unchurched and encourage them to examine and to commit to a personal relationship with God.
 - 5) Spousal Cooperation: The planter's spouse cooperates and agrees with the vision and affirms the balance of marriage/family life and ministry.
 - 6) Effectively Builds Relationships: Takes initiative in meeting people and deepening relationships as a basis for more effective ministry.
 - 7) Committed to Growth: Value congregational development as a means for increasing the number and quality of disciples.
 - 8) Responsive to the Community: Able to adapt ministry to the culture and needs of the target area residents.
 - 9) Equips & Releases: Prepares others to use their gifts, and encourages them to utilize them in ministry.
 - 10) Flexible & Adaptable: Adjust to change and shift priorities when necessary. Able to handle surprises, emergencies, and multiple tasks.
 - 11) Builds Consensus: Enables the group to work collaboratively toward common goals, and skillfully manages and minimizes conflict.
 - 12) Resilient: Perseveres and endures.

1. Review the 12 items listed above and grade yourself on a scale of 1 to 10 with ten representing excellence.

2. Which areas are your strongest and where are you weakest?

What Is a Calvary Chapel Church?

Our Philosophy of Ministry & Theology

What We Believe & Why • Core Values / DNA

One of our stated goals is to establish churches that are associated theologically philosophically and relationally. By identifying our philosophy of ministry, and theology we communicate what we believe and why we believe it. These core values are essential to transmitting the DNA of a Calvary Chapel church. These core values are slow to change and remain constant in their influence. We are passionate about these values, and care deeply about them. Associations seek to establish accountability through relationship rather than exercising control as in a denominational model. Our values drive our churches towards a particular destination or model. Associated leaders will seek to meet regularly to create and maintain accountability, and to encourage development of healthy churches. Core values determine a church's ministry distinctive, communicate priorities, inspire action, enhance leadership, influence the ministry's character, contribute to success and create the church's culture. Ultimately, anyone who desires to participate relationally in this type of association must agree with the theology and philosophy of ministry as described. So what makes a Calvary Chapel church?

1. Calvary Chapel Statement of Faith

We believe that there is one living and true GOD, eternally existing in three persons: The Father, the Son, and the Holy Spirit, equal in power and glory; that this triune God created all, upholds all, and governs all things. (Genesis 1:1; Deuteronomy 6:4; Isaiah 44:8 and 48:16; Matthew 28:19-20; John 10:30; Hebrews 1:3).

We believe that the scriptures of the Old and New Testaments are the Word of God, fully inspired without error and the infallible rule of faith and practice. The Word of God is the foundation upon which this church operates and is the basis for which this church is governed. We believe that the Word of God supersedes any earthly law that is contrary to the Holy Scriptures.

We believe in the person of God the Father, an infinite, eternal, personal Spirit, perfect in holiness, wisdom, power and love; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin and death all those who come to Him through Jesus Christ. (Deuteronomy 33:27; Psalms 90:2; Psalms 102:27; John 3:16 and 4:24; 1 Timothy 1:17; Titus 1:3).

We believe in the person of Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings, his substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and personal, visible return to earth. (Isaiah 7:14; Micah 5:2; Matthew 1:23; Mark 16:19; Luke 1:34-35; John 1:1-2, 8:58 and 11:25; 1 Corinthians 15:3-4; 1 Timothy 3:16; Hebrews 1:8; 1 John 1:2; Revelation 1:8).

We believe in the person of the Holy Spirit, Who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify and empower for

ministry all who believe in Christ; (Acts 1:8; 2 Corinthians 3:18; John 16:8-11; Romans 8:26 and 15:13,16; Hebrews 9:14),

We believe the Holy Spirit indwells every believer in Jesus Christ and that He is an abiding helper, teacher, and guide. (John 6:13, 14:16-17 and 16:8-11; Romans 8:26).

We believe in the present ministry of the Holy Spirit and in the exercise of all Biblical gifts of the Spirit according to the instructions given to us in 1 Corinthians 12-14. (1 Corinthians 14)

We believe that all people are sinners by nature and, therefore, are under condemnation; that God saves and regenerates based upon faith by the Holy Spirit, those who repent of their sins and confess Jesus Christ as Lord. (Acts 8:15-17; Ephesians 2:1-3 and 8-9; Romans 3:23 and 5:8; Titus 3:5).

We believe in the universal church, the living spiritual body, of which Christ is the head and all who are born again are a part of the Body of Christ. (1 Corinthians 12:12-13; Ephesians 4:15-16)

We believe that the Lord Jesus Christ instituted two ordinances for the church: (a) water baptism of believers, and (b) the Lord's Supper. (Matthew 28:19; Luke 22:19-20; Acts 2:38; 1 Corinthians 11:23-26) We also believe that the Lord Jesus Christ validated the ordinance of marriage. (Matthew 19:4-5 and John 2:1-11)

We believe in the Second Coming of Jesus Christ which is His personal, visible return to earth and the establishment of His millennial kingdom, in the resurrection of the body, the final judgment and eternal blessing of the righteous and endless separation of the wicked. (Matthew 16:27; Acts 1:11; Revelation 19:11-16, 20:11-15)

We believe in a literal Heaven and a literal Hell and that all those who place their faith, hope and trust in Jesus Christ will spend eternity in Heaven with the Lord, while those who reject Jesus' free gift of salvation will spend eternity separated from the Lord. (Psalm 9:17; Matthew 5:3, 5:22, 18:9 and 25:31-34; Mark 9:42-49; Luke 12:5; John 3:18; Hebrews 12:23; 1 Peter 1:4; Revelation 14:10-11 and 20:11-15)

We believe in the Pre-Tribulation Rapture of the Church where all believers will meet the Lord in the air and be taken out of this world prior to the Tribulation that will come upon the earth. (Isaiah 26:20; Matthew 24:29-31; Luke 21:36; Romans 1:18, 5:9; 1 Thessalonians 1:10, 4:13-16 and 5:9; 2 Peter 2:7-9; Revelation 3:10, 5:7-10 and 7:13-14)

A Pastor's Perspective: Salvation is through Christ alone. The essence of Christ's work on the cross is that he died for our sins so that we might be reconciled to God. Christ's atonement preserves the justice of God by satisfying the righteous requirements of the law, as well as extending grace and salvation to sinners (man) [Eph.2:8-9]. The doctrine of penal substitution: Jesus took the penalty/punishment for our sins thereby taking our place. The good news [gospel] is that Jesus saves sinners. God's wrath toward sin is no longer aimed at those who trust in Jesus for their salvation.

John Stott, observes, "The essence of sin is man substituting himself for God, while the essence of salvation is God substituting Himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices Himself for man and puts himself where

only man deserves to be.” Stott also observes, “If we expose sin without magnifying Christ, we have failed. A guilty conscience is a great blessing, but only if it drives us to come home.”

In my community, I meet with pastors weekly to pray or eat together. They come from a broad spectrum of Protestant churches: Vineyard, Foursquare, Missionary, Presbyterian, Baptist, Seeker Driven, Evangelical Free, Christian, Assembly of God, Reform, Nazarene, Calvary Chapel and independents. We are united in our Christian faith, especially our agreement regarding the essentials of the faith as described above and in the National Association of Evangelicals – statement of faith. There is probably no biblical basis not to unite with other churches that hold these beliefs in common. Seek to avoid dividing over differences re non-essentials [e.g. the timing of the Rapture, the present ministry of the Holy Spirit, or church government] and instead seek to discover opportunities to unite based on agreement re essentials.

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Review the Calvary Chapel Statement of Faith.

1. Is there any part [e.g. terms] that you don't fully understand?
2. Is there any part that you disagree with?

2. The Calvary Chapel Movement ~ A Brief History:

The following history is available on the CCCM website and is used with permission:

1960s: Calvary Chapel is a non-denominational Christian church that began in 1965 in Costa Mesa, California. Calvary Chapel Costa Mesa's pastor, Chuck Smith, became a leading figure in what has become known as the "Jesus Movement."

1970s It has been estimated that in a two-year period in the mid '70s, Calvary Chapel of Costa Mesa performed well over eight thousand baptisms. During that same period, we were instrumental in 20,000 conversions to the Christian faith. A remarkable pattern kept repeating itself. As soon as we moved into a new building, our fellowship would already be too big for the facilities. In two years we moved from our original building (one of the first church buildings in Costa Mesa) to a rented Lutheran church overlooking the Pacific. Soon thereafter we decided to do something unprecedented at the time and move the church to a school that we had bought. The building did not match up to code so we tore it down and built another. But by the time the sanctuary of 330 seats was completed in 1969, we were already forced to go to two services, and eventually had to use the outside courtyard for 500 more seats. This was all fine in good weather.

But by 1971 the large crowds and the winter rains forced us to move again. We bought a ten-acre tract of land on the Costa Mesa/Santa Ana border. Orange County was quickly changing and the once-famous orange orchards were making way for the exploding population of Los Angeles. Soon after buying the land, we again did the unprecedented and erected a giant circus tent that could seat 1,600 at a stretch. This was soon enlarged to hold 2,000 seats. Meanwhile we began building an enormous sanctuary adjacent to this site.

By the time Calvary Chapel fellowship had celebrated opening day in 1973 moving into the vast new sanctuary of 2,200 seats, the building was already too small to contain the numbers turning out. We held three Sunday morning services and had more than 4,000 people at each one. Many had to sit on the carpeted floor. A large portion of floor space was left without pews so as to provide that option.

1980s Calvary Chapel also ministers over the airwaves, and this must account for many of those who travel long distances to fellowship here. A Nielsen survey indicated that our Sunday morning Calvary Chapel service is the most listened-to program in the area during the entire week. As of 1987, Calvary's outreach has included numerous radio programs, television broadcasts, and the production and distribution of tapes and records. The missions outreach is considerable. Calvary Chapel not only supports Wycliffe Bible Translators, Campus Crusade, Missionary Aviation Fellowship, and other groups, but we donate to Third World needs. We then built a radio station in San Salvador and gave it to the local pastors there. We also gave money to Open Doors to purchase the ship that, in tandem with a barge, delivered one million Bibles to mainland China. Our financial commitment to missions exceeds the local expense budget by over 50%.

Current: Today (2010), Calvary Chapel of Costa Mesa, the church which only had twenty-five members, has grown to a fellowship of approximately 1500 churches worldwide and has been listed as one of the ten largest Protestant churches in the United States.

A Pastor's Perspective: when I first came to Camarillo, I met a couple that had gone to Calvary Chapel of Costa Mesa for years and were going to a local church in town. They told me, "It was just like Calvary Chapel." Suffice it to say that in reality it was not really like Calvary Chapel at all. There was a very different philosophy of ministry as well as systematic theology. Perhaps the couple simply lacked some of the sophistication necessary to discern what were to me very obvious differences.

I'm a big fan of the Calvary Chapel movement based on the philosophy of ministry and theology described in the sections to follow. Although I confess my prejudice, I do believe that it is the best approach to ministry. I also recognize that there are many other good churches, philosophies of ministry, and approaches to systematic theology. It is critical for a church planter to carefully consider philosophy of ministry and theology before beginning to plant. A disciple becomes like the rabbi they follow. Know what you believe and why you believe it. Your philosophy of ministry and theology should be compass-like in keeping you on course during good and bad seasons. If you are not committed to a philosophy, you are likely to grasp for any system or model that looks attractive, especially when things are tough. So, as you study the sections below seek to determine what you agree with and also identify areas that you don't agree with.

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Perhaps you have attended [or served at] different types of local churches. perhaps there are other movements, philosophies of ministry, or systematic philosophies that you are curious about or attracted to.

1. Describe some of the differences you are aware of:
2. What are some of the questions you have about different approaches?

3. The Church Belongs to Jesus So It Is His Ministry, His Church & His Message

a. His ministry: First and foremost it is all about Jesus. As Paul described his ministry at Corinth he declared, "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake" [2Cor.4:5]. The New Covenant ministry is all about the gospel of Jesus. We are made sufficient for this ministry by the empowering of the Holy Spirit that gives life unlike the Mosaic Law that kills [2Cor.2:14-3:6]. Man's efforts, for man's glory don't bring life! Resolve that it is His church, His mission, by His grace, and that it is for His glory and not yours. We are simply earthen vessels that the excellence of power may be of God and not of us [2Cor.4:7].

b. His Church: Jesus used the term “church” two times. First, in Mt.16:18, “I will build my church, and the gates of hell will not overcome it.” The Lord affirmed that it is His church, and that He is the source of growth. He did not propose a methodology but declared authority over his church. Unless the Lord builds the house, its builders labor in vain [Ps.127:1]. The gospel is an obstacle to people for a host of reasons so there will be temptation to make the message more palatable to people by minimizing or obscuring the commandments, teaching, and life of Jesus. So, make sure that you are committed to trusting Jesus to build His church rather than relying on any methodology that would minimize His rightful place. Remember, whatever you strive to gain you’ll need to strive to maintain. If you’ve pushed and pressured to gain it in your strength you’ll have a burden to maintain it. Man-made works are a heavy burden but Jesus’ load is light and provides rest for the soul.

Second, in Mt.18:17, “If an admonished brother refuses to receive correction, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or tax collector.” Jesus affirms his protection and purification of the church. Pastors who feel threatened about the growth or decline of the church are likely to consider using a methodology that is contrary to Jesus’ plan for His church. Fundamentally, we must decide that it is Jesus’ church and His mission so we decide to do ministry His way. How do we do that?

c. His message: Focus on Jesus: Charles Spurgeon, “Preach Christ, always and everywhere. He is the whole gospel. His person, offices, and work must be our one great, all comprehending theme.” All of the Bible focuses on Jesus either predictive of His work, preparatory of His work, reflective of His work, and/or resultant of His work [Brian Campbell- *Christ Centered Preaching*]. The gospel is rooted in Jesus from Genesis to Revelation – His promise, person, or work [cf. Lu.24:13-35]. Jesus isn’t saying, “Let me show you how to live” but rather “Let me show you why I died” [Greidanus – *Preaching Christ from the Old Testament*].

Some popular counterfeits to Christ-centered preaching are: moralism, relativism, self-helpism, & activism. Moralism suggests that we appease God’s wrath toward sin with our good deeds. The focus becomes good works. Relativism is the idea that truth is self-determined & we approach God the way that seems best to us. In essence, we create our own God and obey our own law. A departure from God’s commandments is characteristic in relativism. Self-helpism: appeals to the will by challenging people to apply biblical principles without necessarily applying the gospel to their hearts. Christ becomes more of an example than a Savior. Finally, activism emphasizes the social gospel & tends to produce cause-oriented rather than Christ-centered people. Attempts to effect social change without a change of heart/nature. Caring for the poor, for example, is very important, but it should not be divorced from Jesus & man’s greatest need –salvation.

Remember, the admonition of William Willimon, “Unable to preach Christ and him crucified, we preach humanity and it improved.” If we lose focus on Jesus we’ll stop being the church.

A Pastor’s Perspective: relatively soon after planting the church, some well intentioned encouraging person will approach you after the service and say, “Pastor, I just love your church!” Of course, you will give the right reply, something like, “It’s not my church, its Jesus’ church.” I know from experience. Yet, it can be really challenging to be humble and remember

that the purpose of the church is to proclaim Christ's message of the gospel for His glory. Saying the right thing is relatively easy the greater challenge is what we're thinking. When Paul alluded to his struggles in wanting to do the right things and avoid doing the wrong things [Rom.7] he mentions coveting. No one sees coveting – it is first an attitude issue before the behaviors reveal the problem. In the same way, our desire to control the church and seek accolades for its success is an attitude issue.

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Consider various approaches to church ministry. What are some of the ways Jesus and the gospel are obscured?

4. The Book of Acts as Our Model

A Pastor's Perspective: When I first moved to Camarillo and met with some local pastors I was asked about my model for ministry. At the time, some of the popular trends were being explored by Bill Hybels at Willow Creek [seeker sensitive model], Rick Warren at Saddleback [purpose driven model] and C. Peter Wagner [various church growth methodologies]. I replied that my model was the Book of Acts. Some of my peers were perplexed, or perhaps astonished at my ignorance or naiveté. Nevertheless, it is the only model I have known, sought to know, or care to rely upon. Fifteen years later [2011] I can affirm that from my experience it definitely is sufficient.

The New Testament, early church, described in Acts is holistic in that it has: sound doctrine, strong devotion, genuine community, evangelistic passion, and meaningful social justice. The church as described in the Book of Acts is presumed to be our model for the Church because, it was established by the apostles selected by Jesus, it has a record of being extremely effective in performing Jesus' mission, and the majority of the seven churches of Revelation 2 and 3 were admonished for their departure from the model. In less than sixty years the church had generally departed from the blueprint and was rebuked by Jesus. We'll consider these traits in greater detail later in this section, however it is good to consider a snapshot of the Acts church:

a. Sound doctrine: Means that the church emphasizes the Word of God, and the teaching is consistent with orthodox theology. Each of the writers of the New Testament opposes false doctrine whether it is the Pharisee's legalism, the Gnostic's liberalism, or the Sadducee's failure to recognize spiritual realities. Continue in the apostles' doctrine [Ac.2:42].

b. Strong devotion involves prayer, worship, and the work of the Holy Spirit: The early church as described in Ac.2:42-47 continued to emphasize prayer and worship [see, Ac.3,4,6,12,13,]. The church was birthed by the Holy Spirit and the apostles were keenly aware of Jesus' admonition to wait for the power of the Holy Spirit [Lu.24:49]. The early church understood that effective church (and Christian) life requires the work of the Spirit. Jesus promised expanding influence if the Holy Spirit was empowering the church [Ac.1:8]. As the church at Antioch ministered to the Lord [worship, prayer, and the Word] the Holy Spirit directed, guided

and empowered the expansion of God's kingdom as Barnabas and Saul were sent out to begin New Testament churches. The Holy Spirit inspires true faith adventures. Too often, church leaders pursue a radical idea birthed by the intellect or flesh rather than the Holy Spirit.

The need to start and finish in the Spirit: The church must not only begin in the Spirit, but needs to continue and end in the Spirit [Ac.2]. Assuming your church begins in the Spirit and experiences expanding influence there will be a temptation to neglect the work of the Spirit. The danger of "success" is the tendency to confuse momentum and emotion with the work of the Holy Spirit. Where the Spirit is moving there is life transformation. Make sure you continue to depend on the power of the Holy Spirit. Church history reveals a life cycle in a local church or movement of God. Movements become monoliths as the Spirit of God is neglected and routine and ritual replace power and anointing. As Paul warned the Galatians, it is foolish to believe that we can improve upon the power of the Spirit by the works of the flesh [Gal. 3:1-5]. As the Lord promised, "Not by might nor by power, but by My Spirit, says the Lord of hosts" [Zech.4:6].

c. Community involves authentic relationships experienced in the context of smaller groups.

The early church grew exponentially so that there were soon several thousand. They continued daily with one accord in the Temple, and breaking bread from house to house [Ac.2:46]. In addition to emphasizing teaching doctrine and worship as a larger group the early church was intentional to develop community in the context of smaller groups. The early church shared their resources so that those in need would be cared for [Ac.4:32-37]. Authentic relationships help to identify physical, emotional and spiritual needs that the members of the community can care for. Genuine community and authentic relationships are often experienced in the context of smaller groups that promote biblical fellowship *koinonia* [Ac.2:42-47] sharing togetherness in oneness in life through Christ –doctrine, fellowship, prayer, gathering together and sharing a meal.

d. Evangelistic passion: The early church sought to seek and save the lost without compromising Biblical truth or avoiding the primary issues of sin, confession, repentance & faith in Christ [Ac.5:42]. The results were exponential growth [Ac.6:1;11:24], and missionary vision [Ac.11:19-21; Ac.13 Church at Antioch]. The early church was outward focused and sought to fulfill the Great Commission. The tendency is that established churches become more inward focused – creating an enclave rather than engage the culture around them. Keep breaking down walls that become obstacles and constantly model and encourage people to live on mission ... to go into the culture and make disciples.

e. Meaningful social justice: The Acts church was concerned for and purposed to influence and minister to tangible needs of its community. In Jerusalem, the church provided benevolence in the form of a program to feed needy widows. It provided opportunities to show the love of God in tangible ways, to establish new leaders, and create a bridge for pre-believers to know the Lord. The result, "Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith [Ac.6:7]. Not only did the church grow exponentially but even priests, perhaps the least likely to come to faith, came to Christ. Community service will always have an attractive quality and should supplement a teaching ministry of the church, not replace it. Remember, the apostles sought to

delegate oversight of the community service to others so that they could continue to prioritize the word of God and prayer [Ac.6:1-4].

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Review the five characteristics of the early church described in the Book of Acts.

1. On a scale of one to ten, with ten being the best, rate your current local church in each of the areas:
2. What would you recommend to improve the church in any of the areas where you see the need to return to the Book of Acts as a model:

5. Emphasis: Teaching the Bible

The teaching of the Bible is the hallmark of a true church. In 2 Tim.4:2 we find this imperative; "Preach the Word!" John Stott observes, "Whether the text is long or short, our responsibility as expositors is to open it in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification." The Bible and message of the gospel is the primary revelation of God and Christian Living.

The strengths of the teaching [doctrine-driven] model are the church is taught sound doctrine & the assembly is encouraged to study the Bible for themselves, and consider and reflect upon deep theological truth. Nevertheless, we must guard against creating self-righteous people who lack compassion. Bible teaching may not always be popular but people will respect and be drawn to God by declaring, "This is what the Bible says, and this is how to apply it. We are trying our best to apply it in our lives and you can, too." A primary role of the lead pastor in this model is to teach the Bible.

Expositional verse-by-verse teaching allows people to understand God in the context of books of the Bible. If you start at chapter one, verse one of a book and teach systematically through verse-by-verse, paragraph-by-paragraph, chapter-by-chapter until the end of the book people are likely to understand doctrine and theology. Paul declared that he was innocent of the blood of all men, "For I have not shunned to declare to you the whole counsel of God." [Ac.20:26-27]. It seems that the only way to teach the whole counsel of God is to teach through books of the Bible.

In Nehemiah 8, when the children of Israel had returned from captivity and were rebuilding the city, the leadership gathered the people together and began to read the Word of God to them. Nehemiah 8:8 declares, "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." This is the essence of expositional teaching. Read the text, observe, explain what it means, and help people to understand how to apply the truth of the Word to their lives.

I encourage you to consider teaching the Old Testament during the mid-week Bible study and teach from the New on weekends. There seems to be very few churches that teach through books of the Bible, and even fewer that teach through the Old Testament. This approach will set the church apart in the community and help establish a reputation as a strong teaching

ministry. Your teaching must edify believers, reach mature disciples, and strengthen less mature. Also, teaching should encourage pre-believers to decide to follow Jesus. The teaching should be simple but not simplistic. Consider what does the passage say about God, and what are the likely objections that people are thinking or feeling, and then refute the objections.

Narrative texts [e.g. Gospels, Acts, Genesis] will grow even more popular as people resonate with story as a means of communicating truth. Books that emphasize doctrine [e.g. Paul's letters] are essential to teach so that people understand Christian life. Thematic or topical expository teaching in a series can be very helpful for a church to understand what the Bible teaches about a particular subject such as prayer, worship, marriage, the Holy Spirit, etc. Consider offering a topical series in the middle of a long book study or between books.

A teaching style has been modeled and taught at Calvary that is effective in regard to elements of teaching [see, appendix re teacher training materials], but discover who *you* are as a teacher and develop that gift and style. Nevertheless, teachers should help the audience remember the message by identifying a theme [subject], object, using biblical cross-references, support material, and illustrations. Personal short-comings & struggles are easier for people to relate to [be real]. Know your audience. For example, the challenges of jr. high students are different than high school students, and college students have their own unique experiences, etc. Let listeners be challenged and shaped by the truth of God's word in the context of the passage and in the context of their culture. An appropriate hermeneutical question is not simply, what does this text mean? but rather how is the text asking me to change?

Be committed to the Word of God. As Paul said to Timothy, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" [2Tim.2:15]. You can be taught how to study and how to teach the Bible but you must choose to remain diligent as a student and teacher of the Bible. Remember to, "Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching." [2Tim.4:2].

Finally, it is important to recall that evangelism, worship, community service, and fellowship should not be ignored which will eventually cause the church's demise.

A Pastor's Perspective: as a church planter there is a temptation to want to gather a large following as soon as possible. A "dog and pony show" would seem like a great way to accomplish that goal. For example, invite special guests like a celebrity to share their testimony, an athlete to display their skill, special music, or an epic display [think skate demo, bmx, bungee baptisms, fog machines and light show, etc]. The problem isn't that any of those things are wrong. The problem is that it tends to erode confidence in the Word of God and Spirit to draw people to God. You will tend to think that you need to reach people through some "new" thing. Furthermore, if people were attracted by "the attraction" then you will need to constantly up the ante to keep them interested.

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Consider your history as a Bible teacher.

1. What experience do you have teaching verse by verse through a book of the Bible?

2. Assuming you have taught through books of the Bible which did you enjoy the most and why?

6. Worship: Music as an Aspect & Expression of Praise & Adoration

This area of ministry will have as much impact on a local church as any. In essence, almost every local church will devote one-third or more of the weekend service time to corporate praise and worship through music. So, it is extremely important to have a comprehensive philosophy of ministry. God designs people to worship. People also need to learn how to worship. The church that teaches people how to experience worship will influence its community for Christ.

a. What is worship? Worship is a life transformed by an intimate relationship with God. Worship is a spiritual response to God's truth and Spirit [Jn.14:6; 17:17;4:23-24]. Worship is yielding to the revelation of God through the person of Jesus the Christ [Jn.4:25-26]. Worship is demonstrated in song, prayer, lifestyle, by individuals and an assembly, spontaneously and prearranged. Worship is the stirring by God's Spirit of our spirit, emotion and will. It is a response of the whole person to God [Rom.12:1-2]. We worship God because only He is worthy [Rev.4:1]. Worship should be God-focused, build-up believers, and stir pre-believers to desire a relationship with God. Although worship is much more than expressing praise and adoration through song, music is an excellent means to communicate worship as an assembly.

b. What is the role of leaders? Leaders must model worship by their lives to establish a healthy church. Authenticity is a key element to true worship – prepare your heart [Gen.4:1-6; Ps.51:10]. Model and encourage people to participate, rather than passive observation, and give them liberty to express themselves: to sing, stand, sit, kneel, pray, raise their hands, etc. Be passionate and others will follow the lead. Passion does not necessarily mean energetic or upbeat. You can be passionate while singing the blues or contemplative worship songs. Leaders are to help implement the lead pastor's vision not their own agenda. The worship leaders are to learn a philosophy of ministry from the lead pastor and they help to communicate and model that philosophy to the church.

i. Anyone on the platform will be perceived as a leader. So, do not put a pre-believer on the platform as a musician or a singer. They may be talented, and you may have a perceived need but they cannot lead people into the presence of God if they have no desire to go there and haven't been there themselves. Remember, we are considering worship not entertainment.

ii. Finding a worship leader can be a challenge especially early in the planting process. The ideal is finding someone who is talented and has a heart for God. If someone is talented and has a desire to grow in the Lord you can mentor them, but if they really have no interest in growing in Christ, I would choose someone with a heart for God even if they have "less talent" as a musician.

iii. Real worship is characterized by the power of the Holy Spirit: Help people distinguish the emotional energy of an event [e.g. concert, sports, etc.] from the transforming work of the Spirit [2Tim.3:1-5]. When people are experiencing corporate worship as an assembly it

can be a very dynamic experience. Leaders need to remind and exhort the assembly that an authentic work of the Spirit will encourage life transformation resulting in God's glory.

iv. Who selects the songs? I have never asked a worship leader to select songs that would mirror the teaching theme of the message. It is not that I'm fundamentally opposed to the idea, but because I trust that the worship leaders are seeking God's direction. I expect that God will direct them regarding their song selection as He directs the teaching and want to give the Spirit liberty to direct. On the other hand, if you as a lead pastor feel that you should select songs you have the liberty and authority to do so.

v. Women as worship leaders: I'm all for it, but remember that you will be spending a lot of time working together especially in a church plant so create accountability. Also, I do not believe that there is any biblical prohibition from a woman overseeing the worship ministry or sharing devotions with the worship community.

c. What about conflicts regarding musical style: Our philosophy values reaching the next generation. If we are going to reach the next generation we will have to embrace contemporary music. Contemporary is a constantly changing standard. So, remind the church of the vision to reach the next generation and the need to remain contemporary. In addition be a wise steward who remembers retains and reveals some of the past. Also, keep in mind that each generation will have their own preferences, and it is not unreasonable to expect new generations to reach back to older forms of worship whether it is classical, ancient/liturgical, choral, hymns, unplugged, a capella, etc.

Multiple worship teams: Develop multiple worship teams as quickly as reasonable. This develops variety of expression of worship that ministers to various tastes, and also provides depth in the worship ministry of the church. It also provides a place where people called to minister in worship music can share their gifts.

d. Excellence: Encourage leaders to establish and seek high standards. The goal is to keep progressing towards spiritual growth & technical proficiency. Leaders need to be prepared and help their team to be prepared. Team rehearsals and individual practice should be required and members of the worship community should expect to be stretched to grow. Evaluate and adjust frequently by meeting with your worship leader(s) and giving meaningful constructive feedback. Help worship leaders to understand that excellence is not perfection – don't put a yoke of perfection upon the worship team.

A Pastor's Perspective: learn to distinguish competency and authority. As a lead pastor you have *authority* to choose all the songs, all the members of the worship team, and all the arrangements. Nevertheless, you may not have the *competency*! In other words, the worship leader may know far more than the lead pastor about music ... so let them make decisions. In essence, give them authority along with the responsibility. Impart to them a philosophy of worship ministry, and give profitable feedback but then let them oversee their ministry.

Also, if you as a lead pastor are also a worship leader, musician, or pseudo-musician I would encourage you to remove yourself from the worship ministry as soon as reasonable. When our church was young, I used to play drums on one of the teams. People thought it was cool that

their pastor played drums. I thought it was fun and that I could set an example as a worshiper and spiritual leader to the worship team and congregation. If I had to do it all over again, I would not get involved with the worship team for several reasons. First, it distracted me from other more valuable uses of my time as a teacher leader and shepherd. Second, it may have potentially undermined my role as a pastor-teacher. Third, it placed our worship leader in the difficult role of leading and developing a team, and exercising authority over the team with the lead pastor participating in the team.

LIFEWORCK

All of the worship leaders at our church read the book “fruitful worship” to ensure that we are all on the same page regarding a philosophy of worship ministry.

1. Talk with pastors, worship leaders and potential church planters about a recommended book that addresses a philosophy of worship ministry. Once you’ve identified a resource obtain copies for all the church planters to review.
2. Arrange to discuss the book at a later date. If you believe that the book is helpful as a future resource ~~plan to use it with your worship leaders.~~

7. Ministry of the Holy Spirit & Gifts

a. We believe the gifts of the Spirit are operating in the church today: Gifts of the Spirit are listed in 1Cor.12, Rom.12, Eph.4:11-12, 1Pet.4:9-11. An extensive amount of space was devoted to the gifts and their use in the church. “Charismatics” or “Pentecostals” believe the gifts are available today. The Bible doesn’t clearly state that the gifts pass away or continue. “Cessationists” believe the gifts ended at the end of the Apostolic age. A passage used to support cessation is 1Cor.13:10, “When that which is perfect has come, that which is in part will be done away.” The Greek word that is translated *perfect* is *teleo* and is often translated as mature or complete. They assert the passage refers to the completion of the New Testament. While charismatics would agree that the New Testament is complete and perfect in every sense, we believe that 1Cor.13:10 likely refers to Jesus’ Second Coming. The problem generally relates to sign gifts: tongues, interpretation, prophecy, healings, miracles; but if we do away with those gifts, we would need to do away with: teaching, leadership, serving, giving, etc. Also it is difficult to effectively determine when exactly did the gifts end? Immediately, one day, one week, one month later, when the New Testament was delivered to Jerusalem?

We believe that the gifts are available today, but we don’t center congregational life on the pursuit of the gifts, instead we focus on the giver. Typically, miracles occurred “in groups” to signal or confirm that God is doing a new thing [e.g. Moses/Joshua, Elijah/Elisha, Jesus and disciples, 2 witnesses of Rev.11]. The miracles validated the message. Thus, there may be occasions where gifts were displayed in greater frequency and intensity to confirm God’s dealings [e.g. Azusa St. revival, Jesus Movement]. Nevertheless, we must be on guard re abuses and counterfeits that don’t bring glory to God.

b. We need the Holy Spirit to empower us: It is the power of the Spirit through the Word which brings about true change in people. Jesus instructed the apostles that they needed the power of the Holy Spirit to effectively live the Christian Life and represent Him. When the Spirit empowered the church an epic transformation was manifest [Acts 2]. The church needs to find balance regarding the Word and Spirit. If we neglect the Spirit we dry up, and if we neglect the Word we blow up. Yet, if we find the balance we grow up.

When were the disciples saved in a New Testament sense? For three years, the twelve had related to Jesus as Messiah in an Old Testament sense: they had identified Jesus as Messiah, believed in His words and works and yielded their lives as they followed Him. After the Resurrection, Jesus gathered with His disciples, commissioned them, then He breathed on them and said to them, “Receive the Holy Spirit.” It was at that moment that they were saved in a New Testament sense ~ the Holy Spirit was now *in* them [Jn.20:22]. Yet, they were instructed to wait in Jerusalem until they received the Promise of the Father – the baptism of the Holy Spirit to empower them [Lu.24:49, Ac.1:5-8].

c. The baptism of the Holy Spirit is distinct from salvation: The baptism of the Holy Spirit empowers believers with gifts for Christian service. Jesus described three relationships between a person and God’s Spirit. First, the Spirit is *with* a person to bring them to Christ [John 14:17]. Second, the Spirit comes *in* a person when they yield to Christ [John 14:17, 1Cor.6:19-20]. Third, the Holy Spirit comes *upon* a believer to empower them for Christian living and service [Ac.1:5-8]. This relationship is referred to as the baptism or filling of the Holy Spirit [Ac.1:5-8, Ac.2:4, Eph.5:18].

Jesus described this relationship as an overflowing of the Holy Spirit when on the great day of the Feast of Tabernacles, He stood and cried out to the multitude, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified [Jn.7:37-39]. The filling of the Spirit would be like rivers, a torrent, of living water flowing out of the life of the believer. Jesus was distinguishing the Spirit being poured into your life from the experience of the Spirit overflowing out of your life.

i. The baptism can be same time as salvation or subsequent to: In Acts 2 and 10 the baptism of the Spirit occurred at the same time as salvation for Jews at Pentecost and Gentiles at the house of Cornelius. On the other hand, it happened after salvation for the Samaritans [Ac.8], the apostle Paul [Ac.9] and at Ephesus [Ac.19].

ii. The baptism of the Spirit and tongues: The baptism of the Spirit is often associated with tongues but it is not limited to imparting the gift of tongues. Tongues are not necessary for salvation [1Cor.14:5]. Tongues is not the evidence of the baptism of the Holy Spirit.

d. Spiritual gifts are to be exercised in order: Balance is the key concept as Paul sets forth guidelines for the use of the gifts. The limits are intended to avoid confusion and build-up believers [1Cor. 14:26, 33, 40]. The Holy Spirit does not interrupt Himself – so we don’t want people standing up in the middle of the teaching and declaring, “Thus says the Lord ...” unless it’s the teacher.

Pneuma: Believer meetings [afterglows] provide a forum for people to exercise sign gifts such as tongues, interpretation of tongues and prophecy, and to seek the filling of the Spirit. We've tried them at various times such as Sunday nights, and once a month during our normal mid-week Bible study, and after our mid-week study. My experience is that trying to offer the pneuma when people generally expect a Bible-study is ineffective because of the crowd that is drawn. Also, mid-week, after a study, can simply be too late for the majority of people's schedules. Lately, we're experimenting with a prayer-worship experience on a quarterly basis. I confess that I would like to see more of the gifts sought and exercised in our body and want to insure that we abide in our charismatic roots.

A Pastor's Perspective: one of my biggest challenges in the last 20 years is to find the "right" balance between the work of the Spirit and the Word. In our movement we place on premium on teaching, and although that is clearly to be a Spirit-led activity, it can sometimes seem more intellectual than spiritual. I want to make sure that we don't neglect our experience with the fullness of the work of the Holy Spirit. So, as noted above, I want to create opportunities through the pneuma [believer meeting or afterglow] as well as regularly offering teaching on the work of the Holy Spirit and the availability and use of gifts in the Christian life. I confess that I struggle to find the right balance.

LIFEWORX

Consider attending a service at a church that is "hyper-pentecostal" and one that believes the gifts ceased at the end of the first century. Compare the experience with the services at a Calvary.

1. In what ways were they different?
2. In what ways were they the same?

8. Church Government

a. The NT does not clearly establish a model of church government: Church government helps to establish and maintain biblical order, authority, accountability and effectiveness. There are theological arguments that can be made to support the pastor or elder led model. There is less support for a congregational model of authority [no positive model - Num.16 Rebellion of Korah; 1Sam.11-12 desire for a king & rejection of theocracy]. Yet, the Bible likely allows liberty in the form of church government. Let's consider some forms of government:

b. Denominational control: A biblical example as seen in Ac.15 in regard to the Jerusalem council. There the decision from Jerusalem was to guide and direct churches in other areas. This form is referred to as Episkopalian, flowing from *episkopos* often translated bishop.

c. Elder rule: This is the Presbyterian form coming from the Greek *presbuteros* translated elder. A reference to elder rule can be seen in 1Pet.5:1-5. In this model the elder board leads and directs and the pastor is subject to the board, performing ministry at their direction. In most situations pastors are best qualified to lead not because they are more intelligent but because of the time they spend immersing themselves in the church's ministry on a full-time basis, and

their training for ministry. Most pastors will ultimately spend 50, 60 or more hours per week serving in ministry and most elders spend less than 10 hours a week.

d. Theocracy: this is the model we adopt, The concept relates to God's leading of His people. In the OT God ruled the nation of Israel, in its inception, as a theocracy. In this model, God spoke and directed Moses who was assisted by and accountable to 70 elders [Ex.18]. Aaron and the priests assisted Moses in ministering to the people and the Lord. In the NT model Jesus is the Head of the Church [Eph.5:23, Mt.16:18] who raises up pastors who then appoint elders to assist and establish accountability [1Tim.3:1, Titus 1:5]. Pastors and elders form a plurality of leaders, the lead pastor serves as an elder and is first among equals. Other elders may be paid staff or volunteers. The lead pastor is the primary visionary but is not the only decision maker of the church, thereby avoiding potential for abuse of authority. The lead pastor is the leader of the board but looks to church board to share in tasks of leadership and decision making [Ac.14:23, 20:17, 1Pet.5:1-5].

e. The roles of various leaders and boards ~

i. Communicate to the church the model of government: The lead pastor should communicate the model to the core group, and later to the church, and the congregation should allow its leaders to direct the affairs of the church.

ii. Board of Directors [AKA Elder board]: These are the people empowered and authorized to vote on significant issues that impact the implementation of the short and long-term vision. Board members must meet all the qualifications for elders described in 1Tim.3 and Titus1. Although they must meet the character requirements they do not need to function in the office of elder described below. They decide major decisions impacting the church as contrast with day-to-day operations. Although most board decisions simply require a majority decision I urge you to seek unanimity. Unanimous decisions often reflect the unity of the Spirit. Our board is made up from an even number of pastoral types and business types with the lead pastor acting as the president of the board and creating an odd number of board members.

iii. Pastors: Pastors care for the spiritual needs and development of the body as they help to shape and implement the church's vision. They have met the qualifications for ordination. Their opinions are not binding, unless they sit on the board, however I strongly urge you to seek and consider their counsel as they are generally most familiar with the operation of the church and ministry in general.

iv. Elders & Deacons: Again these people must meet the requirements per 1Tim.3, Titus1, and Acts 6. As mentioned earlier, women can be deacons but we do not recognize women as elders. Elders and deacons oversee, or assist in the oversight of various ministries of the church. They shape and implement the vision of specific areas of ministry and provide insight and counsel regarding the overall church vision. Although their opinions are not binding authority it is wise to seek and consider their counsel.

v. Financial advisory board: These are believers who are business savvy as a result of education and/or experience, entrepreneurial, and able to think strategically. They advise

the lead pastor and/or board of directors to assist in developing the church's short and long-term strategic plan. Their business expertise can be invaluable and can offer clarity [as well as providing an opportunity for these leaders to have significance in advancing God's kingdom]. The board members do not have binding authority but advise re financial matters likely to influence the church.

vi. Staff: Help to implement the vision and can include various directors, assistants, and administrative support [in addition to pastor(s)]. Since they are working in the church for many hours each week they have great insights and their opinions should be sought and considered as the vision is contemplated.

A Pastor's Perspective: the concept of church government relates to authority and the decision making process. In practice, when there are matters that are likely to have significant impact on the church such as our short or long term vision [strategic plan] I generally use the following approach: First, I share the idea with our fellow staff pastors, and since we have multiple pastors, it is generally the assistant and executive first, and then the associates. After receiving input from the pastors, I'll share with the staff and then elders and deacons. Once I have gleaned their insights, I'll present to the financial advisory board for review. Finally, the refined vision is shared with the Board of Directors for a formal vote. The process allows various leaders to share their perspectives, offer insights that I failed to consider, and creates consensus among us as we move forward.

9. Attitude of Grace

There is a tension as local churches try to effectively carry out the mandate to see people restored in their relationship with God. There are some local churches that seem very harsh inflexible legalistic and create apparent roadblocks to repentance and restoration that go beyond the Scriptures. On the other hand, there are some local churches that seem to be very loving but are liberal and lack standards so that restoration is offered without a clear biblical understanding of prerequisites. We want to balance the tension by being a church that manifests an attitude of grace. All our doctrinal orthodoxy and understanding of Scriptures are of no value without love [1Cor.13:1-8]. If we love one another as Jesus loves then the world will know that we are His disciples [Jn.13:34-35]. Biblical grace manifests Christ's love as follows:

a. Compassion without compromise: Grace is more than politeness or some nebulous emotion. Grace relates to an attitude of unmerited favor that flows from recognition of God's grace towards us as sinners. Compassion without compromise requires you to avoid legalism and liberalism. This is the example of Jesus to the woman caught in adultery, "Neither do I condemn you; go and sin no more" [Jn.8:11]; and Peter's restoration following his denial of Jesus [Jn.21:15-17]. It is also the attitude we are to show one another in light of God's forgiveness of us [Eph.4:32]. Compassion and grace help to reduce hypocrisy and create authenticity, as people will be less afraid to receive restoration.

b. Restore with a spirit of gentleness: We are to restore others with a spirit of gentleness and humility [Gal.6:1-3]. The whole message of Scripture from Genesis 3 to Revelation is God's desire to restore fellowship between God and man. Minister grace by creating an environment where people know that God accepts them in Christ; but once they yield to

God in Christ they need to seek to apply the truth of Christ to their lives. Apply the truth as a soothing balm, not explosive bomb. In seeking to be gracious don't compromise the integrity of the Word or you'll bring reproach to Jesus.

Imagine Jesus washing the disciples feet [Jn.13]. They had engaged in ceremonial baths in Jerusalem to prepare for the Passover but walked in open sandals on dirt roads to the Upper Room. The water was not too hot or cold and Jesus did not rub their feet so hard that He began to remove skin or so soft that He left dirt on their feet. The right amount of heat and pressure for the situation is our goal.

c. Church discipline and grace: Our God is the God of second chances [and sometimes third, fourth, etc.]. Jesus admonished Peter that extensive grace and forgiveness was available so that relationship with God and others could be restored. The rabbinical view of Jesus' day was to forgive up to three times. Peter thought he was being gracious when he suggested forgiving up to seven times, however Jesus urged seventy times seven. He wasn't setting a numerical limit of 490 but rather implies don't bother counting. If someone repents let them be restored into fellowship [Matt.18:21-22].

i. Grace is balanced by discipline and the need for repentance [Mt.18:15-18]. If someone refuses to repent of their sin after being confronted by the one they have sinned against and other witnesses then you'll need to consider informing the church, especially if the sin is threatening to the spiritual health of the whole. The ultimate sanction of excommunication or removal from the church [Mt.18:15-18, 1Cor.5:1-8] should never be used capriciously and should be used judiciously. Removing someone from the church implies that as a pastor in a position of spiritual authority you are asking God to withdraw His protection from that person until they repent.

ii. Grace & restoration of authority: When someone is removed from a position of authority because of moral failure the issue arises as to when and if the one disqualified can be restored. Preliminarily, don't remove someone without evidence to support the charges, and don't assume someone is either guilty or innocent without considering the evidence – be impartial [1Tim.5:19-21]. Once someone is removed, the Bible gives no clear time limit re restoration [any guidelines suggesting 6 months, one year, 2 years or never is man-made and suspect at best]. Paul urges Timothy and us not to lay hands suddenly [1Tim.5:22]. In context it appears that the passage deals with restoring authority more than the initial conferring of authority.

I believe the best guideline is uttered by John the Baptist, "therefore bear fruit worthy of repentance" [Mt.3:8]. In essence, you need to wait long enough to ensure that genuine repentance has taken place as evidenced by the fruit of their life. At some point, you'll need to make a decision re timing and I suggest you err on the side of grace. Certainly, there will be times that you'll discover that you were wrong but generally you can't "go wrong" in seeking to be gracious.

iii. Grace & boundaries: Grace doesn't mean an absence of boundaries. Reasonable boundaries are essential to the Christian life and a healthy church. For example, if someone was convicted for a sex crime against a minor it is likely reasonable that they

can serve in the church but not with children or youth. Furthermore, the greater the person's influence the greater the need for caution. Thus, a lead pastor who has committed adultery likely needs to be proven while serving under the authority of others for an extended period.

A Pastor's Perspective: I've had multiple experiences where a person in the church has committed sexual sin involving a minor. For example, a young man age nineteen has sex with a seventeen-year-old girl and her parents call the police. The man ends up with a conviction record and now is part of an Internet registry of "sex-offenders." He subsequently comes to Christ, repents and has led an exemplary life for the past decade. He now wants to become involved in the ministry of the church. I will welcome him with open arms, although I will set what I believe to be a reasonable boundary in that he will not be allowed to serve in the children's or youth ministries. Inevitably, some well-meaning person in the church knows that he is a registered sex offender and objects to him being involved in ministry. Although I'm confident that the "objector" will gossip and tend to cause division in an effort to rally people to their position if I do not acquiesce, I won't back down from the position of grace. Instead, I'll use the opportunity to teach grace to the offender, the objector and the whole church if necessary. To date, I've never regretted a stand for grace.

LIFEWORX

Imagine an elder contacts you to confess that he has been tempted by pornography in the past. He has experienced more than ten years of victory over temptation to pornography with the exception of a single incident two years before, and another incident six weeks ago. He has confessed, repented, and is receiving biblical counseling as part of his recovery. He doesn't want to bring reproach to the Lord or the church, and thinks he may need to step-down if that is what you want.

1. Discuss how you would respond.

10. Systematic Theology

a. What is a dispensational system of theology? We follow a dispensational system of theology, which is contrast below with the reform or covenant system. **Dispensationalism** is a system of theology that has **two primary distinctives**. **1) a consistently literal interpretation of Scripture, especially Bible prophecy. 2) a distinction between Israel and the church in God's program.** Dispensationalists claim that their principle of hermeneutics is that of literal interpretation, which means giving each word the meaning it would commonly have in everyday usage. Symbols, figures of speech and types are all interpreted plainly in this method, and this is in no way contrary to literal interpretation. Even symbols and figurative sayings have literal meanings behind them. **There are at least three reasons why this is the best way to view Scripture.** First, philosophically, the purpose of language itself seems to require that we interpret it literally. Language was given by God for the purpose of being able to communicate with man. The second reason is biblical. Every prophecy about Jesus Christ in the Old Testament

was fulfilled literally. Jesus' birth, Jesus' ministry, Jesus' death, and Jesus' resurrection all occurred exactly and literally as the Old Testament predicted. There is no non-literal fulfillment of these prophecies in the New Testament. This argues strongly for the literal method. Third, if literal interpretation is not used in studying the Scriptures, there is no objective standard by which to understand the Bible. Each and every person would be able to interpret the Bible as he saw fit. Biblical interpretation would devolve into "what this passage says to me..." instead of "the Bible says..." Sadly, this is already the case in much of what is called biblical interpretation today.

Dispensational theology teaches that there are two distinct peoples of God: Israel and the church. Dispensationalists believe that salvation has always been by faith—in God in the Old Testament and specifically in God the Son in the New Testament. Dispensationalists hold that the church has not replaced Israel in God's program and the Old Testament promises to Israel have not been transferred to the church. They believe that the promises God made to Israel (for land, many descendants, and blessings) in the Old Testament will be ultimately fulfilled in the 1000-year period spoken of in Revelation chapter 20. Dispensationalists believe that just as God is in this age focusing His attention on the church, He will again in the future focus His attention on Israel (Romans 9-11). Using this system as a basis, some dispensationalists understand the Bible to be organized into **seven dispensations: Innocence (Genesis 1:1–3:7), conscience (Genesis 3:8–8:22), human government (Genesis 9:1–11:32), promise (Genesis 12:1–Exodus 19:25), law (Exodus 20:1–Acts 2:4), grace (Acts 2:4–Revelation 20:3), and the millennial kingdom (Revelation 20:4-6).** *Again, these dispensations are not paths to salvation, but manners in which God relates to man.* Dispensationalism, as a system, results in a **premillennial interpretation of Christ's second coming and usually a pretribulational interpretation of the rapture.**

b. What is the difference between covenant vs. dispensational theology? **Dispensational theology** essentially sees the Scriptures unfolding in a series of "dispensations." A dispensation can be loosely defined as the means through which God governs his actions with man and creation. Dispensational theology views the revelation as progressive, i.e., in each dispensation, God reveals more and more of His divine plan of redemption. The thing to remember with dispensational theology is that there is a sharp distinction between Israel and the Church. They are two different people with two different destinies in God's economy. The Church is seen as a 'parenthesis' between God's dealings with national Israel. The restored kingdom promised to Israel will be fulfilled in the Millennium. Until then is the Church Age—the time of the Gentiles.

Covenant theology is effectively the polar opposite of dispensational theology. *While both agree that Scripture is progressive, the overarching principle of covenant theology is the covenant.* Covenant theology sees two theological covenants in Scripture—the covenant of works and the covenant of grace. **The covenant of works** was introduced in the Garden between God and man in which God promised mankind life for obedience and judgment for disobedience. The covenant of works was re-introduced at Sinai as God promised Israel long life and blessing in the land upon on the condition of their obedience to the Mosaic covenant, but expulsion and judgment in the event of their disobedience. **The covenant of grace** was implemented after the fall and represents God's unconditional covenant with man to redeem

and save the elect. All of the various biblical covenants (Noahic, Abrahamic, Mosaic, Davidic, and the New) are out-workings of the covenant of grace as God works His plan of redemption in human history. So where dispensational theology saw a discontinuity between the various dispensations (and in particular between the Old and the New Testaments), covenant theology sees a great deal of continuity. This is especially evident in the fact that covenant theology does not see a sharp distinction between Israel and the Church. Both entities are seen as one continuous people of God with one ultimate destiny. All of that serves as the backdrop to view new covenant theology. New covenant theology is a middle point between the two. It shares a lot in common with classic covenant theology, in particular the continuity between the Church and Israel as being one people of God. However, it also differs with covenant theology in that it does not necessarily view the Scriptures as the unfolding of redemption in a covenant of works/covenant of grace framework. Instead it sees the Scriptures in a more promise/fulfillment paradigm.

New covenant theology is best described as a hermeneutical principle, or an interpretative grid through which one reads and interprets the Scriptures. As a hermeneutical principle, it stands as a bridge between **dispensational theology** and **covenant [reform] theology**. That is not to say that new covenant theology has intentionally set itself up between dispensational theology and covenant theology, but that new covenant theology shares things in common with both dispensational and covenant theology. As such, we cannot say what new covenant theology is without reference to dispensational theology or covenant theology.

By far the biggest difference between new covenant theology and covenant theology is how each views the Mosaic Law. Covenant theology sees the Law in three ways: civil, ceremonial and moral. The civil aspect of the Law was those laws in the covenant of Sinai which governed the theocratic nation of Israel while they live in the Promised Land. The ceremonial aspect of the Law governed the worship of God by Israel while in the land. Finally, the moral aspect of the Law governed the behavior of God's people. It should be understood that the Law, in and of itself, is one cohesive whole and that the Jews did not delineate between civil, ceremonial and moral; these are just terms used to help identify the three areas of Israelite life that the Mosaic Law governed.

According to classic covenant theology, Jesus came to fulfill the Law (Matthew 5:17). He did so by satisfying all of the ceremonial, civil and moral aspects of the Law. Jesus Christ is the reality behind the shadows of the Old Testament sacrificial system and thereby fulfills the ceremonial aspect of the Law. Jesus Christ also bore the penalty our sins deserved and thereby fulfilled the civil aspect of the Law. Finally, Jesus Christ lived in full accordance with the moral aspect of the Law and fulfilled the righteous requirements of the Law. Now the moral aspect of the Law represents the essence of the covenant of works. As such, it transcends the Mosaic economy. In other words, God has always required holiness from humanity. The covenant of works was not negated due to the fall, nor was it negated even though it was fulfilled in Christ. The moral aspect of the Law still stands as the standard of morality for mankind because it is reflective of God's character, and that does not change. *Therefore, covenant theology still sees the Mosaic Law (especially the Ten Commandments) as prescriptive for the Church, even though the ceremonial and civil aspects have been rendered obsolete in Christ.*

New covenant theology sees the Mosaic Law as a whole and sees it all fulfilled in Christ (so far in agreement with covenant theology). However, because new covenant theology sees the Mosaic Law as a whole it also sees the moral aspect of the Mosaic Law as fulfilled in Christ and no longer applying to Christians. Instead of being under the moral aspect of the Mosaic Law as summarized in the Ten Commandments, we are under the law of Christ (1 Corinthians 9:21). The law of Christ would be those prescriptions that Christ specifically stated in the Gospels (e.g., the Sermon on the Mount). *In other words, the entire Mosaic economy has been set aside in new covenant theology; it no longer applies in any way to Christians.* So while new covenant theology sees a continuity between the Old and New Testaments in regards to God's people and the way of salvation, new covenant theology draws a rather sharp line of distinction between the Old and New Testaments when it comes to the difference between the old Mosaic covenant and the new covenant mediated by Christ. The old covenant is obsolete (including the moral aspect of the Mosaic Law) and replaced by the new covenant with the law of Christ to govern its morality.

c. What is the difference Calvinism vs. Arminianism? Calvinism and Arminianism are two systems of theology that attempt to explain the relationship between God's sovereignty and man's responsibility in the **matter of salvation**. Calvinism is named for John Calvin, a French theologian who lived from 1509-1564. Arminianism is named for Jacobus Arminius, a Dutch theologian who lived from 1560-1609. Both systems can be **summarized with five points**.

1. Calvinism holds to the **total depravity** of man while Arminianism holds to partial depravity. Total depravity states that every aspect of humanity is tainted by sin; therefore, human beings are unable to come to God on their own accord. Partial depravity states that every aspect of humanity is tainted by sin, but not to the extent that human beings are unable to place faith in God of their own accord. Note: classical Arminianism rejects "partial depravity" and holds a view very close to Calvinistic "total depravity."
 2. Calvinism includes the belief in **unconditional election**, while Arminianism believes in conditional election. Unconditional election is the view that God elects individuals to salvation based entirely on His will, not on anything inherently worthy in the individual. Conditional election states that God elects individuals to salvation based on His foreknowledge of who will believe in Christ unto salvation, thereby on the condition that the individual chooses God.
 3. Calvinism sees **limited atonement**, while Arminianism sees it as unlimited. This is the most controversial of the five points. Limited atonement is the belief that Jesus only died for the elect. Unlimited atonement is the belief that Jesus died for all, but that His death is not effectual until a person receives Him by faith.
 4. Calvinism includes the belief in **irresistible grace**, while Arminianism says that an individual can resist the grace of God. Irresistible grace argues that when God calls a person to salvation, that person will inevitably come to salvation. Resistible grace states that God calls all to salvation, but that many people resist and reject this call.
 5. Calvinism holds to **perseverance** of the saints while Arminianism holds to conditional salvation. Perseverance of the saints refers to the concept that a person who is elected by
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God will persevere in faith and will not permanently deny Christ or turn away from Him. Conditional salvation is the view that a believer in Christ can, of his/her own free will, turn away from Christ and thereby lose salvation. Note: many Arminians deny "conditional salvation" and instead hold to "eternal security."

Conclusion: So, in the Calvinism vs. Arminianism debate, who is correct? It is interesting to note that in the diversity of the body of Christ, there are all sorts of mixtures of Calvinism and Arminianism. There are five-point Calvinists and five-point Arminians, and at the same time three-point Calvinists and two-point Arminians. Many believers arrive at some sort of mixture of the two views. **Ultimately, it is our view that both systems fail in that they attempt to explain the unexplainable.** Human beings are incapable of fully grasping a concept such as this. Yes, God is absolutely sovereign and knows all. Yes, human beings are called to make a genuine decision to place faith in Christ unto salvation. These two facts seem contradictory to us, but in the mind of God they make perfect sense. The Scriptures teach both the sovereignty of God and the responsibility of man. If you take either of these positions to an extreme, to the denying of the other, you're likely to have problems.

d. End times: The dispensational system results in a **premillennial interpretation of Christ's second coming and usually a pretribulational interpretation of the rapture.**

e. Pre-trib rapture: Jesus promised that He would come again for His disciples so that where He is we shall be also [Jn.14:1-3]. The concept of the rapture is described in 1Th.4:17 where the living church is "caught up" to meet the Lord in the air so that we shall ever be with the Jesus. In Jerome's Latin translation, the Vulgate, the Latin translation of the Greek *harpazo* is *raptuse* which yields our English rapture. While we recognize there are differing views regarding the timing we believe the best evidence supports a pre-trib rapture. In essence, the church is delivered prior to the seven year Great Tribulation described in Revelation 6-19. Keep in mind the Rapture is not the same as 2nd coming [Mt.24] at the end the Tribulation.

Date-setting: no one knows the day or the hour however Jesus urged us to know the "Season" [Mt. 24:32-35 parable of the fig tree] or prophetic signs leading to His return. Why do we hold the view of a pre-trib rapture:

i. The church is not appointed to wrath (God's judgment) [1Th.1:10,5:1-9]. God will not judge the righteous with the wicked [2Pet.2:5].

ii. Attitude of expectancy: The exhortations to watch and be ready for His imminent return. We are told that Jesus comes as a thief in the night - unexpected, imminent. In the Olivet discourse [Mt.25] Jesus told a series of parables. The moral of each is to watch and be ready for His return at any time. The theme is, "Watch therefore, for you do not know what hour your Lord is coming" [Mt.24:42]. Paul, echoes the theme to the church at Thessalonica [1Th.5:1-4]. If the Lord would not return until the middle or end of the Great Tribulation then His return would not be unexpected. It appears to be God's plan that every generation live in constant expectation of His imminent return.

iii. Revelation 4-6: Rev.4:4 the 24 elders as representatives of the church, are present in heaven before the Great Tribulation. In Rev.5 as Jesus receives the title deed to the earth

the 24 elders sing a new song, saying: “You are worthy to take the scroll, and to open its seals; or You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.” Only the church can sing the song of redemption. The chronology shows the church in heaven before God’s throne prior to the Great tribulation beginning in Rev.6.

iv. OT types: Lot was removed before judgment of Sodom [Gen.18:23-19:25; 2Pet.2:7-9]; Enoch [Gen.5:24] and Elijah [2Ki.2:1-11] were “raptured” before judgment, and Daniel was gone as 3 Hebrews were cast into fire [Dan.3].

f. Israel and prophecy: Most end times problems occur when we replace Israel and the Church in passages. God is not through with Israel [Dan. 9-12. Romans 9-11]. In 1948 the nation state of Israel was established and this appears to be a key event in Biblical prophecy. Israel [the Jewish people who have yet to receive Christ] goes through the Tribulation not the Church. Noah and Daniel’s 3 friends are a picture of Israel preserved.

g. Arguments used to support the view that the church is present during the Tribulation:

i. The Last Trumpet: Some assert the last trumpet in 1Cor.15:51-52 is related to the seven trumpet judgments of Revelation, however the trumpet of the Rapture is sounded by God [1Cor 15:51-52, 1Th.4:16], whereas the trumpets of judgment are sounded by angels [Rev.8:13].

ii. Martyrs Rev.20:4-5: The martyrs that John sees and describes in heaven are tribulation saints not the church [Rev.7:13-14].

iii. The gathering of the elect Mt.24:29-31: Immediately after the tribulation Jesus gathers His elect. Although the church is frequently referred to as God’s elect, the Jews/Israel are also described as the elect. Here, the promise relates to Israel, not the church [Is.11:12].

iv. Antichrist makes war against the saints Dan.7:21, Rev.13:7: Since the Antichrist prevails against them they are not the church [Mt.16:18] but are tribulation saints [i.e. those who come to Christ during the tribulation].

h. Practical implications of a pre-trib perspective: First, the expectation that Jesus could come at any time creates an urgency for the work of ministry to reach the lost as quickly as possible. Second, It helps to create a proper perspective of material blessings. We won’t cling as tightly to the things of the world if we believe we can leave this world at any moment. Third, it helps to establish and maintain purity in our lives [Mt.24:46, 1Jn.3:2-3]. We believe that the Lord is coming soon, “And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed [Rom.13:11].

i. Descriptive vs. prescriptive hermeneutic: There are some passages that describe how the church functioned but they do not necessarily prescribe how the church must function. For example the church at Troas [Ac.20:7-12] met on Sunday and they broke bread [presumably the Lord’s Supper]. This describes what they did but does not necessarily mandate that the church must meet on Sunday, as opposed to Saturday or any other day. Nor does it require the church to partake of communion every Sunday when it gathers.

j. The negative vs. positive hermeneutic: Simply because a practice isn't mentioned in the Bible doesn't mean the early church didn't do it or that the church today shouldn't do it. As long as a practice doesn't violate a clear biblical principle then God has given you freedom to do it or not.

A Pastor's Perspective: in my experience there are too many pastors who dislike systematic theology. I'm not suggesting that we reduce our relationship with God to an intellectual exercise or pursuit and neglect the spiritual essence of our relationship. However, if we are not familiar with the significant issues described in this section and able to discuss them with a relative degree of comfort it will likely undermine our credibility with any serious student of the nature of God – theology. Furthermore, those we teach will also be less equipped to discuss what they believe and why they believe it. Let us be prepared to discuss systematic theology issues with gentleness and respect with those who are curious [1Pet.3:15], and be discerning so that we can avoid foolish disputes with those who simply want to argue or debate [2Tim.2:23].

LIFEWORk

1. Read and reread this section on systematic theology. Be prepared to ask questions at your next meeting.
2. If you have not already read Henry Thiessen's, "Lectures on Systematic Theology" begin to read and finish the book within four months.

11. Reaching the Next Generation

a. The problem: Francis Schaeffer observed, "Not being able to change, to change under the Holy Spirit, is ugly. The same applies to church polity and practice. In a rapidly changing age like ours, an age of total upheaval like ours, to make non-absolutes absolutes guarantees both isolation and the death of the institutional and organized church." Change and transformation are at the very heart of the gospel. Change and transformation are evidence of spiritual growth. Yet, people and organizations resist change. Too many churches yield to the pressure of the change resisters and lose their spiritual edge and ministry. Here are some ways to reach the next generation:

b. Be culturally relevant: How can the church relate to contemporary culture & contextualize the gospel in that setting? Understand the culture you are trying to reach [missional]. The truth of the Bible doesn't change but how the church communicates and implements the faith must change from generation to generation, & from culture to culture to be effective and relevant. Every church is affected to some degree by the culture of its community. Answer the implied question, "why would this next generation want to go to church?"

c. Continually evaluate the culture & the ministry: To remain relevant and reach each generation with the tools of that generation you must regularly evaluate. The men of Issachar who joined David in his battle with Saul were described as, "those who understood the times and knew what Israel should do" [1Ch.12:32]. There is an ongoing need to evaluate in order to understand the times. Similarly, at Corinth, Paul sought to be sensitive to what was happening

in the culture for the purpose of gaining/winning souls for Jesus [5x “I might win”]. Paul became: a servant, as a Jew, as a Gentile, as weak – ie. willing to accommodate self to Scripture to avoid stumbling another [1Cor.9:19-22]. a healthy church is flexible in areas of culture and Christian liberty but does not compromise biblical truth. Be flexible: able to change without becoming an old wineskin, while still maintaining stability.

d. Emerging cultures: Postmoderns are pluralistic but the 1st Century Roman Empire was much more pluralistic than North America today. **Characteristics of today’s postmoderns:**

- i. Denial of personal objectivity** [I do believe in God, but that’s how I was raised. No one can know for sure].
- ii. Knowledge is uncertain** [the government says smoking is bad but who really knows for sure].
- iii. Absolute truth is replaced by relative truth** [if religion works for you ... that’s great].
- iv. Tolerance is the mantra** [unless there is a claim of absolute truth].
- v. General cynicism** [the Bible will not be accepted as authority until they see how it applies to them].
- vi. Rejection of meta-narratives for mini-narratives** [cf. every culture has an ideal of how things should be, that there is a problem(s), & seeks solutions].

e. Characteristics of churches that are effectively reaching postmoderns:

- i. Not ashamed for passionate love for Jesus:** C.S. Lewis, “the great difficulty is to get modern audiences to realize that you are preaching Christianity solely and simply because you happen to think it is true; they always suppose you are preaching it because you like it or think it is good for society or something of that sort.”
 - ii. Promote incarnational ministry:** Realize that postmoderns are on a spiritual search & go to them & engage in daily life like Jesus [enter the culture]
 - iii. Engage in service:** Community service
 - iv. Participatory & experiential praise:** Model vulnerability & awareness of God
 - v. Expository teaching:** [especially narratives]
 - vi. Connect with tech:**
 - vii. Live community:** Develop trust & intimacy over time; use community groups that stay together for years not months; postmoderns may want to get to know the people of God before wanting to get to know God. Help people experience Christian life as a journey/process in relationship with others.
 - viii. Lead by transparency & team** [authenticity is key] Don’t seek to entertain but to engage, connect with people by letting them know you’re seeking to follow Jesus too & you’re not always successful
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ix. Casual and fresh style: Casual atmosphere but respectful of God. Things feel fresh: change is welcomed and the organization is loose and flexible.

x. Generation integration: Balance youth and experience to create generation integration. Look for and develop future leaders who display integrity and character and challenge and empower them. Let them make a difference control their destinies and participate. Youth are not simply future leaders but are up front and behind the scenes leading and directing the church.

A Pastor's Perspective: Preliminarily, there is nothing wrong with focusing on an older generation. Nevertheless, I really value reaching the next generation and so our church invests time, money and vision to reaching youth and young adults. I try to avoid acting like a hipster to try to attract young people and seek to be authentic. Our staff has generation integration, and I'm regularly monitoring the demographic mix of our congregation to evaluate whether we are reaching young people. Nevertheless, I know that there will come a time when I'm unable to reach 20-somethings effectively. By raising up young men as Bible teachers and providing opportunity for them to teach regularly we are more likely be effective in reaching the next generation. Also, I've surrounded myself with leaders who I respect who I've entrusted with the responsibility to help me realize when I'm not being effective in reaching the next generation so that my role can change for the good of the church and the kingdom. It's a scary proposition but I believe it is healthy if we intend to reach the next generation.

LIFEWOR

Consider the demographics of your current church.

1. How is the next generation represented?
2. How could your current church more effectively reach the next generation?

12. Mission of Outreach & Evangelism:

As roses at the edge of vineyards provide insight re health of vines, so do various factors reflect on health of church: Western Europe has gone from a primarily Christian region to less than 10% claiming to be churched today. Per Floyd Bartel in his book "A New Look at Church Growth" 95% of all Christians in North America will not win one person to Christ in their lifetime. Many Christians have no idea how to relate to the unchurched or to pre-believers. Many are isolated from, uncomfortable with, and unreasonably expect pre-believers to act like mature believers. What are some key lessons:

a. Jesus' example & mission: Jesus' mission was declared as follows, "the Son of Man has come to seek and to save that which was lost" [Lu.19:10]. In context, Jesus was passing through Jericho when he encountered Zacchaeus, a chief tax collector who acquired great wealth by extorting his fellow Jews and was hated in his community. Remarkably, Jesus invites himself to eat at Zacchaeus' home. The religious leaders scorned Jesus, saying, "He has gone to be a guest with a man who is a sinner." The charge was true – apparently no one is too bad for Jesus as He reaches out to the last lost and least. Jesus' understands that no one is as bad as they could be

and no one is as good as they should be – all have sinned and fallen short of the glory of God [Rom.3:23]. During the meal, Jesus declared, “Today salvation has come to this house, because he also is a son of Abraham.” Zacchaeus had manifested a desire to repent and yield to God. Luke however does not record for us what Jesus had said during the meal or what dialogue took place between the Lord and Zacchaeus, but it is reasonable to make a few assumptions. First, Zacchaeus realized that God desires a relationship with him. Jesus took the initiative to reach out to him. Second, he understood that although God loved him and desired a relationship that his actions of exploitation and the accompanying attitudes were wrong and were an obstacle to a relationship with God, and thus he needed to repent. Third, during the course of the meal he came to the awareness that Jesus was in fact the Messiah.

Jesus commissioned His disciples with the words, “Peace to you! As the Father has sent Me, I also send you.” Not only were they being sent, but sent to go as Jesus.

i. Be relational: Spend time with and get to know lost people [Lu.5:29-32, Lu.19:7-8, Mt.9:9-13 – ate with & associated with sinners]. It involves a sacrifice of time, listening, an awareness of another culture and likely some discomfort. It requires prayer to constantly align our heart with God’s, and certain desperation to fulfill Christ’s mission.

ii. Compassion: Jesus looked at the multitudes of people and was moved with compassion for they were like sheep without a shepherd – vulnerable, likely to get lost, and unable to adequately care for themselves in the midst of wolves. And so He began to teach them many things about God. Then he miraculously multiplied loaves and fish so that His disciples could feed the massive crowd. Prior to having the disciples feed the multitudes He instructed them to gather in smaller groups. So, the disciples were no longer serving an impersonal multitude but were engaging individuals. Compassion flows when we see people’s individual needs [Mk.6:34-44]. Care for physical needs to enhance opportunities to care for spiritual needs.

b. Paul at Mars Hill [Ac.17:16-34] Know the culture’s position on reality, underlying spiritual interest, places of connection, and encourage true fulfillment in Christ. Recognize the need to bring the gospel to Western culture, including America in a post-modern world. Avoid dangers of irrelevance & syncretism.

i. Care about spiritual need: Paul was moved by their idolatry. They were spiritual people but had no relationship with the true and living God, and Paul felt compelled to introduce them to Christ. The city’s fine art, culture, architecture and civilization could not replace the absence of God. Paul was grieved that these people would spend eternity separated from God if they did not receive Christ; and that reality motivated him to share the gospel.

ii. Meet people where they gather: Paul entered into the cultural life where people gathered at the marketplace and synagogue and sought opportunity to speak of God. The unique message of Jesus created curiosity that provided opportunities to speak to larger groups of philosophers at the Areopagus [v.18-21]. Paul encountered Epicureans, who pursued pleasure as the chief purpose in life, and Stoic philosophers, pantheists who put great emphasis on moral sincerity and a high sense of duty, and overcome natural

desires by self-discipline. Neither philosophy can offer true fulfillment which is why people were interested to hear the gospel.

iii. Proclaim Jesus and the resurrection: The unique message of the gospel is attractive in any culture as people long for hope meaning and purpose. The evidence for the resurrection is overwhelming and beyond a reasonable doubt, and provides a sure foundation for the truth of the gospel [v.30-34].

iv. Create a bridge of common connection: Paul initially spoke of spirituality & and praised them for being religious. He did not begin with the OT Scriptures as he did with Jews at the synagogue, nor did he rebuke/criticize their pagan beliefs. He used the altar dedicated to “The Unknown God” as a Nexus to reveal the true God. He speaks of God as Creator – a universal concept, rather than initially speaking of the Covenant God. Paul was familiar with their culture and quoted their poets as a means to connect with them. We need to be sensitive to the cultural values and engage the culture in dialogue. Neither Jesus or Paul built an enclave to avoid the culture nor did they affirm or approve of the cultural values opposed to the gospel; but they were aware of the culture and could dialogue with the culture.

v. Communicate the need for repentance and coming judgment: Help people understand that they have a responsibility to God as Creator and the need to yield or experience judgment. “We learn from Paul [v.30] that we cannot preach the gospel of Jesus without the doctrine of God, or the cross without the creation, or salvation without judgment.” (Stott)

c. Authentic church planting is accomplished when pre-believers are reached

i. Be intentional: How will you reach pre-believers rather than attracting “disgruntled” believers from other churches? Reaching those who are distant from God requires a high level of commitment to develop relationships & reach the unchurched.

ii. Develop a culture of invest and invite: Invest in the lives of pre-believers & then invite them to church and to receive Christ.

d. Salvation is a single event [one-time] but coming to faith is a process:

i. The typical process leading to salvation: People move from an awareness of God to an initial awareness of the gospel. Once they understand the basics and the implications of the gospel, the next step is to develop a positive attitude regarding the gospel. Then, they count the cost – analyzing the burdens and benefits. Ultimately, a decision to act is made leading to repentance and faith in Christ. Subsequently, there is a post-decision desire to grow leading to assimilation into body life, discipleship and maturity.

ii. Answer the questions people are asking rather than simply giving answers to what you think they should ask. Take time to discover the obstacles and issues and respond with gentleness, respect and humility [1Pet.3:15]. Try to understand issues in the culture’s worldview, encourage the listener(s) to consider the truth of Christ’s claims, invite people to journey with the church community as they experience Christian life & invite them to make

a commitment to Jesus [conversion by faith]. Help people discover the benefits of relationship with God for today & eternity. Address felt needs from a biblical perspective. For example, distinguish God's love and hope from the cultural norm or help people to see that God is not "a genie" to grant their wishes.

iii. Preach with an expectation that pre-believers are present: Assume that pre-believers are gathered when the assembly meets on weekends. As a teacher be careful that to avoid "christianese" without defining terms. Also, invite people to make a decision for Jesus especially weekend services so that the church begins to discover and expect that people are getting saved at the church.

e. Develop relationships in the community: Model and discuss your experiences. Encourage people to actively develop relationships at work, school, neighborhood, marketplace, etc.

A Pastor's Perspective: if there was one area in the life of our church that I would like us to be more effective in it is the mission of outreach and evangelism. Although we have seen many people come to Christ through the years, and do a great job hosting large-scale outreach events, I believe we can do a better job of personal/relational evangelism. So, towards that purpose, this year we have focused our vision for the church towards personal evangelism. We started with an eight week series on apologetics and then a study through the Gospel of Luke focused on Christ's mission, "seeking and saving that which was lost" [Lu.19:10] and our responsibility to live that mission. People are being equipped and encouraged for the mission.

LIFEWOR

As leaders you need to be setting the example in regard to personal evangelism.

1. Describe a recent experience in sharing the gospel:
2. This week share Jesus and the gospel with someone who is unchurched and be prepared to discuss the experience at your next planters' meeting.

13. Equipping for the Work of Ministry

a. Spiritual formation process: All of God's people are called to minister. The goal of leaders is to develop mature believers who discover their role in the body of Christ, and help to build-up the body. Paul described it this way, "And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ [Eph.4:11-12]. Equipping refers to placing people in the condition they should be. Research consistently shows that the greatest need for strengthening the church is to get people involved in ministry. People want significance: they want to know that their lives make a difference; if not mobilized for ministry, they will look for significance in work hobbies recreation etc. The goal is to have an intentional process that moves people to become mature followers of Christ that contribute to their community. As believers minister it builds up the Body helps to establish maturity and creates unity.

Apostles refer to ones sent out cross-culturally (e.g. missionaries) [this is distinct from the office of apostle held by the 12]. God has gifted certain people to reach a culture of pre-believers and this gift is clearly needed. Prophets proclaim truth under God's anointing and help people distinguish the truth of God from other cultural values [again, the gift is contrast with the office], and evangelists win souls for the Lord. But our focus is the role of the pastor-teacher who loves, cares for and feeds the Word of God, and has the express responsibility to equip God's people for the work of ministry. How do you equip people for the work of ministry?

b. Create a culture of serving: Develop a congregational atmosphere in which spiritual formation is a core value, and people understand that they serve God by serving others. Expect the best from people and encourage a high level of commitment to Jesus. Set high expectations for people since they will never rise above the level of expectations. One of the characteristics of a healthy church is that people move from consuming to contributing. In that regard, people should be involved in at least one ministry appropriate to their gifts.

i. All people in a local church should participate in ministry: Gallup's research suggests that generally only 10-20% of the assembly do 100% of the ministry. This stunts the growth of the 80-90% as well as the body of Christ generally. However, Gallup's research is particularly interesting in that it indicates that 40-50% of those who aren't participating would if asked or trained. So preliminarily establish and communicate a standard that *everyone* should serve God by serving others. Avoid a clergy-lay distinction and abuses of authority by clergy over the people [the doctrine of the Nicolaitans Rev.2:6]. Remove the myth that ministry is only the pastor's job, and remove unbiblical obstacles to serving God by encouraging all to become involved in ministry.

ii. Organized trained & mobilized: Create a structure of ministries for people to become part of. Insure that each ministry leader is prepared to train and recruit volunteers. Mobilize people to volunteer and leaders to recruit. In addition to training to perform a function equip them by seeking to develop Christ-like character.

iii. Make it easy for people to get information and get involved: As lead pastor you want to constantly reinforce the message of "saved to serve" ~ that we serve God by serving others. Encourage people and challenge them to take the next step by getting involved in a ministry. Make sure the process is as simple as possible: e.g. complete a card, sign-up on line, or even a sign-up table. The easier it is to get started the greater the response is likely to be.

c. Intentional leader development & mentoring: Getting everyone involved in serving God by serving others is one part of equipping believers for the work of ministry. In addition, there needs to be a meaningful leadership development program.

i. School of Ministry [SoM]: I strongly urge you to consider adopting our som program as a formal means to train leaders. Each of our church planters will be provided with curriculum, vision statement and forms for use in their local church. The purpose of the program is to equip people to be more effective spiritual leaders. The program covers fourteen modules: devotions, worship, servant leadership, the leader's time, expository preaching, defending

the faith I and II, ministry and people I and II, planning and vision, equipping and evangelism, pastoral epistles, church history, and Calvary distinctives.

ii. Intern program: The intern program provides an opportunity for those interested in vocational ministry to discover more about who Jesus is, who they are, and discover more of God's calling for their life through working in the ministry of Calvary Chapel. A full description of the program and forms shall be provided for our church planters to use.

A Pastor's Perspective: I estimate that I spend fifteen to twenty percent of my week engaged in intentional leadership development. It includes staff meeting, meeting with the executive administrator and assistant pastor, meeting with youth/next generation leaders, school of ministry classes, and meeting with church planters. All of these meetings are intentionally focused on leadership development, mentoring and helping to create a culture where people learn to serve God by serving one another. Equipping for ministry should be an intentional process to move people from consumers to community. I recommend that you start to design time in your schedule as soon as possible for the purpose of equipping leaders to equip others to serve. Designate the time in your calendar and protect it – the more time generally the better.

LIFEWOR

Who are you currently mentoring? Describe how you are [or have in the past] developed leaders and equipped them for the work of ministry. Discuss what worked well and what seemed not to work.

14. Developing Authentic Relationships

How can a growing church remain intimate? The bigger you get the smaller you must get ...

a. Community groups: The early church expanded exponentially so that thousands were gathering. Yet, smaller group gatherings in homes were an essential feature of the early church [Ac.2:46, 5:42, 20:20]. Whether they are called “home groups” “life groups” “cell groups” “grow groups” or any other descriptive term, the purpose is to promote biblical community. Almost 60 times in the New Testament we read the phrase “one another.” It is difficult, if not impossible, to develop biblical community until you develop authentic relationships. There are many advantages to community groups: they are not limited by facilities, can expand geographically, promote assimilation and more.

A church of community groups: You are either a church with community groups or a church *of* community groups. Make small groups part of the early vision/dna of the plant. Establish and communicate a goal that everyone becomes involved in community groups/mid-week study. Although we offer a mid-week service that typically goes through books of the Old Testament, we never promote the church service. Instead we constantly promote community groups. Also, we try to incorporate small group aspects into the mid-week study such as discussion questions and prayer groups.

b. Community groups should include: Spiritual development [e.g. Bible study, Christian living resources, devotionals, Christian history/biographies, leadership development], worship, prayer, discussion/interaction, and fellowship. Seek to develop mature disciples and leaders not just small group members. People need to have a sense of community and deeper relationships, feel appreciated and respected, feel listened to, grow in faith, receive practical help and encouragement to develop spiritual maturity.

i. The key concept is community: People know and care for one another. Groups should serve the purposes of providing care, meeting needs, and supporting ministry as they have opportunity to serve together. For example, groups can meet individual needs for prayer, emergencies, and can serve together by “adopting” a missionary or working as a group during a beyond sunday community service project.

ii. Develop assistant(s): Who can become group leaders so that as groups reach a ceiling size [e.g. 16-20] it can form two groups.

c. A proposed model:

i. Groups tend to form re common life connections: For example, newly married, married with young kids, financial stewardship, college & career, middle-age singles, seniors, men, women, etc.

ii. Common resource: Two times a year utilize a mandated common resource that all groups study together for about 8 weeks. Common resources help the group to identify with the larger body of the church. By limiting the use of common resources to twice a year you still provide autonomy for each group to focus on particular needs and interests.

iii. Training: Each group leader should participate in training [@ 6 weeks], and should intern as an assistant leader in a group [training materials are available to all **Calvary Chapel** church planters].

iv. Oversight: The pastor or other leader acting as the overseer for the community groups should communicate with and/or meet with leaders on a quarterly basis. The purpose of the meetings is to reinforce the vision, address issues, discuss resources and needs, provide training, encourage and answer questions.

A Pastor's Perspective: in the initial stages of the church plant try to develop multiple community groups as a means to expand the core group. For example, you might teach the same study two different nights of the week at two different locations. This helps community groups to become part of the dna of the church. As the church matures you can offer a mid-week Bible study at the church facility for those who struggle with the social dynamics of a community group, prefer a larger dynamic, or perhaps some amenities such as children's ministry or a full worship team. Nevertheless, promote the community groups rather than mid-week study at the church.

LIFEWORK

Describe your experience as a participant, leader, or Bible teacher in a community group setting.

1. Why do you believe that community groups are beneficial?
2. Why might it be difficult for a lead pastor to encourage people to attend a community group rather than attending a mid-week study at the church taught by the lead pastor?

15. Approach to Giving

a. Tithing in the new covenant: The NT does not "command" the giving of a tenth as was required in the OT [Mt.23:23, Lu.11:42, Lu.18:42, Heb.7:7-10], but the NT always creates a higher standard than the OT [see, Sermon on the Mount]. God's people should honor Him by voluntarily returning some of the blessings that God has given them.

b. How should we respond to the better covenant:

i. Give voluntarily: 2 Cor.8:3-4

ii. Give cheerfully not out of compulsion: 2 Cor.9:7

iii. Sacrificially: 2 Cor.8:1-5

iv. Regularly & proportionately: 1 Cor.16:1-2

v. Model generosity: You can tell where your heart is by seeing where you are putting your money. "Where you treasure is, there will your heart be also" [Mt. 6:21]. As a leader you need to model generosity, and as a church be generous in giving sacrificially to advance the gospel.

c. Trust God to provide: Pastor Chuck Smith frequently shared, “Where God guides He provides.” The idea is that if God is in something He will provide the resources. God will move people to support His will and vision. Therefore, there is no reason to pressure people to give. Avoid manipulation, guilt and shame as motivators. Instead, love the people and feed them the word of God. As people mature in Christ they discover the joy in giving, and their right and responsibility to give to support God’s mission. Trust that as you teach through the Bible that God will place the proper balance and emphasis on the subject of giving.

d. Reduce pressure re the offering: We receive an offering each Sunday but prior to receiving the offering we ask people to complete a prayer request so that way everyone can place something in the offering whether a prayer request or a monetary gift. An alternative is to rely upon on-line giving and/or to have a receptacle for people to place an offering as they leave or enter the church. Don’t make people feel compelled to give.

e. Building fund campaigns: In the three building projects that I’ve been involved in during the last seven years we never undertook a typical campaign of asking people to make pledges for contributions. We simply trusted that if we communicated the status on a quarterly basis that God would move people to respond per His will. I’m not suggesting that a campaign is wrong but it was a blessing to see God come through with the needed resources without making the money the focus.

A Pastor’s Perspective: as planters we need to discover God’s faithfulness in providing finances and learn to trust Him. Generally, when you’ve been on staff or worked for someone else you didn’t have the sense of direct responsibility to pay the bills. However, as a lead pastor that sense becomes very real even though you know that it is God’s work and His responsibility to provide. I remember when we first started renting meeting space and after a month of Sundays we were “in the red” \$1,000.00. I was afraid and wanted to contact everyone in the church and tell the need and ask for help. I remembered how George Mueller had responded to similar situations by fervently praying and purposed to do the same; and resisted the temptation to make the need known. The next day, Monday, I went to the mailbox and there was a check for \$1,100.00 from someone who didn’t attend the church, and had no idea about our current situation. They included a simple note that God had put on their heart to send the check. It was the exact amount that we needed plus 10%. It was a great lesson early in my ministry experience to learn to trust God to provide. When you know that God will provide it is much easier to be generous.

Another discovery that may be helpful for you is that people are often more motivated to give to vision than to need. In essence, telling the church that, “We need a \$1,000.00 to pay the rent” is far less attractive than saying, “Your gifts to the Lord are allowing us to establish a thriving Bible teaching church that is changing our community.” Communicate a compelling God inspired vision and people will support it.

LIFEWOR

Do some soul-searching about the issue of giving. Honestly examine whether you have been faithful in giving your financial resources to your local church and to advance God’s kingdom. How can you expect people to do something their leaders are unwilling to do?

16. Global Missions

Develop a philosophy of ministry that supports and encourages the church to be actively involved in God's global ministry. Jesus foretold an expanding sphere of influence for His church as empowered by the Holy Spirit, "You will be my witnesses in Jerusalem, Judea, Samaria, and to the outermost parts of the world." [Ac.1:8]. As God is moving in the local church your ministry expands beyond your city, county, and region; and soon you are sending finances, short-term, and long-term missionaries to the field. You'll receive hundreds of requests for support, as Jesus declared, "the poor you will have with you always" so it is necessary to have a philosophy to use as a matrix to guide decisions.

a. Support Bible teaching churches: Prioritize Bible teaching churches as recipients of support. In developing countries the material needs are overwhelming. The desire to impact those needs via social programs such as orphanages, medical clinics, feeding programs, home building programs, etc. is good and noble. Yet, if those programs do not bring people into relationship with Jesus resulting in everlasting life, they miss the mark. In essence, we have minimized some physical hardship but have failed to address the greatest need – Jesus. The advantage of supporting Bible teaching churches is that they are designed to create and develop relationships with Jesus. There is no other institution that can impact a community like a church. As an ideal, the social programs flow out of the activity of a local church that you support rather than as an alternative to them.

b. Seek to create short-term mission trip opportunities for multitudes: In this facet the goal is to get as many people exposed to global missions as possible. Create opportunities to go to the mission field for the multitudes by considering logistics: cost, duration, geographic proximity, family or youth friendliness, the work(s) to be performed, etc. For example, we organize summer trips designed to reach the multitudes by traveling from Southern California to Baja Mexico. The geographic proximity of a six to eight hour drive significantly reduces the cost when compared to expensive airfare. The relatively brief round-trip travel allows the team to accomplish much even if the trip is of limited duration [e.g. five days]. We design the trip to be family and youth friendly by creating opportunities for a family or youth to serve such as a kid's bible camp outreach. This would be in contrast with a trip whose only purpose was a building project that would be effectively limited to those with construction skills. By creating a positive experience for many to a short-term mission we expand the interest in the church towards global missions. The key is to find a partner church with a scope of ministry that fits this plan. Otherwise, your trip becomes a burden to the indigenous church rather than supporting their ministry. The goal is to support the indigenous church's needs not fulfill the sending church's agenda [e.g. doing a major outreach event may be counter-productive to a 1-2 yr old church of 50 people].

c. Create opportunities for short-term trips to support the churches you support in more distant areas: Our approach to short-term trips to support churches in distant areas is impacted by the logistical issues. For example, the cost of travel tends to extend the duration of the trip [e.g.10-14 days]. These factors tend to limit the number of people who can go. Our vision is to

determine the needs, primarily leadership needs, of the indigenous church. Team members should be able to provide support for the lead pastor, train and develop other church leaders. For example if a church in Africa needs help with youth, women's ministry and tech send team members who can train in those areas. If the need is for construction, ideally bring someone who can do the work and help train others to do future work. The aim is to support leadership from the top down so that indigenous leaders are better equipped to carry-on the work of ministry when the team departs.

d. Leverage and influence: It is wise to invest where you believe that you are getting the best return on your investment in regard to advancing the kingdom. Invest resources in missionaries and local churches that you believe are making a recognizable difference in advancing Christ in a community. Also, it may be advantageous to invest more resources in fewer missions than minimizing resources to each recipient in an effort to "place more pins around the globe." It is the problem of an inch deep and a mile long. Also, look for places where your investment makes a difference. For example, some well-known missionary organization may not need your support since they are able to receive support from so many others, but there may be a particular work where your strategic support is significant.

i. Consider promoting a missionary/work each month: By highlighting a particular ministry each month you make the congregation aware that the local church is global in perspective and make the church more aware of how resources are being used to impact the kingdom.

ii. Common support: We want to encourage church's in our association to support common works/missionaries to increase our leverage and influence. Also, whenever possible, **Calvary Chapel** churches will seek to support a long-term [6+ mos.] missionary sent-out by a network church.

e. Encourage "staff" to experience global missions: Encourage lay and paid staff, especially pastors to experience what God is doing in the world. It will broaden perspective generally and help develop a missional perspective for foreign and local missions. We typically pay expenses for at least two staff members to go on every mission trip. Also if additional staff members desire to go we support them by not counting the time away from the church against their paid vacation benefits.

Lead pastor & global missions: I believe all lead pastors, especially church planters, should experience missions for the reasons described above and also because of the need for adventure. Most planters tend to be adventurous entrepreneurial types. Mission trips allow you to experience adventure and remain faithful to your "home church."

f. Calvary Chapel Missions Policy Manual: A detailed manual describing missions policies and guidelines is available to all **Calvary Chapel** church planters.

A Pastor's Perspective: I've been traveling annually to Baja, Mexico; Managua, Nicaragua; or Nairobi, Kenya for 10 to 15 years. I try to take one to two trips a year. Each time I glean new perspectives on what God is doing in the world. The pastors and leaders of these churches are people that I greatly respect, and our relationship has been a blessing. Many pastors I speak with in other parts of the world tell me that they seldom receive visits from lead pastors. If

possible, seek to travel and strengthen other pastors in different parts of the world where you develop relationships. It will not only bless the other pastors but will undoubtedly enrich you and the various fellowships.

LIFEWOR

Consider your global missions perspective.

1. Describe your missions experience:
2. Plan a short-term missions experience during your church planter training. Try to visit [or return to a place] where you would like to develop or strengthen a relationship between an existing church, you and your soon to be newly planted church.

17. Facilities

a. Form follows function: You need to consider a long-term vision as a philosophical issue. When you first start, your target demographic may be twenty year olds with few kids. So, you wouldn't need to prioritize children's ministry space. Nevertheless, if you're trying to reach a broader population in the future it will be an important issue. A large launch and/or a large church will need a big room. Let the assembly area be large enough to accommodate growth. What is the long-term vision for children's ministry, an energy lounge [fellowship area], offices, etc.? How can you use space for multi-purpose? For example, can you convert the assembly area to a gym? How would you use the space available to impact your community?

b. Temporary vs. permanent: A temporary or portable use is generally limited to weekends and typically involves setting up each week. For example, a school, theater, church or hall is rented for weekend services. Temporary rental is often good stewardship as you use the space generally only for a few hours each week for a relatively small amount of money. Temporary facilities tend to create fatigue over time with volunteers and the church in general, but create opportunities for volunteers [e.g. set-up and tear-down].

Permanent facilities often communicate stability and credibility to your community. Permanent facilities also create greater control for use of space and strategic planning. A disadvantage is that you invest money in bricks and mortar not people. Research consistently indicates that the advantages of a permanent facility outweigh a temporary facility; and a new permanent facility is best. New facilities [e.g. either an industrial warehouse, or from the ground up attract, enhance esteem, allow you to design to meet needs but are more expensive than existing church space. Although initial cost of used is cheaper, maintenance and needed improvements often exceed initial projections. So generally if possible seek to create a new permanent space. However, I'm a huge advocate of creating a cool space from a used facility. For example, converting an old movie theater, art studio, or vintage church in a metro area can create an

excellent facility that is worth the investment as the space attracts the community to the church.

c. Location, location, location: New churches, especially, need to be as visible as possible. If your space is visible from a main thoroughfare the building promotes the church. The fewer turns people have to make off a main road or freeway off ramp the better. Most people won't drive more than 15-25 minutes. Seek to be close to the focus group as possible [e.g. college]. Be aware of the direction of new growth in the city [confer with city planning and community development departments]. Consider zoning issues, local ordinances, and work with the local government as you begin to plan. You're likely to be far more effective if you plan the project with the city agencies rather than asking them to approve something that does not comply with various ordinances after you've finished.

d. Lease or own: Owning has advantages for strategic planning because you are not subject to rent increases which are typical in a lease agreement. Depending on the availability & price of real estate in an area, it may be wiser to lease or buy. Generally, the more supply the lower the prices. If the availability of property is limited because of growth in the community or a relatively small geographic area the prices will be escalating. If real estate prices are prohibitively high as can be the case in a metro area or upscale suburb then you are likely to lease unless there is an industrial/commercial condo complex where a purchase becomes more feasible. Parking will generally be a huge factor so consider the availability of reciprocal or shared parking. As a rule of thumb, limit debt service or lease payments to one quarter to one-third of revenue.

A Pastor's Perspective: our first leased space was in an older shopping center in the middle of town. The strip-mall was run-down and had seen better days. Our sanctuary was 2,200 square feet and held slightly more than 200 chairs. We rented additional space from a pre-school in the center for our children's ministry. We had a small budget and the facilities were Spartan. People came because they were attracted to the Bible teaching, the love, and the work of the Holy Spirit. Nevertheless, I'm sure others didn't stay because the space was essentially uninviting. If I had to do it all over again, I would find someone with interior design sense that I could work with to make the space more attractive while considering our budget realities. In the long run, I believe it is a wise use of resources ... the "feel" of the room may not matter to the teacher but it likely does matter to those you are seeking to attract.

LIFEWORk

Your assignment is to locate a facility in your local community where a new church could meet. Consider the following:

1. Where is it? Describe the location, the facility, and where it is in relation to the community?
2. Cost? how many hours will you use the facility and what will the rent be?
3. What are the advantages and disadvantages?

18. Community Service / Servant Evangelism

a. Purpose: To demonstrate the love of God to your community in tangible ways through acts of service evangelism; and to mobilize the local church to live their faith on mission beyond Sundays.

b. Large-scale quarterly projects: The goal is to mobilize large groups of people on a quarterly basis. Create projects that are suited to multitudes of people becoming involved with opportunities that do not require specialized training or expertise. If possible, the projects should be kid friendly so that families can serve together. By mobilizing large groups it helps to increase the visibility and impact to the community; and also encourages the body.

c. Smaller-scale on-going projects: These are on-going service projects that mobilize the local church to impact its community. Some potential ideas to consider include: senior centers, meals, incarcerated youth, pregnancy centers, rescue mission, food pantry, moving and home repairs, car repairs, transportation, tech support and disaster relief.

d. Youth center: The youth center is a great way to reach the next generation and impact a community for Jesus. The goal is to provide a place for students to gather after school. Provide activities such as art, spiritual life coaching [mentoring], music/dance lessons, sports, tutoring, energy lounge, computer lab, game room, etc. Decide on a target demographic such as elementary, middle or high school students, and create a space for that group.

i. Chapel time: We offer a Chapel every day of the week to encourage all the students to know Christ, grow in Him, and make Him known to others.

ii. Staff & volunteers: By mobilizing volunteers to serve in various areas, and having minimal paid staff [e.g. part-time director] you can offer the youth center at a nominal cost or free to students and parents.

e. Forms, templates, planning documents and matrixes are available to Calvary Chapel Church Planters

A Pastor's Perspective: our vision for beyond sunday was birthed one afternoon when our staff pastors were stuck in traffic returning from a retreat and I had the idea that if three hundred volunteers contributed eight hours of work four times a year it resulted in almost 10,000 hours of community service to our city. As we talked about the idea it resonated with our staff pastors, and one of them suggested the name "beyond sunday" to reflect the vision of showing the love of God to our community in tangible ways beyond Sunday. This ministry has been great in helping people connect with Christ and our church, and to grow in Him as they serve God by serving others. Also, I believe that community service will continue to be very attractive to the next generation and should be part of our effort to impact our communities for Christ.

LIFEWORX

Make a list of community service projects including large-scale and smaller ongoing projects that are particularly attractive to you, and that you would like to implement in your church plant:

19. Duration of Ministry

a. Long-term vs. short-term: Ideally the pastor will lead the new church to start others but will remain as pastor of the original church because he's a pastor with a missionary's heart rather than a missionary with a pastor's heart. The founding pastor learns church planting since it is needed to start the church but then he moves to the issues of being a pastor and eventually raising up others to plant. Statistics show that longer tenured pastors tend to grow stronger churches. Generally, plan a long-term commitment as long as the planter is effective.

b. Church planter vs. planting church: The two approaches are typified in the ministries of the church at Antioch and the Apostle Paul. Antioch was at the epicenter of the church planting movement [Ac.13-15]. Barnabas and Saul were sent along with other leaders to begin planting churches in the Roman province of Asia Minor (modern Turkey). Ac.13-14 documents their missionary journeys and the formation of church plants. They returned to their home church and reported all that God had done, and remained in Antioch for a long time [Ac.14:26-28]. Paul was a church planter and after some days felt stirred, and approached Barnabas to return and strengthen the churches that they had planted [Ac.15:36]. Ultimately, Paul went with Silas, and Barnabas went out with Mark and more new churches were established.

Consider the type of cloth that you are cut from. Perhaps you are like Paul and imagine yourself planting a church and developing leaders and the ministry to a sufficiently healthy level that you can responsibly transition the lead pastor role to another, and then you go out to replicate the process. On the other hand, you may be more like the church at Antioch. Your strategy is to develop the local church and use it as a base to prepare church planters and send them out to plant churches with your support. Either model can be effective and viable, but it is helpful to have a sense of your calling as you approach the process of church planting.

A Pastor's Perspective: I've been in Camarillo fifteen years [2011]. When we first moved to the area, I assumed that I would plant and remain in Camarillo until the Lord made it clear, like a pillar of cloud or fire, that we were called to move. This was the example I have seen from pastor Chuck. As I've relatively recently focused more attention to church planting I've thought about planting a church on the Westside of Los Angeles, where I grew up. Yet, I don't believe it is God's will for us to move at this time and maybe never. It generally takes time and energy to build strong healthy churches. Our church presently has all types of resources available to help prepare and send church planters like the church at Antioch. It seems that God has called me to use those resources, like the Antioch church, to be a base to plant churches. At this time, I look to devote about twenty percent of my time and energy to preparing and supporting church plants and planters, and using the church at Camarillo as a base.

LIFEWORX

As you think about church planting, do you imagine yourself staying in the planted church for a relatively short time so that you can plant more churches, or staying long-term and raising up others to plant churches?

20. Calvary Chapel: Name & Logo

a. Calvary Chapel: Calvary Chapel was the name of a small, non-denominational church in Orange County during the 60's that was looking for a new pastor and asked Chuck Smith, a former Four-Square pastor, to become their new leader. They retained their name under his tenure. "Calvary" refers to the place of Jesus' crucifixion [Latin *Calvaria*]. "Chapel" has the connotation for many of a small church building, a quaint setting for sincere devotion. Though several Calvary Chapels are large fellowships with thousands of members, the spiritual warmth they possess carries on the *environment* of a Chapel.

b. Selecting a name: Generic names [e.g. community church] are often used to attract people beyond a denominational boundary [e.g. Baptist becomes "community" and Presbyterian becomes "Bible"]. There are certain parts of the country where denominational names can greatly enhance attraction [e.g. Lutheran in the Northern part of the Midwest, Baptist in the South/Bible-belt.] Generally, denominational names are far less significant today than in prior generations. In some areas the name Calvary Chapel has strong "brand" significance, however in many areas there is no particular brand association.

c. Logo: An unique emblem for a local church can enhance that fellowship's identity in a community. It also serves as a mark of identification for members.

i. Logos should quickly identify the church: Brand all print materials with the logo. Use a logo that reproduces well in various sizes. It should also reproduce well in gray-scale.



ii. The Calvary Chapel dove logo: The dove logo (also known as the Maranahta! Dove) is the trademark-protected property of Calvary Chapel of Costa Mesa and its use will be described below regarding affiliation.

A Pastor's Perspective: styles and trends will change through the years, and there is nothing wrong with wanting to change the church name or logo to reflect some of those changes. Nevertheless, people can easily feel very attached to a name or logo, and feel uncomfortable or threatened by changes. So, it is helpful as a leader to navigate the process by communicating regularly with the people why you are making changes. Assuming you are not changing the philosophy of ministry and doctrinal positions let the church know that so that they don't assume the change in name or logo signals other changes. I believe it is easier to change a logo than a name in the sense that it is less threatening for a church. If you feel there is a need for a "fresh" look then consider changing the logo before the name, unless you intend to change both.

As we prepared to open our second campus we were targeting a younger demographic and intended to call the campus "Nexus." As the planning continued we decided to change the church name from "Calvary Chapel of Camarillo" to "Calvary Nexus." We created a new logo and spent about six months regularly communicating about the change, and now both campuses are referred to as Calvary Nexus. Although it has gone well for us I do appreciate that

these changes are sensitive issues. So, seek to identify a name that you are comfortable with and that you believe will be effective for an extended period so that you don't feel a need to change too often.

LIFEWOR

Pray and seek God, and consider using the name of your mentor/home church and adopting it to the geographic location of your planted church. If you are considering another name discuss it with other leaders you respect and consider their opinions.

21. Membership

a. Is church membership biblical? The Bible does not specifically prescribe “membership” as we know it, other than the membership of the one Church of Jesus Christ. The scriptures never divide the local assembly into two groups, the “members” and the “non-members” or make any other distinction between believers for that matter. In the Bible, when a person believed the gospel, they were immediately baptized, and began to fellowship with the saints in their geographical region. The saints would accept them, on the basis of their profession of Christ, and that was it. The Bible speaks of no oaths, or commitments. The commitment and allegiance was to Christ, and the fellowship and commitment to other believers was a natural result of the believer's fellowship with the Lord. The assumption is that regenerate believers are the true church and are united in Christ. Nevertheless, it appears that believers are to be in relationship with other believers in a local assembly.

b. How should believers relate to a local church? The church was instituted by Jesus [Mt. 16:18], and although the noun is singular (ekklesia) it refers to a collected group (assembly, congregation). We are reminded that the individual Christian does not live out the life of faith alone, but as a part of that much larger Body [Acts 2:41]. Although originally birthed in Jerusalem at Pentecost as a result of the Holy Spirit's work following Peter's sermon, the church quickly spread to additional cities as believers returned to their homes and continued meeting together in Jesus' name [Acts 8:1; Acts 13:1; Rom. 1:7; 1 Cor. 1:2; Gal. 1:2; Eph. 1:1; etc.]. The single Body which was first seen in Jerusalem soon multiplied into local manifestations found in numerous cities. And while initially there may have been only one church in a city, today we have multiple churches in numerous localities. The natural, automatic relationship between the individual and “the” church in his city has now evolved into a choice the believer must make as to which of many churches in his locale he will choose to associate with and make himself accountable to.

There is an expressed expectation that each individual believer will maintain an ongoing relationship with the congregation of believers with which he or she normally associates [Heb 10:23-25]. There appears to be a mutual responsibility of commitment between believers within each local Body, whether through the use of spiritual gifts [Rom. 12:4-8; 1 Cor. 12:7, 12, 18, 27] or in the application of church discipline [Mt. 18:15-17; 1 Cor. 5:11-13]. This mutual responsibility demands some sort of ongoing, mutually accountable relationship between individual believers. Lastly, the New Testament clearly states the responsibilities of leaders to the believers they serve [Jn. 21:15-17; Acts 20:28], as well as the responsibilities of individual believers to those who lead them [Hebrews 13:17]. These passages express the

required stewardship of leadership and the expected submission of followers. Such responsibilities would be difficult if not impossible to fulfill outside of committed relationship among believers.

c. Is membership the means to establish and maintain the relationship? If committed relationship can be established and maintained by well fed and loved people then there would not be a need for a covenant resulting in membership status. Generally, membership requires a covenant [oath, pledge, commitment or promise] addressing foundational matters such as: attend regularly, give regularly, serve regularly, and participate in any business meetings, communion, or classes regularly. This commitment may offer certain privileges that are not available to non-members.

d. Conclusion: We believe that the best way to motivate a healthy relationship to a local body is to love people and feed them a healthy diet of the word of God. Help people to understand what is expected of believers in authentic community. The case for “membership” as we use the term as a biblical concept is ambiguous at best. The tendency to abuse membership as an inappropriate means of exercising control or manipulation can be avoided by creating healthy biblical relationship motivated by fellowship in Christ, love, and spiritual maturity. Furthermore, potential legal issues creating potential liability may be avoided by simply not having membership status. Accordingly, we would recommend that you do not adopt membership status.

A Pastor’s Perspective: My greatest objection to the concept of membership is the tendency of church leaders to utilize same to manipulate or control members to do something they are not feeling led by God to do, or to inhibit the exercise of Christian liberty including the freedom to select another local assembly as a place to grow. Furthermore, since the “membership covenant” is essentially a mutual agreement [e.g. contract] it is fair to assume that in many, if not most, cases when the “member” wants to leave they feel that the church has not met their end of the agreement. If the member feels that way, the church should at the very least be willing to consider and respect that they may have “breached” the agreement thereby excusing the member from performing their obligations. Dialogue between a leader and a member should avoid being heavy-handed. For example, a leader should generally avoid asserting that the member is, “rebellious, not submitted to biblical authority, or is in sin” without a clear biblical basis beyond the member’s desire to associate with another healthy local church.

LIFEWORk

Consider the above perspective on membership as well as your own experiences.

1. What is your view about membership in a local church?
2. Talk to three local pastors outside of your movement about church membership. Determine: whether they use it or not, the conditions for membership, and the reasons why. how did this impact your view about membership?

22. Communication of Core Values

What could be accomplished if everyone in the church knew and agreed with what you were attempting to do? The people who will be involved in the church plant as part of the core team and those who would join later need to know your core values. Values should be communicated by the lead church planter, the core group and ideally by the church. Core values should be communicated regularly. They can be described to the whole church through print materials, classes, taught in part during relevant teaching opportunities. Values are shared in a host of formal and informal methods as follows: lifestyle, sermons, stories, ministries, visual images, new “member” classes, brochures, program inserts. What matters more than charisma are values and mission. Make sure you know your core values and mission. If you lose sight of what you value you will lose sight of your direction and where you want to go. Peter Drucker, a noted management leader, observes, “ The first task of the leader is to make sure that everybody sees the mission, hears it, lives it. If you lose sight of your mission, you begin to stumble, and it shows very, very, fast.”

A Pastor’s Perspective: each year we seek God’s direction for a few areas to focus on in the coming year(s). We prepare a vision statement for the church [and for each ministry of the church]. The more frequently I communicate the church-wide vision through program inserts, a special message, comments where appropriate during a message, etc. the more likely people are to “get-it.” Keep in mind, by the time you’re sick of repeating yourself, they are just starting to get it. During staff meetings I’ve distributed the vision statement and instructed staff to learn it, and then asked the staff two weeks later to write down the elements of the vision ... in essence a quiz. We then do another quiz two weeks later to make sure that core leaders know the vision. Similarly, consider teaching a multi-week series that communicates our philosophy of ministry and theology [what we believe and why] [core values/dna] and helps people to appreciate what a Calvary Nexus church is, and how it is distinct from other churches in the community.

LIFEWORk

This week review the entire section regarding what is a Calvary Chapel. You need to be readily familiar with the values and philosophy so that you can answer questions as well as distinguish your church from others in the community.

1. What questions do you have?
 2. What areas do you disagree with?
-

Why Plant Calvary Chapel Churches?

General Principles

1. To Fulfill the Purpose of the Church

Research published in 2009 [summary of American Religious Identification Survey] reveals that 80-85% of churches in America have reached a plateau or have declined. Win Arn's research in 2007 found similar results among the estimated 350,000 various protestant churches in the U.S. In 2007 an estimated 17.5% of the U.S. population attended an orthodox Christian church on any given weekend. Thus 82.5% did not attend, and as the population grows the church is losing more ground. Furthermore, it is significant that since 1990 the number of Americans who report no religious affiliation has doubled.

The issue is, can be done about this scenario? The answer is clearly yes [Mt.16:18]. First, declining churches and those that have reached a plateau need renewal, and second new churches need to be planted. Church growth expert Peter Wagner opines, "the single most-effective evangelistic method under heaven is planting new churches." Church planting is the future for the American church as it was for the 1st Century church.

a. What is the purpose of the church? The local church is ordained by God to 1. seek and save the lost [Lu.19], 2. make disciples [Mt.28:19-20], 3. develop worshipers [Rev.4-5], 4. equip God's people for the work of ministry [Eph.4:1-12], and 5. positively impact & transform the community [Ac.17:1-6] all for the glory of God. The church is the hope of the world because it is the fundamental Christ established institution to help people know Jesus and make Him known.

b. Seek and save the lost: The process begins with evangelism. Regardless of the methods, there must be an intentional desire to reach pre-believers and the unchurched. Bruce McNicol's research reveals that evangelical churches under three years old will win ten people to Christ per year for every one hundred members. Three to fifteen year old churches win five per one hundred; and after fifteen years the number declines to three per one hundred. New churches are generally more effective in reaching the lost than established churches.

c. Make disciples: The process moves from evangelism to edification leading to maturation. Bob Gilliam's research in 1995 reveals that most people in churches aren't growing spiritually. 24% reported they were sliding backwards, and 41% reported that their spiritual growth had reached a plateau. Most churches are failing to impact the world because they are failing to make disciples. A call to be disciples implies a high-level of commitment to Christ – love God and live His word! Disciples are characterized by: fellowship, Bible study, evangelism, prayer, giving, service and worship.

d. Develop worshipers: Worship is more than praising God in song. It is a life characterized by passionate devotion to God. A worshiper loves God with all their heart, mind, soul, and strength [Mt.22:37-38]. The local church is to develop followers of Christ so that Jesus is the master passion and priority. Attending church is not the same as being a worshiper.

e. Equip God's people for the work of ministry: It is estimated that in most churches the work of ministry is generally performed by 20% of the people. In a healthy church, 80% of the people are involved in ministry.

f. The church should positively impact & transform the community: The church is to transform a community not provide an enclave from the community. God spoke through the prophet Jeremiah to urge the Hebrews, who were being dispersed to Babylon as captives, to be a spiritual influence their, "And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace" [Jer.29:7]. Unfortunately, in most communities if a local church was gone "no one" would notice.

A Pastor's Perspective: When I came to Camarillo to plant a church I don't remember actually consciously thinking and reflecting about the concept of the purpose of the church. I'm optimistic that the thought went through my mind, but must confess that I was probably more focused on the sense of adventure. I knew that God had gifted me to teach the Bible and wanted to use that gift for Him, but that is not the same as contemplating what is the purpose of the church. If I could do it all over again, I would wrestle with the idea of the purpose of the church and ask: 1. am I called to be a church planter who will faithfully seek to fulfill the purpose of the church? 2. am I willing to make the necessary sacrifices to seek to fulfill the purposes of the church?

LIFEWORX

Take the week to review this section and consider the two questions at the end of the pastor's perspective.

2. To Fulfill the Need for Healthy Churches

a. Success: How success is determined will impact the vision. Success is *not* determined by: attendance, buildings/property, budget, extent of ministries, number of converts, or number of church plants. Success *is* determined by: receiving a vision from God and walking in that vision; developing disciples who are worshipers and are equipped for ministry; and a community that reflects the core characteristics of a healthy church. Spiritual and numerical growths complement one another and are not opposed to one another. Healthy churches tend to grow and expand their sphere of influence [Ac.1:8], but numerical growth is not the litmus test of health or success. Healthy biblical churches produce engaged disciples resulting in growth and depth.

b. Core characteristics of a healthy church: The mission and activities of a local church flow from its values. Here are some core characteristics that we believe reflect a healthy church:

i. Bible teaching: Healthy churches emphasize expositional teaching to establish a high value of God and biblical authority. The Bible becomes the basis of decisions and life. By teaching the whole counsel of God you give balance and create an environment where

people bring and use their Bibles. Modeling study of the Scriptures in the church encourages personal study. In contrast, to my amazement and sorrow, there are (many) churches in communities today that do not even believe that the Bible is the inspired and infallible Word of God. Furthermore, there are churches that claim a high view of the Bible as the word of God but don't *teach* the Bible. For example, they might use a verse from the Bible as a springboard to discuss a topic, or a verse becomes a pretext to convey the preacher's point but they don't actually teach what the verse means in context. An additional problem relates to a model that avoids "controversial" passages that challenge a cultural standard. In this scenario, it's not that heresy is being taught from the pulpit but that the church is avoiding issues that God deemed important and thus "editing the word" and compromising its effect.

ii. Healthy theology: Healthy churches are intentional about helping people to understand God. They desperately want to reveal God in all of His glory so that people can respond to His revelation. Healthy theology focuses on what God has done for us more than what we must do for God. Healthy churches present clear teaching about God with clear arguments, a call to action, and information to support the argument. Any other technique paradigm or method that takes priority is likely to retard spiritual growth. If the purpose is to transform lives and develop Christ-like character then churches must develop a hermeneutically responsible and theologically coherent philosophy of ministry. We must present a healthy theology to develop a relationship with God. Nevertheless, avoid polarization on non-essentials: be tolerant on social issues when possible [tree hugging is okay but abortion is not]. A healthy local church sees itself as part of the larger Church. There are many good orthodox theologians who have differing views re spiritual gifts, end-times, church government, etc.

iii. Prayer: People learn to pray corporately and become people of prayer individually. Prayer is taught and modeled so that people learn to communicate with and depend upon God. Healthy churches are characterized by people who have learned how to pray and pray.

iv. Reproduce leaders and disciples: Healthy churches have an intentional systematic leadership development system that emphasizes spiritual formation. People are mentored and encouraged to grow in God and use their gifts to advance God's kingdom. Church leadership is intentional about seeking to develop leaders at every level.

v. Relationships: People discover Christian life together [i.e. one another experience]. Healthy churches create a clear assimilation process to move from attraction to retention to create community. People invest their time talent and treasure to the vision. Relationships hold churches together so that people move from consumers to community. Large worship gatherings and Bible studies, as well as outreach events do not foster relationships in and of themselves. If there is a sense of Christ's love people will feel safe, welcomed and attracted but this is just a beginning. The next step to develop relationships, especially in a larger church requires the church to "become smaller." Healthy churches become smaller by connecting people in smaller groups to experience spiritual growth together. Community groups [home groups] and ministry/service together are key elements. In very healthy churches 80% or more of the people are involved in community groups and service. People

are united: they enjoy being around each other and stay after services, and relate with one another. Help people establish authentic relationship ~ model it, teach it, and call people on it.

vi. Minister to physical needs: Christ's church provides for the needs of the hurting [servant evangelism]. Ministry to physical needs is a tangible way to demonstrate Christ's love, and is also a means to create a bridge to minister to spiritual needs.

vii. Missional: Healthy churches have intentional local and global focus on reaching pre-believers, and making disciples. They are incarnational in the sense that they seek to enter their culture and develop relationships to seek and save the lost [*Missio Christi* (Lu.19:10)]. People are equipped and encouraged to dialogue regarding their faith. People invest time in relationships with pre-believers and invite their friends to learn more about Jesus and begin a relationship with Him. You sense a passion for Jesus, His people, and His ministry locally and globally. The church will model its leaders and zeal is contagious. People are drawn to a passion for Jesus.

Communities need healthy churches – are you able to lead a healthy church and provide a benefit to a community?

A Pastor's Perspective: before moving to Camarillo, I failed to do *any* research on the area. I simply followed what I perceived as God's leading, and the counsel of two Calvary Chapel pastors in the neighboring cities who told me there was a need for a Calvary Chapel in Camarillo. Despite God's subsequent blessing, I'm not recommending this approach. If I had the opportunity to do it all over again, I would have tried to glean some information about the spiritual condition of the city and the Lord's Church in the community. For example, I would have discovered that in a city of about 55,000 people there were about 45 churches. There were 20 evangelical churches, and the largest had an average Sunday attendance of about 550 adults. There were an estimated three to four churches that taught through the Bible. Based on the assessment that only 3-4 churches actually taught through the Bible, I would likely have concluded and felt justified in my conclusion, that there was a need for a healthy church in this community.

LIFEWORk

Review the description of seven core characteristics of a healthy church.

1. What other characteristics do you believe are relevant indicators of a healthy church?
2. Do you disagree with any of the seven characteristics described, and if so which?

3. To Advance God's Kingdom

There are several general advantages that new churches offer to advance God's kingdom including but not limited to the following:

a. Increased vitality: Churches generally grow fastest during their first fifteen years and decline after thirty. New churches provide new life into communities.

b. Increased options: Different churches tend to appeal to different people. For the unchurched and those in a rut a new church provides an option that didn't exist before.

c. Removes obstacles of traditions & resistance to change: Starting new churches is difficult but is often easier than trying to save dead or dying churches. Jesus spoke of the difficulty of pouring new wine into old wineskins [Mt.9:16-17]. The tendency is for churches to become set in traditions and resistant to change. Like an old wineskin they lose elasticity and the ability to change or expand. New churches avoid that problem as there is no history of tradition or resistance to change. Also, church planters and other leaders will gain credibility as leaders faster in a new work than an existing work. It can take years for new leaders to gain/earn credibility in an existing church. On the other hand, in a church plant, leaders establish credibility essentially instantly.

d. New churches speak best to the next generation: The next generation of leaders in an established church often feel like they serve in the shadow of the prior generation. In a new work they can be free to express the truth of God in a way that reflects their generation. This is often an effective bridge to others of their generation.

f. Leadership development opportunities: New churches need various new leaders. This need becomes a catalyst for new leaders to fill the need.

g. More effective use of resources: New churches tend to maximize leverage regarding facilities, payroll, and operations/ministry. New churches are generally more efficient than established churches as they tend to rely more heavily upon volunteers and are often limited regarding the use of facilities to weekend rental.

A Pastor's Perspective: for many years, I failed to realize the great need for healthy church plants in the United States. Nevertheless, when I discovered that the United States has more pre-believers than any other country in the world with the exception of China and India it was a catalyst for a passion to plant healthy churches in the United States.

LIFEWORk

As you consider a target area for a church plant you will want to determine the recent history of church planting in the area. Identify a pastor familiar with the area through a ministerial association, through neighboring Calvary Chapel pastors, or by simply contacting evangelical churches in the community. Try to determine how many new churches have been planted in the last five years and how each has fared. Contact the lead pastors of the recently planted churches and ask them to share their story with you.

4. To Meet a Need for a Calvary Chapel Church

a. Calvary Chapel churches are different: Few churches combine the characteristics that reflect the philosophy of Calvary Chapel, especially the emphasis of expositional Bible teaching and a balanced and open view of the work of the Holy Spirit. Many churches do not teach the Bible. Consider are there churches in the proposed community that teach through the Bible, and believe that the gifts of the Holy Spirit are available today, and are to be exercised decently and in order. Essentially, if there are already sufficient “Calvary Chapel type” churches in the area then find a place where there is a need.

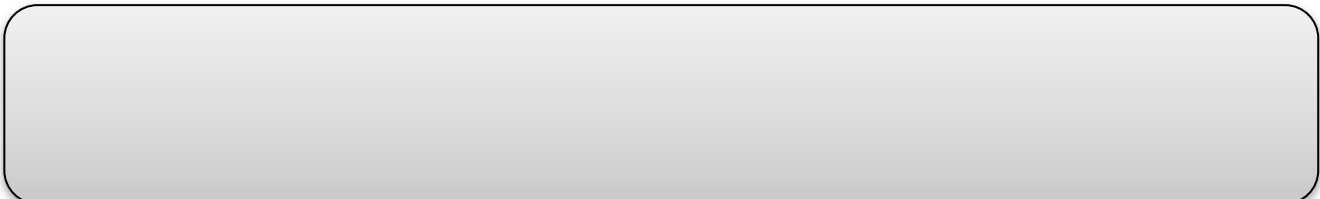
b. Growing suburban and metropolitan urban areas: Growing suburban communities often need churches. The city in essence grows faster than the number of churches. In metropolitan areas there are so many people and so many activities that it is difficult for existing churches to be able to effectively influence their city. Urban areas often lack healthy churches that are effectively reaching the city. As demographics shift in a community there is often a need for different types of churches to meet the needs.

c. Dying churches need to be replaced: If there are many churches in the area that are experiencing significant decline and are essentially dying there is likely a need for a fresh work. What percentage of the community is likely attending services on any given Sunday? Will a Calvary Chapel church positively influence God’s kingdom in that community?

d. A current generation may have difficulty relating to the culture of an older generation church: When a community is characterized by churches that are reaching an older generation and their children but is not reaching young adults there is likely a need for a Calvary Chapel type church.

e. Is there a fit between the church planter and the community? What are a particular community’s needs? An urban metro pastor may be ineffective in a rural agrarian area. A pastor with a passion for the arts is likely to be more effective in a metro area. A college town may need a young pastor who students relate to. An inner city area that experiences many hardships may need a leader who can champion social justice as well as teach. A suburban white-collar area likely needs a pastor who can connect with people intellectually as well as socially. In essence, you need to consider not only is there a need for a Calvary Chapel church but is the church planter a fit for the community. Generally, especially initially, you will reach people in the community who are culturally similar to one another and to the lead pastor. So, you should seek to find a community where there is a good fit.

A Pastor’s Perspective: before coming to Camarillo, I served as an interim pastor for a Calvary Chapel in Oakridge, Oregon. The town was very small and rural. Although God blessed my ministry there it was probably not a good fit for me in the long run. Yet, I was having so much fun and the new church was being so blessed that I would have likely moved my family there if I could have. Long story short, God closed my efforts to sell/lease our home in Orange County. On the other hand, Camarillo fits incredibly well for my groove. All this to say, even though there may be a need for a Calvary Chapel type church in an area make sure that it is a good fit.



LIFEWOR

Plan to do some research, soul-searching, and a reality check by talking to mentors and pastors/peers about the likely fit and need between you as a planter and the proposed community.

How to Plant Calvary Chapel Churches?

Many church planters fail for lack of understanding regarding how to plant. In this section we want to consider issues and methodology to assist the church planter through the various cycles of the church from: foundation to formation to initiation to maturation. These principles shall likely be applicable, however the particulars can vary greatly depending on a particular location.

1. Foundation

a. Models of Church Planting

i. Pioneer work: In this model the planter and his family, and ideally a nucleus of a core team, move to a new location and start from scratch. The pioneer intends to establish a core group often in the context of home Bible studies, primarily among indigenous people, with the purpose of developing a larger group that will launch a church that will continue to grow as it matures. The focus of this manual relates to this model of church planting, however other models are viable and valuable in the kingdom.

ii. Mother-daughter: An established or mature church gives birth to a new work by planting an initial core group of leaders and resources. The new church is often started in an area in general geographic proximity to the planting church. For example a relatively large group of people go to the local church from a nearby distinct community, and the planting church encourages them to start and support the new work. Often people are encouraged to commit to attend and support the church plant for a specific amount of time such as six months, a year or more. This can be a very effective method of planting because people money and other helpful resources are available very early in the life of the new church.

iii. Partnership-network: Here a group of churches are connected philosophically, theologically and relationally. The network provides coaching and training for the church planters, and the planted churches seek to collaborate together. Our model seeks to include these elements.

iv. House church: Small groups form and multiply via a network of people meeting in homes. There is a biblical basis for people gathering in small groups in places such as homes to establish community [koinos]. The individual groups are designed to avoid growing larger than a small number of people. Some who oppose the growth of groups & the institutional church do so for wrong reasons [e.g. they were hurt, disappointed, or marginalized by the institutional church] and the communities they create are more reactionary than biblical. These networks of groups are committed to maintain community by remaining small [i.e. "the home" is the permanent facility]. This is distinctly different than our model of building a core or launch group in the context of a house as a springboard for a larger vision and facility. Thus, our model is not intended to produce house churches per se.

v. Multi-site: A new campus creates new leaders and volunteers in ministry. Multi-sites churches contemplate one church at multiple locations. They share a common vision, board, and budget. This can be an excellent means of expanding the influence of a local church but again is not the focus of this training manual.

A Pastor's Perspective: my experience in Camarillo is as a pioneer. We began a home Bible study and invited people as we began to develop relationships in town. The Bible study grew steadily and a core group of indigenous people began to form. Faster growth is not always healthy growth. There is a gestation process that needs to occur before a healthy child or church can be born. Trying to accelerate the process to quickly can be unhealthy. Pioneering takes time ... so be prepared. We came to town in February and didn't know a single person. We launched in April only slightly more than two months later. Although it was blessed by God if I had to do it all over again I would want to take more time to develop the group [on various levels discussed below] prior to launching.

b. When Does a Group [new work] Become a Church?

i. What is a church? For a church to be a church, it has to consider itself a church community and agree/covenant to hold one another accountable for godliness and growth. A church must be willing to discipline and ultimately remove people if necessary [Mt.18; 1Cor.5:9]. When the group sees itself as a church there is a sense that it is moving to actually become a church. It is like being at the ocean and sensing the pull of the current that signals a wave is coming. People start to catch the vision and desire regular meetings; and the group becomes stable in its biblical beliefs. Here are some additional criteria to help determine whether the group is really ready to be a church:

ii. Critical mass issue: Is there a sufficient group size to function autonomously? It is difficult to create a hard and fast rule but a reasonable guideline may be helpful. The larger your vision for the church, generally the larger the core group needs to be before it in essence becomes a church. For example, if the end target is to see a church of 100 people then a core group of 35 may be sufficient critical mass. For a goal of 200 a core of 50 to 75 may be sufficient critical mass. The larger the number of people when the church launches generally the easier it is for visitors to feel comfortable and assimilate. For example, it can be awkward for a visiting family of four to walk into a room of 35 people and feel comfortable about committing to the community. They would need to have a pioneer spirit, desire a Calvary Chapel type church in their community, or prefer [very] small church environments. Even if they have the foregoing characteristics there are challenges. For example the parents may enjoy the experience but wonder what about their kids and are there sufficient resources for them. Or, if they are oriented toward a small church experience they will probably feel uncomfortable as the church begins to grow.

iii. Meeting place issue: Is the group ready to have a regular meeting place and provide the ministry support to facilitate the use? When the group moves to a regular meeting place, whether for weekends use only or leased /owned, people need to be in place to provide the logistics support. There is a need for set-up and tear down, cleaning and maintenance, children's ministry, tech ministry, refreshments [hospitality], prayer, greeters/ushers, and financial accountability. Is the group prepared to provide these types of ministry support for a meeting place?

iv. Self-governed issue: Churches have leaders. The Bible spends too much time describing pastors, elders, and deacons not to have them as part of normal Christian church life. Paul

spent too much time appointing elders to consider them unnecessary. Are there leaders in place, in addition to the church planter, who meet biblical qualifications for leaders? Until qualified leaders have caught the vision, committed to the church, and have been mentored as spiritual leaders to this group it is not a church.

v. Self-funded issue: A local church should be self-sufficient and thus able to support itself. The ability to fund the cost of a meeting place, ministry, and ideally key staff are primary criteria. If the group is unable to support itself it is generally not yet a church.

vi. Ordinances observed: As the group begins to morph into its identity as a church there is a desire on the part of the group to observe ordinances. The group anticipates partaking in the Lord's Supper [communion] regularly. The group members look to the lead pastor [church planter] to officiate baptism as a symbol of their commitment to Christ. Also, the group looks to the planter to officiate weddings and funerals. These are indicators that the group is a church.

A Pastor's Perspective: timing is key. Premature births need special care to sustain life and delayed births threaten health too. There will be potential discouragement that the work is not going as rapidly as you hoped, and there will be potential excitement that the work is gaining traction perhaps faster than expected. Nevertheless, try to evaluate the factors described above and ensure that the group is ripe to be a church.

c. Prayer

i. prayer prior to the birth: the birth of a church needs to be preceded by prayer. The New Testament church began as leaders came together to pray and wait upon the Lord: "Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers" [Ac.1:12-14]. The planter has to be a man of prayer. Moses, David, Daniel and Nehemiah are noted as men of prayer. Similarly, in the early church Peter, John and James [the half-brother of Jesus] were men of prayer. Men used mightily by God to lead are men of prayer. The planter is praying to discern God's will re whether, where, when, how, why, who, etc.

As the planter gathers a core group and begins to develop leaders regular prayer time among the team is essential. I would recommend spending time each week in prayer leading up to the launch. Pray for God's will to be done, wisdom, strength, God's glory, reverent awe of God, protection from temptation, endurance in spiritual battles, family members, the lost, the community, humility, confession and repentance, etc.

ii. prayer in the new church: once the church is born prayer must continue: "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" [Ac.2:42]. After God poured out His Holy Spirit at Pentecost and the church was born the believers continued steadfastly in prayers. A regular [e.g. weekly] corporate prayer

gathering attended by leaders and where the whole church is encouraged to attend helps to establish dependency upon God. It unites the church and helps align the church to see as God sees. The church discovers the truth that Jesus' Church is a spiritual entity. The more opportunities you provide for prayer the better.

For years, we have invited the whole church to fill out a prayer request card that is provided with the program as people enter the sanctuary. We gather the requests and typists send out the list(s) of prayers to an ever-growing distribution list that has agreed to pray for as many of the requests as possible. The importance of prayer is reinforced to the church every week [and it also allows every person to place something in the offering as prayer requests are collected at the same time as tithes are received]. After every service create an opportunity for people to come and receive prayer and respond to the move of God during the service.

iii. Prayer as the church matures: At every stage of the church, from foundation to formation, to initiation and throughout maturation, the church needs to pray to receive fresh vision and direction from God. Consider the church at Antioch: "Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant" [Ac.13:1-5]. The church at Antioch ministered to the Lord through prayer, fasting and the word. As they sought to serve God the Holy Spirit spoke [likely through one of the prophets] and led the church to send Barnabas and the apostle Paul on their first missionary journey. God will direct the church as leaders continue to seek Him in prayer.

A Pastor's Perspective: If I had to do it all over again, I think I would have spent more time praying with our core group. I think I would have set aside an hour for prayer either before or after Bible study or maybe a separate evening of the week. I'd simply let that pattern flow into the life of the church at various stages, and look to regularly affirm the importance of prayer to the church.

LIFEWORk

Create a plan for prayer gatherings in the context of the various stages of the church plant. Describe a proposed schedule for prayer meetings pre-launch, in the new church, and in the mature church.

d. Vision

i. The importance: Failing to plan is planning to fail. Have a God-sized vision: plan for God to do exceedingly, abundantly more ... Vision provides a picture of an attractive God-inspired future that guides direction, provides motivation, encourages commitment & community,

stabilizes in difficult times, & enables evaluation. There is no such thing as a visionless leader in church planting. That would be a contradiction. It's the vision that legitimizes leaders – it is the very core of leadership. Vision will and should change over time. In essence you are moving from peak to peak. So, there will be annual review refinement and realignment as you seek to determine God's leading for the church. Once you receive God's vision for the church you'll need to communicate it as frequently as possible. Plan to communicate the whole vision several times a year at least quarterly and cast parts of the vision as part of the sermons or by other means where appropriate.

The initial vision is to plan to launch as large and quickly as possible. This will be discussed in greater detail later in this training manual. In addition, there must be a picture painted of what the church will look like as it begins to grow. The lead pastor needs to communicate a vision of what he believes God is calling the church community to be and to do beyond the launch.

ii. Key factors to consider with the core leaders and later with the church:

a) What is the one-sentence purpose of our church? Core leaders should be able to articulate a mission statement such as "Loving God and Living His Word" and/or a simple one sentence purpose such as, "We teach through the Bible to make committed Christ-followers to reach their community."

b) What are seven core values of our church? After sharing the dna and core values of the church determine whether your core leaders remember key values and are able to articulate them. You need to get a sense whether people are getting the vision regarding core values such as: the book of Acts as our model, emphasis re teaching the Bible, worship as an expression of praise & adoration, reaching the next generation, mission of outreach and evangelism, equipping for the work of ministry, developing authentic relationships, and community service/servant evangelism.

c) What specific mission has God called us to do? Can people describe what your mission is? For example, if the primary mission is to make disciples through the teaching of the word, then the amount of emphasis that you place on other matters such as the manifestation of the gifts of the Holy Spirit, prayer, social justice, missions or evangelism are shaped by that mission. Similarly, people can then understand why the church says no to certain opportunities and yes to others that are reflected by alignment with the mission.

d) What sets Calvary Chapel apart from other churches in our community? This is not to say that your ministry is better than another local church but people need to be aware of what makes you different. Furthermore, if you are unable to recognize and articulate differences there really is no justification for "another local church" is there?

e) What obstacles does our church currently face? Does the leadership team have a sense of some of the obstacles the church is currently facing? Whether issues exist re facilities, leadership development, staff, finances, growth, sin or any other imaginable

issue it is good for core leaders to be aware of the matters and to see how the church vision plans to overcome those obstacles.

f) What great opportunities exist? The leadership team and the church should be aware of great opportunities that exist in the coming season(s) for the church. While great opportunities are to say the least challenging they are also very exciting! Great opportunities are the stuff of great vision – they mobilize people to do amazing things as led by God.

iii. Make the vision tangible so that it can be communicated effectively: Hab.2:2-3 *Then the Lord answered me and said, Write the vision and make it plain on tablets, that he may run who reads it. For the vision is yet for an appointed time; but at the end it will speak, and it will not lie. Though it tarries, wait for it; because it will surely come, it will not tarry.*

Creating a vision statement will simplify very complex ideas and help those you hope to lead to follow the vision. Consider the elements of a vision statement:

a) Theme verse: Identify a theme verse that relates to the particular mission and vision of the church [ministry] at this season. The verse should reflect God's confirmation of the vision, and should inspire the leader(s) and those who are likely to follow. Try to avoid a "generic" verse [e.g. John 3:16].

b) The objective: The objective is a general statement of what you are trying to accomplish. It paints a brief picture of the desired end result. For example, "To utilize the arts as a means of reaching the unchurched in West Hollywood and then utilizing expository Bible teaching to develop mature committed disciples of Jesus."

c) Methods: Explain the proposed strategic plan describing how you intend to accomplish the objective. For example, in regard to the above stated objective, you might see the following methods: 1. Begin a monthly cinema night to review landmark films and consider their impact on culture, moral, ethical and spiritual themes; 2. Begin a monthly coffee house art(s) night where local artists display their works and people gather to discuss art as a reflection of life's major issues; 3. Begin a Bible study at the coffee house to discuss a biblical perspective on life's great issues."

d) Goals: Use the acronym "SMART" – specific, measurable, attainable, relevant, and time specific. For example, a goal to meet with leaders, "whenever necessary" is not time specific. So, it's not "smart." Similarly, "to develop 100 community groups within the first year of the church" may be unreasonable and therefore not attainable.

iv. Characteristics of a good vision:

a) Compelling: good visions inspire confident hope for a better future. It inspires people to be destabilized from their status quo and attempt to reach the next peak. Most people feel comfortable at the level they have attained and only compelling vision that resonates with their soul will compel them to move beyond their comfort. Consider what do you hope the church will look like in five years? What if attendance, revenue, staff and influence increased exponentially?

b) Communicated: good vision is communicated clearly, effectively, and repeatedly. By the time you are completely sick of repeating yourself you are probably just beginning to communicate sufficiently for the ideas to begin sink in and root with your audience.

c) Current: keep it fresh! Vision has a limited shelf life. After an appropriate season vision tends to lose the sense of inspiration. Unlike core values, which should remain very stable and rarely [or slowly] change, vision needs to be considered at least once a year [and generally more often]. Fresh vision should create and innovate consistent with core values. One of the dangers of the status quo is becoming old wine skins and then being unable to change. Change will generally be more difficult as the church becomes more established. So, when change is resisted or not initially accepted, leaders need courageous patience since change is necessary for a healthy church. Remember, the goal is not change per se but effectiveness.

d) Contribute: moves from consumer to contributor to community. There are various levels of response to vision. The first is consumer. Here, people believe enough in the vision to want to benefit personally from it. In essence, they consume without offering to enrich the community. The second level I describe as a contributor. Here, people believe enough in the vision to contribute as long as it is convenient. The level of commitment and sacrifice is still relatively marginal because they are only willing to give to the extent that it is comfortable. The third level of response is community. In this response people are sufficiently moved to want to contribute sacrificially. People have developed a sense of commitment to the community and desire to invest resources [time, talents, and treasure] to see the vision come to pass].

v. Simplify the vision - Cutting back to move forward: Focus on what your church does well and reflects your core values. Don't try to do too many things. Generally, the fewer areas the better since it allows you to stay focused. Too many objectives clouds the vision so that people are not compelled. Ask the questions, "What has God called us to do" and "what are our most important ministries?" Whenever possible, look to see if a new area can be incorporated into the silo of an existing vision to avoid fragmenting the vision. For example, if the church wants to start a recovery ministry can it be incorporated into the church's vision for community groups? That way, your constantly promoting community groups and the recovery ministry is simply a new facet. What needs to be removed is a critical inquiry. Ministry and vision that may have been effective in a prior season may no longer be producing fruit and may need to be pruned to keep it from sapping life giving resources from other parts of a healthy vision. Focus on promoting a few things and doing them well rather than trying to do everything that anyone suggests would be a good idea.

vi. Vision and ventures of faith - Encourage risks and mistakes: Robert F. Kennedy observed, "only those who dare to fail greatly can ever achieve greatly." Change has an inherent risk feature. Therefore, only those who are willing to take risks and make mistakes will change and grow. Encourage your leaders to take risks and make mistakes. Let them know that you not only expect mistakes but you "require" them. The key is to make new mistakes rather than repeating the same ones ... in other words to learn from the mistakes. The antidote for fear of failure is not success but small doses of failure. We discover and

affirm for our team that mistakes are inevitable and not the end of the world. The process can be described as follows: try, fail, learn [debrief], adjust and try again. Instill an attitude of taking ventures of faith as God leads and not to be afraid of making mistakes. Encourage people to ask, “If God was leading what would we attempt if we knew it couldn’t fail?” Remember, a venture of faith and vision is not presumption or simply “big ideas.” Leaders should have a sense that God is leading and then take the risk to follow [like Peter walking on water or Jonathan and his armor bearer attacking the Philistine garrison].

vii. Vision and team: Seek to inspire a sense of doing Christian life together. Encourage a sense of community between staff and volunteers [one another]. Teamwork allows common people to do uncommon things. Help the team to see the big picture and avoid infighting by keeping focuses on the vision and God’s mission for them. Learn to have fun together as a team – as long as it doesn’t bring reproach to God it is good to have things to laugh about. Be vulnerable with others on the team and be willing to share your struggles so that the team does not feel they have to be perfect. Share what God is doing in your life and ministry and celebrate victories together. Be committed to team - people are either in or out there is no in between. When conflicts arise, and inevitably they will, commit to dialogue re disagreements. Learn not to react but to respond to difficulties as a team.

A Pastor’s Perspective: each year all of our ministry leaders prepare a vision statement for their ministry. In addition, as lead pastor, I prepare an annual vision statement for the church. The leaders review their goals each quarter with their overseer, and we start to consider the next year’s vision each September. We publish the multiple ministry vision statements on our website, and a few copies as spiral bound booklets. In addition we share the church-wide vision as a program insert each quarter to remind people of the vision. Publishing the vision as well as speaking about it regularly during Sunday message opportunities helps the church and visitors to appreciate that we have a sense of where we are headed in the Lord. This tends to instill confidence among all. Although it requires extra effort, and sometimes can be tedious to encourage people to prepare, it is well worth it.

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See Appendix IV: projects to prepare for church planting, assignment #2. Complete the assignment to prepare a sample vision statement.

e. Location

Where will the new church be planted? Here we are considerations

i. Where has God called: Plan to become part of that community and discover context and become indigenous. Community is a geographic term in the sense of an area of land where the church has a sphere of influence. To understand people you need to understand where they are located and why. There is a reason people locate where they do. For example, people who live in an urban center may be cut from a different cloth than folks in a desert retirement community, a rural area, the mountains, or the suburbs. Another aspect of community is the likely geographic limits. People generally will only drive so far and so long

to go to a church. Mountains, rivers and other geographic boundaries will impact the scope of your influence. Most people [80-85%] will drive less than 25 minutes, and 60% percent will drive less than 15 minutes.

ii. Look for a community with people like the planter: Look to find an area with a similar cultural reference to the planter. If you resonate with an urban metro life then you will likely be able to connect effectively with other people who are drawn there as well. Similarly, if living in the mountains is a perfect fit for you then you should be able to reach others who live there too. Similarly, if you feel most comfortable in the suburbs it is probably a good target for you. On the other hand, even though you may be drawn to the suburbs or the city personally you will be effective in a rural area if that is where you sense God has called you. Of course, you need to be open to everyone but focus on a certain people group. For example young people without kids, young families, a particular ethnic group, college students, military, recovery, blue-collars or white collars, people who generally work Sunday mornings, artists, musicians, or athletes. As you start to search for a geographic community that aligns with your target be careful as you review demographic data. For example, a community with a high concentration of people in their early 20's and late 60's will yield an average age of mid-40s.

iii Learn about the people and cultural context: Probably the best way to discover is by asking and listening to people. If you, your leaders [and the church] don't build relationships with people in the community the church will die. A great church will have a significant impact on the community so that if it disappeared it would leave a noticeable hole. You will discover what a geographic community is all about by experiencing it. Talk to people and ask questions: what do you like about the community, what would you like to change, what are the biggest problems, what are the greatest strengths, what is the community known for, how do you describe the quality of life, how long have you lived in town, how was the transition into the community for you, what is your sense of the spiritual temperature of the community, is there a need a for a Calvary Chapel type church? Drive and walk through the community and look at parks, schools, neighborhoods, see the kind of places that you would want to hang out at such as restaurants, coffee houses, museums, galleries, shops and begin to sense whether it is a fit.

iv. Discover relevant trends: Consider social, economic, tech, political and philosophical/religious trends. Investigate whether the area is growing or in decline. Growth trends in the area will generally impact the church. For example, a rapidly growing suburb will generally support a healthy church. A community that is experiencing an ethnic/racial demographic shift will likely influence how people seek to worship. An area that has been reliant upon manufacturing may be severely impacted if the manufacturing jobs are lost and the community transitions to another job sector. A town that is supported primarily by a military base will experience upheaval if that base is closed. If the primary population is college students and they are likely to leave every four years this fact will impact the local church.

A Pastor's Perspective: Camarillo, California has been a great fit for me and I thank God for leading me [and my family] here. Nevertheless, I had a desire to pastor in rural Oregon and that

probably would not be a long-term ideal fit for me. Also, I have a burden to reach metro Los Angeles but similarly that might not be my calling at this season. It is helpful to have mentors and peers that you respect provide a reality check to help see if your desires are from the Lord. Determining where God is leading you to plant a new church is a major decision and should be approached soberly. If I had to do it all over again, I would have done some research/lifework as part of the process.

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Consider and discuss whether God has given you a sense of calling to any particular area. Review this section and begin to consider, along with your mentor(s) and peers how likely a fit it might be.

f. Establishing a Team

i. The New Testament model: Jesus sent His disciples out as a team [Mk.6:7]. Similarly, Paul was sent out by the Holy Spirit from the church at Antioch with Barnabas [Ac.13:1-5]. Paul and Barnabas continued to experience church planting as part of teams along with Timothy, Luke, Mark and Silas [Ac.14-16]. A team provides certain advantages. A team offers multiple abilities [Rom.12,1Cor.12, Eph4]. People who possess complimentary gifts join to support the effort and leverage their abilities. Teams can accomplish more than an individual as a result of more time, influence, and talent.

Having others as part of your inner circle provides accountability and encouragement. It is essential that people in the trenches of the new church are able to hold each other accountable. Well intentioned people can get off course in an effort to help God build the church, however unless the Lord is building the labor is in vain [Ps.127:1] ... the ends do not justify the means. It is essential that a respected and trusted voice can speak into the planter's life and help bridle the planter when necessary. Also, church planting is hard work and a spiritual battle. There will likely be countless times that you will want to toss in the towel. How good is it to have a Barnabas, a son of encouragement, to stand with you through thick and thin, and encourage you re God's plan.

ii. Considerations: qualification matrix [8 C's]: People will often come to the new plant with an agenda that is not compatible with your vision – be discerning. Some will attempt to join the “inner circle” for the wrong reasons. There will be disgruntled people - some who were problems at prior churches and looking for a fresh start. If there was no repentance and they are seeking power and influence for themselves they are likely to be a problem in the next church ... in this case yours.

Here is a matrix to filter potential core team members through. It will help you to identify inner circle team members for every stage of the life of the church:

a) Character: God places a premium on Christ-like character in selecting leaders [1Tim.3, Titus1, Gal.5:22-23]. Look for people on your core team that you feel are spiritually mature and have great character. Over time, you'll discover that character is the most

important qualification. If something make you feel uneasy about the person's character it is probably wise to be very slow to put them on your team.

b) Commitment: You want people on the core team that you know will be faithful to fulfill their responsibilities and are committed to the planter as a leader [1Cor.4:2]. Certainly, every Christian needs to be free in Christ as they believe God is leading them. Nevertheless, the amount of energy needed to train core leaders and the nature of the work of planting should encourage you to select core members who are likely to be faithful to their commitment for a specified term of six months to a year or longer.

c) Consensus: Seek team members who share the philosophy of ministry and doctrinal views of Calvary Chapel [Ac.2:42-47]. They must understand & agree with the vision. If your core team doesn't understand the philosophy of ministry and the vision then there will definitely be confusion and conflict among the core and in the church.

d) Competency: Are potential core leaders able to develop their gifts and use their skills effectively [Mt.25:20-21]. Look for people who are not only able to serve at the initial stages of the plant but are likely to be able to contribute at later stages. For example, a worship leader who is able to lead in a group of 50-100 may not have the administration or leadership skills to develop other leaders that are needed when the church grows to 500.

e) Compatibility: We place a premium on the community experience and seek teammates who desire same [Ac.2:42-47]. You're going to spend a lot of time serving/working together so it is best to find people you enjoy being with. No matter how talented someone is, if it feels like you're banging your head against a wall being with them it's probably not a good idea for him or her to be on your core team. Incompatibility may be unrelated to someone's character. They may have great character but the personalities simply don't mesh.

f) Compassion: core leaders must be moved to care for the needs of people [Mk.6:34]. If you put someone in the inner circle who is very talented but doesn't care for people the tendency will be for them to pull the team off mission or for it to become obvious to the rest of the team that they don't fit.

g) courage: Look for people who will take chances as led by God. Ministry requires courage and successful church planters tend to have an abundance of the gift. Nevertheless, it can be very frightening, even for godly people to "cross the Jordan" and embark on a conquest of the Promised Land [Josh.1:1-9]. People will fear: the challenges, failure, measuring up to another leader, and letting go of the known in favor of the unknown. Look for people who have God-given courage to take ventures of faith more than simply impulsive or adventurous people. Not everyone who wants to go skydiving or bungee jumping is blessed with God-given courage.

h) Calling: Does the potential core leader have a calling upon their life as a leader, pioneer, and teammate? Confirm their calling prior to extending an invitation to be on the team. Also, as a lead pastor it is your responsibility to help the team recognize *God's*

calling upon their life [Ac.13:1-4]. Avoid the temptation to “manipulate” people to join your team because you believe they will help your effort apart from a sense of confirmation from God.

iv. Gathering a core leadership team:

a) Cold start: In a cold start there is no existing core group to begin the work. The sources to establish a core group are primarily relationships you develop among the indigenous people. The advantages include the commitment to the leader as a spiritual mentor and no prior negative history, but it requires patience to develop relationships. Develop relationships by making an effort to meet people by living in and become involved in the community. Remember if you are not a people person it can be very challenging, to say the least, to be a successful church planter. Finally, for the sake of trust and to preserve a reputation of integrity, don’t ever recruit people from existing churches to be part of your team without prior permission of their pastors.

b) Hot start: In this scenario there is an existing core group. Sources can include the mother church, an existing group that wants to start a church, and friends. Beware of splits and cliques as a source core group for planting. Generally if a group of people had a problem elsewhere there is a decent chance they were the problem. The first meeting with the group should be relaxed and unhurried. Take the opportunity to get to know one another. Discover: how did they meet and get started, why they want to plant, whether there is a need, and how committed they are. Disadvantages include the potential conflict in vision and “you join them rather than they join you.

c) Transition: Most of the initial launch group will not be there at your first anniversary for a host of reasons. There will be unmet needs. Also, there will be conflict with the vision as it is implemented and becomes reality. Launch team participants had certain dreams about being part of this new work that will be shattered within the first year and they are likely to seek to fulfill those desires elsewhere. People who were attracted to the intimacy of the small group may be threatened as the group grows. Although they know intuitively it is good and healthy for the group to be growing, they don’t want to let go of the intimacy of the small group [like a parent who struggles to let go of their children as they grow up]. Enhanced communication from the lead pastor helps to reduce the expectations, conflict and resulting problems. Nevertheless, be prepared emotionally and spiritually – remember they are Jesus’ sheep not yours.

v. Key positions: Priority leadership positions – key leaders should be in place prior to launch, but don’t rush to put someone in place who is not likely to be qualified or called. Often in young churches people oversee more than one area:

a) Lead pastor: The first person that needs to be in place, as well as the first person likely to go on the payroll is the lead pastor.

b) Worship leader: The team needs someone gifted as a musician, but they also need a heart to worship and the ability to lead people into God’s presence. The two most important areas that are likely to influence the impressions of people visiting the church

are the teaching and worship. So, this is likely the second most important role to fill on the team.

c) Children's ministry leader: This is probably the third role to fill, even if your primary target demographic are young people without kids. Sooner or later, and probably sooner, you will need nursery, kindergarten, and elementary teachers. The children's ministry leader must love children and; make parents and kids feel secure. In addition this person must be able to inspire other leaders and volunteers.

d) Assimilation: An assimilation leader helps people to integrate from visitor to the life of the church, and seeks to coordinate efforts to welcome people into community. An assimilation leader helps people to get plugged into service opportunities and mid-week study/groups.

e) Finance: This person will help create and maintain systems to account for finances. The role of accounting for all funds going in and out of the church will require the person to have extremely high integrity and discretion along with bookkeeping/accounting skills.

f) Salary issues: Consider part-time, stipend, interns and volunteers before hiring full-time. Hire from within whenever possible: the person is known and is committed to the philosophy of ministry and the vision. The annual "compensation handbook for church staff" (www.churchstaffing.com) is an excellent resource for salary guidelines.

A Pastor's Perspective: When we began in Camarillo we developed our core team from the locals. We had friends in Orange County about 90 miles away who would occasionally visit on a Sunday to help, but only one actually moved to the area and that was about two years after we launched. Although it took longer to develop a core leadership team this way it also made it necessary for indigenous people [the locals] to fill the gaps. In the long run this may be advantageous because it not only removed obstacles such as a perceived clique; but actually encouraged the locals to see the needs and come forward. On the other hand, although there were some great people who became part of the core leadership team they were probably not qualified to lead in the context of a larger church. So, as we progressed through growth stages it was necessary to carefully navigate the transition to bring in leaders who were qualified to lead in the context of a larger church. The moral of this story is: it is easier to put people on a team than to remove them. So, I would recommend communicating the reality of this dynamic up front and letting people know that you and they can evaluate every six months to a year to see how its working at every stage.

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Consider your ministry experience. Describe your experience with establishing a team. What were some of the struggles and triumphs in recruiting, training, creating, and maintaining a team?

g. Financing

i. God's promised provision: Pastor Chuck regularly reminded us, "Where God abides, He provides." God's work done God's way will not lack for provision. In the Sermon on the Mount Jesus promises that God cares enough that He will meet our needs [Mt.6:25-34]. He also cares enough that He will not provide for all our wants. God wants us to trust Him and depend on Him [faith]. He wants us to have confident trust in Him so that there is no need to worry and so we will not dishonor Him. The condition: seek first the kingdom of God and His righteousness and all these other things shall be added to you. Will you trust Him? The key is doing God's work God's way and trusting that by pursuing Him all our other needs shall be met.

ii. Plan to sacrifice and live simply: Avoid the lifestyle of materialism epidemic in United States. It is easy to become used to a lifestyle, as Americans characterized by extravagance. We tend to suffer the feeling of entitlement: that someone such as family, friends, government or employer, or the church owes you a certain life or standard of living. The attitude of entitlement, or sense of frustration in not getting all that you want, flows from not seeking God first. This leads to discontent when planting a church. Can you give up certain material desires for the cause of Christ's kingdom and the pursuit of Him.

iii. The bi-vocational planter: The apostle Paul was a tentmaker [Ac.18:1-4] and he used his trade to minimize the burden upon the church and attempt to maximize the effectiveness of the gospel by distancing himself from any accusation that he preached the gospel for financial gain [1Cor.9]. Paul's practice was typical of the rabbinical custom of the day. Rabbis ensured that their disciples had a trade to practice in an effort to support the ministry of proclaiming God's truth. It is possible to start a new church successfully with a bi-vocational planter but usually a church needs additional support for a meeting place, furniture, fixtures, and equipment, or programs/ministry. People give to vision more than need and want to give a hand-up more than a hand out. The goal is for the new church to learn to be self-sufficient as soon as reasonable. Too often, people miss their stop to get off the dependency train.

The planter should seek to transition to full-time ministry as soon as reasonable. Bi-vocational ministry has several advantages: develop relationships; removes barriers between clergy and laity; removes the "ivory tower" syndrome and makes the pastor more sensitive to issues experienced by the congregation; let's people know that you are not seeking to take advantage of the congregation; helps the church to discover early on that you can't be available to handle every need; compels you to interact with the "secular" world. On the other hand, remember that you are there to plant a church not build a career – if your job becomes overwhelming to that goal find another job! Generally, bi-vocational ministry works until the church attendance exceeds 200. At that time, you are often needed 40+ hours to minister to the needs of a growing congregation.

iv. Sources of support:

a) Parent church: A parent church can provide support through a one time gift, annual support, allocated support at intervals of the planting process, or the missions' budget. A parent church can establish a line item in the annual budget for church planting. Confer with your parent church regarding their plan to support church planters.

b) Relationships: Friends, family and the network of contacts you develop with prospective donors will be a source of support. As missionaries seek to raise support for their work in bringing the gospel to an unchurched group of people church planters likewise give people an opportunity to invest in what God is doing in their ministry. When planning to solicit donations from the body at your home church it is imperative to coordinate the effort with the leadership of the home church since resources are limited.

c) The local congregation: Your core/launch team and the new church should be the primary source of financial support. The goal is for the new church to be self-sufficient as quickly as reasonable. Remember, people respond to a clear compelling vision. It is easier to motivate people to give to vision than to pay the utilities or salaries. A compelling vision is attractive unlike guilt or shame that simply turns people off. Similarly, people are generally not motivated to give to needs since it conveys that the ministry is in trouble. People might respond once or twice to *needs* but generally no more. People want to know that their investment is making a difference in the kingdom beyond "paying a bill." Let the congregation invest in what God is doing through the church to change their community for good and to advance God's kingdom for eternity.

A Pastor's Perspective: for the first seven years I worked in the church but did not receive/accept a salary because I also worked part time as an attorney. We were trying to save money so that we would be able to acquire a building. Although we were able to purchase land and build our campus it may have been wiser for me to receive a salary from the church sooner and focus all of my attention to the ministry rather than dividing my time. We may have been able to edify the church to a greater degree in those early years had I been more available. So, I would encourage you to be prepared to be bi-vocational if necessary for an extended period of time, and attempt to transition to full-time ministry as soon as reasonable.

LIFEWORK

Prepare a *personal* budget for your first year of ministry [later in the training manual you will be working on preparing a *church* budget].

2. Formation

a. Timing and responsibility

It generally takes six months to a year to launch unless there is a preexisting "large" committed group. The target is to give birth within a six-month gestation. Who will implement the vision? The majority of established churches hire the pastor and staff to do the church's ministry, but the Scriptures show it is the whole assembly who serve [Eph. 4:11-13]. Therefore, the lead

pastor, core leadership team and the people who make up the congregation should *all* be involved. Without their involvement it won't happen.

b. Gathering an initial core group

The core group is distinct from, but will include, your leadership team. You begin by building a core group from people who live in the community where the new church will meet.

i. Purpose: Communicate to the group that their primary purpose and function is to prepare the launch. The tendency will be for a core group to desire the attention and care of the lead pastor. Help the team to understand early in the process that their primary function is to prepare for the launch rather than you providing personal pastoral care for all of their needs. Focus the group to think outwards – show the group that you care about them, but the job is to care for others not to be cared for per se. Help the launch team to discover how to care for others and to prioritize caring for the needs of others and reaching out.

ii. Commitment: Seek a commitment to attend the preview and initial services and serve in some capacity. Assuming a six-month launch schedule then you are asking for a commitment of at least six months. It is not unreasonable to ask for a year commitment.

iii. Evaluation and feedback: Receive input, ideas and questions from the group to improve the work. You want to get feedback regularly after meetings, and each preview service. Determine: what went right [celebrate]? What went wrong [evaluate]? What needs to be added? What needs to be clarified? Continue to evaluate throughout the life of the church. Nevertheless, remember it is not a democracy but a theocracy; do not abdicate your role as lead pastor. You don't have a monopoly on hearing from God or having good ideas, but decisions are not made by majority rule. You will receive all types of ideas, comments and praise. Learn to separate the wheat from the chaff. Not every good idea is good for your church. Evaluate whether it is consistent with your vision. Not all praise is accurate and not all criticism is spot-on. Be receptive without being defensive when you receive negative feedback, and humble when complimented. Early in the life of the group they need to see that you are truly receptive to hear from your leaders and value their insight, and that God has raised you up to be the lead pastor.

c. The community group and preparing for birth

i. A place to gather, impart, and grow: As the core group begins to unite, prior to any pre-launch services, the lead pastor needs to gather with the group, impart vision and help the group to develop spiritual maturity and numerical growth. An ideal place for this phase of the “womb” experience is the home(s). The early church assembled [*ekklesia*] in homes for the first 200 years [Ac.2:42-47, Ac.5:42, Rom16:5].

ii. Mutuality: In this phase mutual ministry of gifts [1Cor.14:26, Heb.10:24-25] begins to develop. You begin to discover the gifts of: leading worship, administration, and intercession in prayer, hospitality, teaching, and helps. The recognition of certain gifts among the team and the relative strength and likely potential is essential to a healthy team. Also, mutual care is cultivated. True community [*koinonia*] is always depicted as a “one another” relationship. The group begins to care for its members and each new person who

enters the group. Rather than the lead pastor assuming responsibility to care for the group, the community learns to care for its expanding members. Mutual care helps to produce unity, stir up love, and edify each member. In addition, mutual life is experienced. The group feels like an extended spiritual family and experiences Christian life together.

iii. Spiritual growth: Use community group(s) to begin teaching mid-week [e.g. Old Testament] and weekend (e.g. Friday/Sat/Sun pm) [New Testament]. Books like Acts, Romans, 1Thess., Gospels, Genesis, Daniel are excellent. Studying through books of the Bible rather than using a devotional re spiritual growth shows a commitment to the Bible. Begin to intentionally develop leaders, core group, relationships, and impart vision. Continue to discern gifts, abilities, strengths and weaknesses of team. Evaluate potential leaders to lead teams of volunteers. Meet at least monthly with team leaders to encourage them, help them with struggles, establish accountability re goals, answer questions, and celebrate accomplishments. You will soon be preparing for preview [pre-launch] services.

A Pastor's Perspective: three things immediately come to mind when I think about, "If I had to do it all over again." First, instead of trying to care for all the needs of the people in the initial core group I would cast a vision of outward focus. Unfortunately, I created undue dependency upon me rather than a call to serving in the launch and beyond. Second, under different circumstances I'd seriously consider multiple community groups in different parts of town. This would create more options and more opportunities to develop a core and leadership team. Third, I love the community group experience – I love everything about community groups. Having healthy experiences with small groups will greatly help prepare you as a planter.

LIFEWORk

Describe your experience in connection with teaching and leading in a community group. The more experience and effectiveness in this context the better prepared you will be for this formation stage. If you have little to no experience then talk to your mentor about securing this training.

3. Initiation: Preparing for the First Service [launch] & Beyond

a. When to Start:

i. Target date: Your core group has gained sufficient mass and momentum to "be ready" to move from the home(s) to a "public" facility ... so what's the next step? Set a reasonable launch date, generally about six months ahead, and begin to plan your launch.

ii. Bigger is better: Generally, the larger number of people the better. Launch as publicly as possible with as many people as possible. Generally, the larger the launch the larger the church will be during years two through four. If the long-range plan is a church of about 200 adults then critical mass can begin about 50, if the plan is more than 200 then critical mass should be 75-100. There should be at least one person in the core launch team for every ten people you hope to attract to the first service [1-10 ratio].

iii. Launch day selection: Easter season is a great time. If the church launches about one month before Resurrection Sunday you have the opportunity to begin, gain momentum, and leverage what is generally the largest gathering for a church. Other good times to begin are back-to-school time, and early spring [e.g. February after Christmas and New Year's holiday's]. Avoid three-day weekends as many people are likely out-of-town. Similarly, it is difficult to plant in the summer and gain momentum because of people taking vacations.

iv. Establish and confirm a launch date: Once you determine your launch date, consider it "etched in granite" If you delay, especially repeatedly, you will lose credibility as a leader and momentum. Having an established launch date helps create expectation, focus, zeal, urgency, timelines, and accountability. The team is moving together toward a goal and that helps the whole launch team work together.

b. Where to Start

i. Facilities location: The setting will influence who will and who will not attend the church. The location impacts effectiveness for ministry, and can provide a means for the church to accomplish its goals. The people in the community will associate the church and the facility. The moment you decide where the church will locate, you will attract certain people and repel others.

ii. Be strategic: As you consider Paul's missionary journeys you discover that his journeys around the Mediterranean were planned so that each geographic locale would help to spread the gospel. Don't simply choose a location because it has the least expensive rent but consider how will the location impact reaching the community for Christ. The goal is to provide a place to gather for worship and from which to influence the community - a location is a means to worship and outreach. Most new churches either rent or lease their facilities and available finances are likely the controlling factor.

iii. Accommodate preview & weekly services: The facility should be large enough for preview services and also able to accommodate expected growth. For example, if your expecting 100-150 at preview services and then expect to grow during weekly services the venue will need to hold about 250+ seats. If the preview venue is too small you'll be changing locations more frequently and perhaps too frequently. So, having your first launch services at a coffeehouse may not be the wisest decision.

iv. Appearance: Most people will look at the facilities as a reflection of themselves and in many ways it is. People often have high expectations based on desire for excellence in the culture. Cleanliness is important especially in nursery, women's restrooms, and kids' areas. If you are planting in an upper middle-class suburb, don't expect people to feel comfortable meeting in a facility that they perceive is a dump. If people feel "embarrassed" about the location they are unlikely to invite people to attend.

v. Visibility and proximity: The more visible the better! Ideally the location is easy to see and easy to find. The fewer turns that people need to make from a main thoroughfare to find you the better. Also, the closer you are to a target demographic [e.g. college, or center of a community] the better.

vi. Size: Look for a size that is consistent with the vision. Generally, I would encourage letting the assembly area be the primary factor. Classrooms, and refreshment areas are important too but make sure the main room can be a “big room” ideally able to accommodate about 300 plus chairs. Eighty percent full is generally a functional capacity in the United States. So, if there is seating for 300, then the room can hold 250. This would allow you to reach 500 adults in two services.

Parking access will be a major issue with the municipality. Generally, for assemblies such as churches you need one parking space for every four seats [seating capacity will be determined by square footage of seating space rather than the number of chairs you plan on using]. The availability of on-site parking for rented facilities such as existing churches, schools and theaters is generally a non-issue but for other locations such as storefronts and industrial spaces will likely require reciprocal parking agreements.

vii. Conducive to the vision: For example, you may want to use the facility for a warehouse to distribute food to the needy in your community, a youth center, a before and afterschool program for young kids, or a school. Can the facility accommodate the vision?

viii. Reputation: Consider who has used the building in the past and what it has been used for. For example, some people may be uncomfortable in mortuary Chapel or a “smoky” fraternal lodge with lots of liquor/beer art all over. Also, a building that has hosted several failed launch attempts in the past will generally be perceived as less than ideal.

ix. Prospects: Schools, colleges, recreation and community centers, Boy’s and Girl’s clubs, YMCA, theaters, church buildings, lodges, parks, hotel ballrooms, nightclubs, storefronts and industrial spaces are all used for new churches.

x. Final tips: Avoid signing a long-term lease if possible as rarely will the first location be long-term. Also, finding the right space can be a lengthy process so start the search early [at least a month in advance].

c. Planning Preview [pre-launch] Services:

i. Three to four monthly services to test-drive services, systems, and leaders: These services should reflect what the church will look like on launch date, not an event. Teach, worship, share the vision, receive an offering, and seek to do things well! Don’t tell visitors you’re “practicing” or ask them to join.

Offer quality: Although preview services have an element of practice to them, offer quality teaching, worship, children’s ministry, refreshments/hospitality. Visitors will tend to be gracious but people want quality.

ii. Follow-up: Use a connect card to obtain contact information and follow-up with visitors quickly, thoroughly, and personally. Generally, follow-up contact should be made by phone at a time when people are likely done with their workday. Also, follow-up should be initiated within 48 hours.

iii. Promotion:

a) Design: Materials must fit your target demographic; text must be limited to fifty percent [50%] of the space. Let people clearly know what you want them to do. Include the church name, website, meeting times (e.g. include the time and dates of each of the four monthly preview services), and location in a prominent place, and use full color.

b) Direct mail: Offers massive coverage but only @1% return rate; newspapers & radio are better display ad options. Generally it is wise to invest in repeated ads in these mediums – when it comes to ads more is better

c) Direct delivery is best: Encourage the team to distribute invite cards to all they meet. A direct invite from someone in the church is the most effective means of reaching people. As a lead pastor, model the practice of inviting people and share your experiences with the team. This helps to create a cultural norm of inviting the unchurched and pre-believers to come and experience Jesus and the church. Also, servant evangelism events create opportunities to meet people and provide a direct invitation. Some churches avoid any attempts at reaching people through mass advertising, especially when emphasizing relational connection. So, direct delivery promotes the message, and enhances relationships.

d) Social networks: Facebook, Twitter and other forms of social media will continue to be increasingly important in promotion for the local church. It is a tremendous force in leveraging promotion through the core group and their friends.

e) Lead time: Promotion notices should begin about one month prior to the preview services.

d. Launch Day: The First Service

i. Reflect what the church will look like every week: Avoid special guests for worship, teaching, etc. Seek to do things well and create a favorable impression for Christ and the church. Help people feel as comfortable as possible. First impressions are lasting impressions. It is like visiting a new restaurant ... you won't give management a lot of chances. Thus, since it is a challenge to get people to visit the church make sure you create a favorable impression. Prioritize: teaching, worship, nursery and children's, and hospitality [greeters, ushers, refreshments]. Make sure that the facility is clean and prepared.

ii. Who will serve at the launch: Encourage those who attended the preview services to serve at launch service, along with your core team.

iii. Expansion: Encourage those who attend the launch service to return the next week and invite their "unchurched" friends.

iv. Follow-up: Collect contact information by distributing connect cards to all attendees. Ask people to complete a prayer request or praise report in the proper section of the connect card and invite them to complete the contact information section if they are visiting. Receive the cards during program [bulletin] announcements along with any offering. Since ideally everyone completed a prayer request or praise report, all can place something in an offering receptacle. Sort the connect cards so that you can follow-up on all new attendees,

and follow-up quickly, thoroughly and personally – the sooner follow up is made the more likely people will return. Also, it is generally better if a leader other than the lead pastor makes the follow-up contact at this point.

v. Encourage people to gather after the service: Quality refreshments in a comfortable space help encourage people to stay and be social. If possible, offer a free barbeque or pizzas or some other meal, along with drinks and dessert. The idea is the longer people stay the more likely they are to feel connected.

3-minute rule: During the first three minutes, after you dismiss at the end of service, request people to talk only to people they don't already know. This helps to reach new people more effectively.

vi. Set-up: Arrange the room to feel full and have extra chairs available if more people arrive. In other words if you're hoping for 200 to attend, you would need about 250 chairs. Set-up for 150 chairs and be prepared to add the remaining 100 chairs that are stacked and in the back along a far wall.

vii. Meet as many people as possible: Be available before and after the service and seek to greet as many people as possible. Provide them with your card and encourage them to feel free to call, text, or message you during the week with any questions.

viii. Help create a culture where people feel accepted: People want to feel accepted and cared about even more than they want you to have it all together. Help people to feel comfortable by being relaxed and loving people. I'm not suggesting that you compromise the word of God or avoid confronting sin in your teaching or any other aspect of your ministry. Rather, that people feel the love of God in the church and that love leads them to repentance.

Begin to prepare for the next week: Rejoice, you've finished your launch day. Debrief with your core team and celebrate what went well. Don't be discouraged that things didn't go perfectly but seek to learn from any mistakes and grow from them. Start preparing your teaching for next week ... Sunday's coming.

A Pastor's Perspective: before planting Calvary Chapel, I was leading a home Bible study in Santa Ana. When the group grew to 40-50 people it was too difficult to meet in a home so we began to look for a place to meet on Friday nights. There was a local Boys and Girls club that seemed ideal. There was a good size meeting room, a separate room for small kids, a refreshment area and huge game room. The guys loved it! On the other hand, the ladies noticed that the place was a dump; there were occasional cockroaches, and a lingering odor. Long story short, we were out of that location in under 40 days. Moral of the story: when looking for a location it will be very wise to bring people who are sensitive to some of those factors – they could be deal-breakers.

LIFEWORX

Consider the community where you currently serve.

1. If you were to plan a launch what date would you pick? In relation to that date, how many preview services would you schedule and when? What location would you select and why [consider the location you previously selected do you still want to use it]?
2. Write a brief description/plan for what the preview services will look like and discuss with your mentor and peers.

4. Maturation

a. Clarify who you are trying to reach

Each ministry either consciously or subconsciously reaches certain targets more effectively. Consciously consider who you are trying to reach: college students, young professionals, young families, more mature families, “displaced & marginalized” etc.

i. Are you reaching that group? Are they a significant part of your local community? For example, if you are trying to reach an urban arts community in a suburban area with no art galleries, studios, or art schools you may soon discover that the group you’re trying to reach doesn’t exist en masse in your community. Who are the key population groups in the area? What population group is not being effectively reached? What demographic shifts are taking place or are likely to take place soon?

ii. What population group do you best relate to? The group that you best relate to is likely going to be reflected in the demographics of the church. Those that relate to you and your style will come, connect and tend to stay. Similarly, despite a desire to reach another target group, if they don’t relate to you they are unlikely to connect and stay.

b. Clarify what you do well

As the church matures, you’ll begin to discover what you do well. The church begins to develop a reputation for its teaching, worship, children’s ministry [youth generally comes later], outreach events, (service) evangelism, discipleship, etc. There is a sense in your community for what you do well and also for what you don’t do well.

Emphasize & focus on your strengths: Understand that although you want to do all things well and excellently, your philosophy of ministry will preclude you from doing “everything” well because your philosophical priorities are revealed in practice. For example, if you emphasize Bible teaching as a means of making disciples then you will spend a majority of time emphasizing teaching. That time is not available for other things, even good things. Discover what you do well and what is consistent with your values and leverage your impact by focusing there.

c. Create systems

For the first year that you can build upon in later years and regularly review to improve systems. Certain operational systems need to be in place prior to launch, but systems are part of the maturation process:

i. Organizational structure: Here are some issues to consider

1. is the structure too complicated?
2. is it clear to whom staff should go when they need an answer?
3. are the campus leaders regularly hearing the vision, mission, and plan of the church?
4. do leaders have sufficient authority to lead?
5. is the structure responsive to changing situations and needs?
6. is the structure consistent with the vision?
7. is the structure designed to accommodate growth?
8. are there simpler ways to utilize resources such as people, and money?
9. review the structure at least once a year
10. centralize administration

ii. The Sunday service: Develop an order of service so your leaders know the flow of transitions from teaching, worship, prayer, announcements, special elements [e.g. video, testimony, baptism, child dedication, etc]. Develop a load-in and out process so that people can be trained and set-up and teardown can be delegated to volunteers or “stipend” staff. Have worship and teaching organized by Friday if possible. Projection slides for lyrics or teaching should be prepared as far in advance as possible to reduce pressure and mistakes. Also, plan the teaching calendar as far in advance as possible.

iii. Evangelism and assimilation: How does someone make a decision for Jesus? How does someone begin to assimilate into church life? Let people know the process, for example, do they complete a card or talk with a pastor ... make the process clear. What resources do you give visitors or new believers?

a) How do we receive info from visitors: What are the ways you get contact information? For example, using a connect card or website inquiries. How do you follow-up?

b) Sample assimilation goals: Integrate people into the Calvary Chapel community and develop the following assimilation characteristics:

1. list at least seven friends
 2. involved in at least one area of ministry
 3. involved in mid-week community
 4. understand and identify with the vision
 5. regularly attend worship services
 6. financially committed
 7. help pre-believers know and grow in Christ
-

c) How can we make it easier for new people to plug-in: Regularly evaluate how to be more effective in the process.

iv. Website: A basic rule is keep it simple – location, time, directions, what to expect, perhaps a brief history and staff bio. Here are some things you should *not* include: more than one picture of the pastor and family, music, under const. signs, and “christianese” [e.g. “the prayer warriors gather each Sunday in the holy of holies at 8:00”]. Also, poor writing or poor quality, outdated content, and more than a handful of links to favorite websites should be avoided.

v. Baptism: Make it special and memorable for people – celebrate the importance of the event in a believer’s life. Make sure people understand the significance of believer’s baptism, promote and encourage attendance by all the church to support those being baptized. Take pictures and/or video and make them available on-line [website, flicker, etc] or a highlight dvd to be shown at church (make sure that images are appropriate), share testimonies, and provide certificates.

Frequency: Decide whether to do more baptisms for fewer people or fewer baptisms for more people.

vi. Recordkeeping & database: It will be useful to have access to contact information for regular attendees, Sunday attendance [adults & kids], weekly offering, and number of volunteers involved. An “excel” or “numbers” type program can easily handle the data until the church grows significantly and then transition to church management software. Enter data as soon as possible before it gets lost. It is critical that you treat data as confidential.

vii. Basic accounting:

a) Offering: Two trusted and mature leaders, other than the lead pastor are responsible for the count. Generally accepted accounting and bookkeeping procedures are followed to ensure accuracy, confidentiality, and security with cash and checks. Detailed reports should be prepared weekly and monthly [sample reports are available to church planters].

b) Use dual signature checks: Although it is less convenient it is far more secure. In this way, a bookkeeper or business administrator prepares the checks [and in the case of the business administrator perhaps provides one of the signatures] and then the lead or assistant pastor provides the second.

c) Use a payroll service: Or a bookkeeper to calculate deductions and make quarterly tax payments. This will help the church comply with all regulations.

d) Never mix personal & church funds: A lead pastor should avoid handling the money and should never mix personal and church assets in the same account.

e) Reputation: It is unacceptable for the church to bounce a check, be late depositing the offering or fail to pay bills on-time. Also, it is generally best for the lead pastor to avoid handling funds at any time; and he should likely not know how much anyone donates to maintain impartiality.

f) Budget: Have an annual budget in place each year to control and plan spending in relation to income [tithes and offerings] and values.

viii. Corporate/legal structure: Keep it simple & flexible [see discussion re church planter training topics below]. Incorporating as a religious non-profit protects the officers from personal liability in case of a lawsuit. The initial Board will likely be comprised of members who knew the lead pastor before the move to the new area and will then systematically transition local qualified Board members. Secure workers' compensation & general liability insurance [including misconduct insurance].

ix. Children's ministry: If kids don't like their experience the parents may not return. Start with a strong kid's ministry program developed and in place. Provide a secure environment where parents and children feel safe. Recruit and train committed and compassionate children's ministers. Perform background checks; provide ID badges and clean environments. Have parent's approve of food given to kids [allergies] on sign in forms. Parents' typically ask: what did you learn? Did you have fun? If kids give the right responses then parents are very likely to want to return.

x. Youth ministry: A meaningful youth ministry should be deferred until the church reaches about 125 to 150 adults. Generally, until you reach that threshold have the youth in the service with adults, and get them involved by serving. The next likely step is to consider a combined junior and senior high group and a mid-week youth gathering.

d. Consider growth barriers

a. Be careful not to inhibit growth: Removing obstacles that quench what God wants to do is not the same as striving for numbers for a carnal motive. We want to consider barriers that we may have inadvertently created and remove them as appropriate to allow God to accomplish what He is seeking to do in the church. Typical growth barriers occur when attendance reaches about 100, 200, 300 and 500 adults. These "milestones" often represent phases of moving from an extended family towards a medium to large church. These plateaus may represent struggles the assembly and leadership are experiencing in navigating those changes.

b. Consider what is keeping the church from growing: Evaluate regularly in the Spring and Fall of each year.

i. Family atmosphere: A family atmosphere, where people think, "It just feels like home" can unfortunately hinder growth. As the group grows the sense of an extended family will be threatened and people who want a "small community" will likely feel uncomfortable and resist. Help people to be prepared for the growth that God wants to accomplish, and encourage them to rejoice in the healthy development of the church rather than looking to retard the growth. It can be like an unhealthy parent who doesn't want to see their child grow-up and leave the home. Regularly remind the church that growth is natural and healthy and to accept and be part of a healthy process.

ii. Comfort: People often seek to be comfortable in their faith and resist change. You'll need to challenge them regarding spiritual growth, and being stretched in ministry, community, finances, etc.

c. Space can be an obstacle: When a service is 70% full it has reached a functional capacity [therefore it's wise to track attendance for planning]. As attendance grows put as many chairs as code allows into the room. Generally, off-peak service times tend to draw fewer people. So, at some point it doesn't help to add more services as they don't draw new people or relieve the crowding. Note, the only people who like full rooms are preachers & worship leaders. As the room fills to functional capacity and you have maximized services it is time to find a bigger house or go multisite.

i. When to add a service: Unless you are filling a space that holds 250+ chairs it is recommended that you move to a larger space before adding services.

ii. Flexibility: New churches tend to grow faster than established churches so be careful about getting locked into a long-term agreement that you may outgrow – seek to create flexibility.

d. Leader development: When leadership stops growing the church stops growing. No organization can outgrow its leader(s). Have an intentional plan for personal spiritual growth: books [theology, church history, and spiritual leadership], seminars, and conference(s). Lead pastors need to learn to develop other leaders so that they primarily minister *through* people rather than *to* people. Make yourself dispensable in the sense that if you are unavailable the work would continue well [Eph.4:11-12, 2Tim.2:2].

e. Personal evangelism: A church will stop growing when it becomes inwardly focused. A healthy ratio is five guests for every one hundred regular attendees. Here are some potential remedies: make sure as a leader that you are sharing Christ & tell the stories; encourage staff and leaders about the importance; teach on relational evangelism and how to share the faith; encourage people to invite pre-believers; provide leaders with a book about personal evangelism and study it together; have someone share a testimony during service(s). Matt.28:19-20 balances edification and evangelism, but as churches mature, the tendency is to lean towards edification and neglect evangelism.

f. Personal spiritual health: If the lead pastor is not spiritually healthy the leaders and the church will be unhealthy. Make sure that you as a leader are in the word daily for devotion as well as for teaching preparation. Teaching pastors tend to equate study time as devotional. Although it can be, it is a good health tip to have separate devotional time. Also create and maintain prayer times, fellowship and accountability with mentors and peers.

g. Start planting churches: Healthy, mature organisms reproduce. Cast the vision for planting as the church matures. Churches that plant churches have the privilege of seeing lives changed through the new church as a result of their efforts, and also infuse vitality into the planting church.

h. Keep the group focused on the vision: It is good to celebrate the past, but keep looking forward. Your vehicle has a large windshield and relatively small rearview mirrors. It helps

keep us focused on where we are and where we are going rather than in the past. Constantly communicate vision so that people understand where you are going. As the church grows the core group will face a loss of intimacy and a loss of control. So, beware of vision “hijacking” by core group members who seek to direct the church away from the lead pastor’s vision as the church matures. By repeatedly keeping the vision before the church and sharing the vision with key leaders at least monthly you minimize the likelihood of “hijacking.”

Be a credible vision caster: vision gains credibility with each success and anticipated success. On the other hand, failed efforts diminish credibility. The time to cast vision for the next effort is atop the peak of the current success. Tell the stories that touch hearts ... how the vision positively impacts people.

Train leaders: Train leaders to lead more than manage. Leaders challenge the status quo and create instability as they move others from peak to peak. Leadership development should be intentional and systematic. Consider using the Calvary Chapel school of ministry curriculum to facilitate training and development and communicate a holistic philosophy of ministry for the team.

j. Evaluation of leaders: Evaluation is healthy and biblical: Jesus evaluates the seven churches of Rev.2-3, Luke gives regular church progress reports [Ac.2:41,47; 4:4; 5:14; 6:1], and Paul describes characteristics to evaluate, qualify and disqualify leaders [1Tim.3:1-7, Titus1:5-9]. Vision statements and job description are essential to proper evaluation. Was meaningful progress made? Meet monthly at first then quarterly with team leaders to encourage them, see where they are struggling, hold them accountable for goals, answer questions, and celebrate accomplishments. Sample, ministry evaluation forms to outline annual goals and periodic review benchmarks are included along with sample vision statement templates in the training topic materials below.

k. Focus on ministry instead of money: Focus on ministry that moves people towards spiritual maturity. Avoid the dangers of worrying about finances rather than trusting God as in the early days of the church. As churches mature, the tendency is to focus on finances and security related to money. This often leads to too many fundraisers and too many sermons related to giving and stewardship. As a result, it can become a barrier to growth as people get turned off.

A Pastor’s Perspective: during the two years that I daily attended Calvary Chapel Costa Mesa’s School of Ministry, I gleaned so much knowledge about theology, philosophy of ministry, and wisdom on the practical aspects of ministry. Much of what I know about ministry I “caught” and was taught by pastor Chuck Smith, Carl Westerlund and other pastors and leaders in the program. Looking back, I can see how the formal training and mentoring helped to prepare me for what God had called me to be and to do. In essence, everything I needed to know I learned in the process. Were there more lessons to learn, and did I need to grow? Of course, but nevertheless I had been adequately prepared, and so are you! If and when you get to the place in your church-planting ministry that you return to this manual and section about “maturation”

to refresh your thinking, rejoice! You're likely experiencing a healthy church plant. Review, glean, celebrate, and keep looking forward.

LIFEWORk

Review the section on creating systems. Identify the areas where you have experience and understand the systems, and those that you don't. Arrange to secure the training, likely available at your mentoring church, to create the needed systems in the planted church prior to launch.

Calvary Chapel Church Planter Training Topics

1. History

Each church will have its own story and its own journey. It is wise to record the history as a reminder of lessons learned and as a memorial to God's faithfulness.

Pastor's Perspective: Our story of Calvary Nexus in Camarillo is provided to give a sense of some of the milestones and transitions that we have experienced along the way in our fourteen years, and to encourage you. In some respects, I had no clue how to plant a church and made every mistake imaginable, but God is faithful.

From the house to launch: We began as a home Bible study with five people in our living room. When we moved to Camarillo, California we didn't know a single person in town, and we never bothered to perform any type of inquiry to discover the demographics of the community. My pastor friend who served in a nearby town merely encouraged me that there was a need for a Calvary Chapel style church in town and I trusted him and felt confirmation from God as previously described in the Christ-called section. I would simply meet people in town tell them the vision to plant a Calvary Chapel and invite them to Bible study.

The group grew to about thirty-five in about two months and there was a sense of an identity as a church, in essence, the group viewed itself as a church. Easter was about a month away, so we decided to have our first Sunday service to commemorate the Resurrection. There was a community center at a park on the far end of town and we decided to have our services there. The room could accommodate a group of three hundred; there were rooms for kids, and a big park for gatherings after church ... plenty of potential. We didn't do any preview services or a mass promotion but just encouraged people to invite their friends. On our first Sunday there were about seventy-five adults [I should confess that I didn't bother counting].

Transition to our first full-time facilities: Although our Sunday services were at the community center at the park, our mid-week Bible study continued to meet at our house. The worship team would arrive about an hour before Bible study and rehearse for Sunday morning, and then the house would fill up for Bible study. We thought it was great but our neighbors didn't – no parking in the neighborhood and too much noise. So, we needed to find a place for mid-week Bible Study, rehearsals, and church offices. Our first space was a six hundred square foot room on the second floor of a shopping center. As the years unfolded we continued to expand our use there to ten thousand [10,000] square feet.

We acquired about 2,200 sq. feet downstairs at the center and set-up 220 chairs and also leased a nearby retail space in the same center for the children's ministry. Soon, we were filled and transitioned to two services and kept adding space for the sanctuary, kids, and overflow coffee house. The center had a pre-school with a large outdoor open area and playground that we rented for Sunday am use for the kids and BBQs. By the fifth anniversary of the church there were about 200 adults regularly attending.

Our first land and building development: After about five years we were approached by the owner of a two-acre parcel to see if we were interested in purchasing their lot to develop as a church. Although we had been saving money with the thought of transitioning to a warehouse space, the idea of buying land and developing from the ground up simply seemed out of our league. Nevertheless, as we prayed we saw God's hand in the opportunity and decided to go for it. Many of the trades people in the church worked on the project and a construction supervisor in the church became the project manager.

Generally speaking, I would recommend using an outside general contractor if possible, because if problems develop on the job it will tend to cause conflicts and division in the church. Nevertheless, despite the fact that it seemed impossible to man, God graciously saw the church built. Phase I was about sixteen thousand [16,000] square feet with a sanctuary that would seat five hundred [500], and kids' classrooms and nursery spaces.

The summer of our discontent: Before we could occupy the new church building our lease at the shopping center expired and we needed to move. The city allowed us to use the parking lot for our services. For about six weeks in the summer we met outdoors, and I made a remarkable discovery ... people care about the facilities where they meet. Although the shopping center was relatively Spartan, it was perceived as more comfortable than meeting outdoors in a parking lot. In six weeks, our average attendance declined from about 350 to 200 adults.

The summer of satisfaction: Later that summer we moved into "our own home" and the church grew to 400 adults before the end of the year.

The season of expansion: Each year for the next six years our attendance continued to grow by at least a hundred adults. We added a phase II to the property consisting of additional classrooms, and fellowship hall and expanded to about 24,500 square feet.

Going multi-site: As the church continued to grow it became apparent that we were going to outgrow the functional capacity of our campus. We were offering 3 Sunday morning services and a Sunday evening service and felt that the answer wasn't to try to offer more services but to expand. The primary choices were acquiring a five to ten acre parcel and developing a sanctuary that could seat a thousand [1000] and a Christian School on site; or leasing another 25,000 of warehouse space that we could use for church functions and also offer as a youth center for students after school. We determined that the warehouse space would be a more effective use of resources for us.

In April 2010 we began services at two campuses. In the six months leading up to the launch of the second campus we recruited and trained an additional army of volunteers to provide the needed ministry [e.g. children's, ushers, refreshments, tech, worship, clean-up, set-up and tear-

down, parking, greeters, etc]. The space was designed with a contemporary urban feel with a plan to target the nearby new state college demographic. We avoided any attempts to manipulate the congregation and were pleased to discover that at the end of the first year about half of the congregation attended each campus each week, and that various age demographics were well represented at both campuses [although there are more college students at the new campus]

“The Bridge” youth center: Our newest campus offers a free youth center for junior and senior high age students. We staff with a full time director, part time assistant, an intern and many volunteers. We offer the students art, music, sports, computer lab and learning center, spiritual life coaching [mentoring], energy lounge, game room and daily Chapel. At the end of the first year 150 students a week were attending and 40-50% were pre-believers [many have now come to the Lord].

I’m not a big fan of lengthy church history narratives on websites. Generally I confess, to feeling bored by too much information. On the other hand, I believe it is very helpful for the church to perceive not only where they are going but to appreciate where they have been. If I had to do it all over again, I would have kept a journal to chronicle the journey.

LIFEWOR

Begin to record your church planting story. You are presently in the preparation stage for your church plant, but it is part of your story. Journal about the experience but appreciate that only an abridged version will be generally shared with others.

2. Making Disciples

a. The importance: The goal is to make disciples. So, the church needs to develop a means to make disciples, and must be able to evaluate how it is doing in regard to this mission. Bob Gilliam conducted a “spiritual journey evaluation” in 1995 to determine how various churches throughout the U.S. were doing. The church consultant discovered that most people in churches aren’t growing spiritually. 41% reported that their spiritual growth was unchanged and 26% reported that they had slid backwards during the prior year. Four key reasons: 1. the leaders don’t know what a disciple looks like; 2. Leaders don’t know how to make a disciple; 3. Leaders don’t know how to integrate ministries to make disciples; and 4. They don’t measure progress.

b. Communicate the mission of making disciples: Let the church know that you are on a mission to make disciples – evangelism and edification. Mature Christians are involved in worship, fellowship/community, Bible study, prayer, evangelism and ministry/service. Our primary ministries involve the concepts of connect, grow and reach. Connect involves Bible teaching and worship on Sunday mornings as well as large-scale outreach events. Grow focuses on community groups [mid-week study] and leadership development through school of ministry. Reach relates to ministry in the church and service to the community. All of the activities at the church should reasonably support our primary ministries. The simpler the process the better: stay focused and do not become too distracted by secondary issues. Avoid

creating expectations that the church or staff/leaders need to constantly participate in an overly crowded calendar of ancillary activities.

c. Establish a vision for assimilation:

Sample Assimilation Vision

Goals: Integrate people into the Calvary Chapel community and develop the following assimilation characteristics:

- a. list at least seven friends
- b. involved in at least one area of ministry
- c. involved in mid-week community
- d. understand and identify with the vision
- e. regularly attend worship services
- f. financially committed
- g. help pre-believers know and grow in Christ

Connect:

- Lovingly welcome people and offer assistance at every opportunity
- Invite people to be a part of community by completing a connect card [a leader will follow up re:connect card within 48 hours]
- Direct people to welcome and refreshment centers and escort whenever possible
- Encourage people to attend worship services on a weekly basis and regularly communicate the vision of the church so people can understand it, identify with it and invest in it
- Organize events and promote community group and church leader “meet and greet” every 4 to 6 mos.
- Regularly encourage people to invest in relationship with pre-believers and unchurched, and invite them to be part of community

Grow:

- 100% of the church involved in mid-week community
- Every week encourage people to complete the grow section of the connect card
- Every week encourage community group leaders and participants to ask others to join community groups

Reach:

- 100% of the church involved in ministry at least 4 hrs. per month
 - Every week encourage people to fill out reach card to serve our church, youth, community and world as described in the reach section of the connect card
 - Encourage ministry leaders and team members to reach out weekly to encourage people to become involved
-

d. Establish a Vision for Community Groups:

Sample Community Groups Vision

Leader: Pastor Bob Smith

Objective: To be a church of community groups not just a church with community groups

Connect:

1. The whole church to be involved in a midweek community group
2. Each community group actively inviting pre believers

Grow:

1. All group resources must develop a deeper relationship with Jesus
2. In the spring and fall all groups will study the same materials to encourage growing together as a whole church community.
3. After all group study is completed CG leaders are free to choose studies with CG pastor's approval

Reach:

1. Each group is encouraged to serve together to meet needs in their own community
2. Groups are encouraged to serve the community together as part of church wide outreach such as Beyond Sunday events and Nexus youth center

Training:

- Six week CG leader training course offered 4 - 6 times each year
- Meet with all CG leaders twice yearly to give vision, support & accountability (August & January)
- Six week CG leader training course offered 4 - 6 time each year
- Meet with all CG leaders twice yearly to give vision, support & accountability (August & January)

Goals:

- Train 40 new leaders by September 2011
 - Provide 30 new community groups by September 2011
 - Raise up leaders to provide expertise and leadership over specific groups
 - Young & newly married by September 2010
 - Financial by September 2010
 - Young adult by January 2011
 - Foundations of the faith by September 2010
 - 'Calvary distinctives' by January 2011
 - Ventura area by January 2010
 - Thousand oaks area by January 2010
 - Currently there are 33 groups and 57% of the church involved in mid-week community
 - By January 2011 add 15 groups and involving 71% of the church
 - ii. By October 2011 add an additional 15 groups and involving 84% of the church
 - Identify assistant(s) by March 2011
-

- Update community group listings on website Sept 2010, Jan 2011, May 2011 and Sept 2011

e. Evaluate: Determine whether people are participating in the weekend gathering, community groups, and ministry/service. Track numbers for the purpose of evaluating trends. Get feedback from leaders in church, ministries, and community groups. Ask the leaders whether people are growing as disciples. Consider an annual survey or spiritual inventory. Measure whether you are growing, declining or maintaining the status quo.

A Pastor's Perspective: early in the life cycle of the church, it seems that everyone is highly committed and involved. Part of the reason is the dynamic of church planting and the dynamics of church size. In essence, in a small church [under 150] there tends to be a sense of an extended family dynamic. As the church grows it becomes more challenging to maintain the sense of community. The goal of the church is not simply enhanced attendance, but life transformation from the application of the gospel. It becomes necessary to have a system to help people assimilate into church life and community as part of the process of encouraging healthy spiritual development. Regularly communicate high standards so that the church understands what is expected of disciples.

3. Developing Leaders & Staff:

a. The importance: Your leadership team and staff are essential to the success of the church. A common characteristic of healthy churches is a healthy leadership team. A team is: two or more gifted, competent, spiritual leaders who have committed to serve together to accomplish the church's disciple making mission. The primary contribution of leaders is to develop more leaders from the congregation. Staff members and leaders are to find additional volunteers and help to develop them. Calderon reports that when a planted church develops its leaders, the odds of survivability increase by 178%. The primary reason the church in the United States struggles is a lack of leadership. The problem is that the church is not intentionally developing leaders. Help the team appreciate the significance of what they are doing, encourage and thank them frequently.

b. Critical leader development issues: Does the staff know how to develop leaders intentionally? Are they currently developing leaders? Will staff be recruited based on their ability to develop leaders? Will staff be trained in how to develop leaders? Will the church have a clear process to train leaders?

c. How big should staff be: Unfortunately, the deciding factor is frequently cost. Church planters often have an advantage over established churches. Generally, the staff is highly motivated to be on the team and financial support from the church is not their primary motivation. The following are some helpful guidelines for the church staff.

Average Sunday Adult Attendance	Full time Staff	Part-time Support Staff
1 to 150	1	1

151 to 300	2 to 3	1 to 2
301 to 450	3 to 4	2 to 3
451 to 600	4 to 6	2 to 4
601 to 750	5 to 7	3 to 5
751 to 900	6 to 9	4 to 6
901 to 1050	7 to 10	5 to 7
1051 to 1200	8 to 12	6 to 8

d. The roles of staff and who to recruit: Combine age-specific functional staff. Age specific staff members generally focus on a particular age group [e.g. youth, children's] while functional staff members focus on a primary function such as worship, community groups, ministry and outreach. Functional staff roles focus on a broader segment of the congregation. As your staff grows seek to maintain balance between age-specific and functional staff. Also, the staff is likely to wear multiple hats especially as the church is in its early stages of its life. When considering who to recruit review the 8 Cs described above in the section "Foundation – establishing a team" [character, commitment, consensus, competency, compatibility, compassion, courage, and calling]. As the church grows ideally you can raise up staff from within the church. Do not be quick to lay hands suddenly upon leaders – let them be proven. Finally, hire slow & fire fast – a spiritually unhealthy staffer can be a cancer to the body.

e. Evaluate the staff: Formal evaluation provides a way for staff to get better at what they do. Lead planters should make regular formal evaluations. Staff evaluation is a key component of leadership development. A standardized form and process will actually simplify evaluations and help to make informal evaluations formal.

Sample Ministry Evaluation Form

Employee Information

Name: _____ Title: _____

: _____

Evaluation Period: From: _____ To: _____ Dates of Review

Objectives

List 4 to 5 Prioritized Ministry Goals (to be completed in the next review year)

1.

Mid-Year Review Comments / Year-End Review Comments

2.

Mid-Year Review Comments / Year-End Review Comments

3.

Mid-Year Review Comments / Year-End Review Comments

4.

Mid-Year Review Comments / Year-End Review Comments

5.

Mid-Year Review Comments / Year-End Review Comments

Developmental Goals

List 2-3 Areas of Spiritual Development or Growth (to be achieved in the next review year)

1.

Mid-Year Review Comments / Year-End Review Comments

2.

Mid-Year Review Comments / Year-End Review Comments

3.

Mid-Year Review Comments / Year-End Review Comments

Year-End Signatures & Evaluation

Employee: _____ Date: _____

Reviewer: _____ Date: _____

Employee Comments (if requested):

Review Key

E – Exceptional: Excelled in all ministry & developmental goals.

S – Strong: Exceeded most and met all ministry & developmental goals.

M – Meets Expectations: Successfully met all ministry & developmental goals.

G – Growth: Met most ministry and developmental goals.

L – Low: Met few or none of the ministry & developmental goals.

Overseer Guidelines:

Develop Goals for the upcoming year.

Begin process in November/December and complete no later than end of January.

Fill in employee's name, title and evaluation period (e.g. Jan 2011 to Dec 2011). Use this original as template and save employee file with employees last name. Format suggested is ministryevaluation_john_doe2011.

Set up a time to meet with the employee and suggest 3-5 **ministry** and 2-3 **developmental** goals. Receive feedback and revise goals if needed.

Ministry goals are major job functions or job performance goals that the employee will be responsible for. These goals can be tasks, such as planning an event, or behavioral, such as working with another ministry to accomplish a goal.

Developmental goals are opportunities for the employee to grow in a specific area. For example, a spiritual developmental goal might be opportunities for an administrative employee to lead a study or devotion.

A **growth goal** might be associated with an area that needs improvement, such as time or task management.

Overseer provides final approval on goals.

Employee and overseer initial goals. Overseer enters date that goals are finalized on date field.

Mid-Year Review:

- In June time frame and no later than July, meet with employee to evaluate progress on goals.
- Overseer enters comments in "Mid-Year Review Comments" column for both ministry and developmental goals.
- Employee and overseer initial Mid-Year section. Overseer enters date of mid-year review in date field.

Year-End Review & Evaluation:

- In November/December, overseer enters comments in Year-End Review-Comments column.
 - Overseer reviews comments and enters overall evaluation for the year in the Evaluation section.
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- Meet with employee and review year-end comments and evaluation.
 - If employee wishes to comment on evaluation, they may do so in the Employee Comments section.
 - Employee and Overseer sign and date in signatures section.
 - Overseer provides copy to employee, keeps copy for his/her file and forwards original to Administration for filing in personnel folder.

Clarify expectations and standards: every staff person or part of the leadership team needs a ministry description that describes expectations. The description will help you recruit and evaluate staff. Without a description leaders will not know what is expected, how to prioritize time, and their objectives. A ministry description is a general overall statement of what the person will be doing and should include:

- i. job title
- ii. job profile [list required characteristics of the person [spiritual gifts, experience, needed skills]
- iii. job summary
- iv. job expectations
- v. reports to
- vi. works with

Organize the staff: create an organization chart to structure oversight and reporting. The organization structure will help to evaluate staffing requirements, manage the span of control, and clarify authority and responsibility over areas of ministry. Peter Drucker observes, "In any institution there has to be final authority ... someone who can make final decisions and expect them to be obeyed." The people that one manages are called the "span of control." There should be a limited number of people who report directly to the lead pastor. As a guideline, no more than three to six people should report to a single leader.

Developing the staff: people cannot train and lead leaders if they are not leaders themselves. Therefore leadership and spiritual development must be intentional. Leaders are learners and if they stop learning they stop leading. They will train and develop as they are trained and developed. Weekly staff meetings are great forums of training. A school of ministry provides formal spiritual development training and all staff and members of your leadership team should participate. Encourage regular devotional reading for leader development. Provide books on a quarterly basis and encourage a process of reading books related to – leadership development, biographies or church history, and spiritual character development. This will help to develop competence in character, knowledge, and skills.

Encourage balance: Lu.2:52 "Jesus grew in wisdom and stature, and in favor with God and men." The only statement regarding Jesus' life from age thirteen until He began His public ministry at age thirty was that He grew in multiple spheres. Make sure that you model, encourage, and help ensure balance in the life of staff. Growing in *wisdom* relates to the intellectual sphere. Leaders need to develop their minds and be challenged to keep growing. *Stature* refers to the physical body. People need to get rest, exercise and eat well if they are going to run the race with endurance. Spiritual development is *favor with God*. Leaders need to have a personal devotional time with God characterized by Bible study and prayer. Doing

ministry work can't replace time with God. *Favor with man* concerns relationship with others. Healthy balanced leaders have personal relationships that mature and develop.

A Pastor's Perspective: In my fifteen years of experience as a lead pastor and church planter we have hired many staff people, and almost all of them have come from within our body. Unfortunately, during the years I've had to fire two employees. Relatively speaking that is probably a very small percentage, but anytime there is a firing I perceive it as a lack either in screening or development. In both instances when we had to fire an employee I believe the problems could have been avoided in the selection process. Our current model mandates that a director interview initial candidates, then the director's overseer meets the likely candidates. Finally, the proposed candidate(s) interview with a group of executive leaders [e.g. lead pastor, assistant pastor, (executive) administrator and the department director]. Generally, I include at least one man and woman in the process in an effort to secure different perspectives. This process has helped us to avoid some of the problems associated with a more unilateral hiring process.

LIFEWORCK

Consider the staff of your current mentoring church. Discuss the following staff issues with your mentor: size, roles, method of evaluation, establishing expectations & standards, organization, development, and encouraging balance.

4. Mobilizing Volunteers

a. The importance: Peter Drucker observes, "People determine the performance capacity of an organization. No organization can do better than the people it has." The church needs to understand that the responsibility for accomplishing the church's vision and ministry rest with them. It is not the pastor's job to do all of the work of ministry. Rather the pastor and leaders are to equip all of the church to serve and build-up the Body of Christ [Eph.4:11-13].

Mobilization will move the congregation from sitting to serving and becoming part of the community. Mobilizing volunteers increases ministry for the kingdom. Mobilizing will also generally yield a financial investment – those who are involved tend to support the church more than those who aren't.

In addition mobilizing provides lay leadership. It provides an extensive pool of volunteers that helps you to identify future leaders. The lay leaders are often an excellent place to identify future staff. The leadership volunteers become the minor league farm system to cultivate future leaders, overseers, and staff. Mobilization will reduce the burden on pastors and staff and will allow them to focus more on leadership development and vision. Mobilized believers tend to grow more rapidly and tend to be spiritually healthier than those who don't get involved. A mobilized church tends to be a healthy church. On the other hand when relatively few are involved the church isn't healthy and won't mature.

b. The problem: The majority aren't really involved in the life and ministries of their church. It is often estimated that 80% of the work is done by 20% of the people. Some reasons why people aren't involved:

- i. Recruitment is based on emotion [guilt, shame, manipulation]
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- ii. Leaders don't understand how to mobilize the congregation for ministry
 - iii. Some people are waiting for a personal invitation to get involved
 - iv. People feel too busy with their schedule outside of church
 - v. Many congregants believe it is the pastor's job
 - vi. Some pastors feel threatened by high volunteer involvement

Congregations tend to defer to staff because the staff is trained [and/or ordained] and most lay volunteers haven't been. Also, most people in the congregation haven't felt a "special" call to ministry and assume that pastors and staff were called like Moses' burning bush experience. Also, people in the church recognize that the staff is paid [i.e. Why should I do it, that's what we pay you for]. Finally, some people assume that God won't use them the way he uses staff – they ask you to pray at a meal or for a sick relative, and likely assume that God hears a pastor's prayers more than a "regular" believer's. People feel afraid, inadequate, unworthy, apathetic, motivated for wrong reasons, and comfortable in the routine of not being involved.

c. A biblical perspective: Help people to discover that it is God's will that all be involved in ministry:

- i. The call to salvation is a call to service [Eph.2:8-10, Rom.8:28-30, Ja.2:14-26]
- ii. Every believer is to be a minister or priest [1Pet.2:5, Rev.1:6, 5:10]
- iii. God has given each of us a unique design and spiritual gifts [Job 10:9-10, Rom.12:6-8, 1Cor.12:27-31, Eph.4:11-13, 1Pet.4:10-11]
- iv. A healthy body requires all of its parts to function properly [1Cor.12:1-31]

d. A vision for a fully mobilized church: What do you imagine it would look like if everyone in the church was actually involved in ministry? Can you describe what it would look like – paint a picture for others to see? Can you help people to see the influence and blessings that flow from their involvement – how it would glorify God and satisfy them? Once you sense the vision you'll need to regularly communicate it. Even if you have a great vision and plan to implement people won't be part of it unless they know it.

e. Utilize a process: The goal is to get everyone involved as part of the community. Set high expectations including ministry involvement ... you are unlikely to get a response higher than the level of expectation you create. We utilize a connection card that describes various ministry opportunities in the reach section. We list opportunities to serve in the local church, our youth center, in the community outside the church, and in the world through our global missions involvement. We encourage people to pray, review the various options described, and circle areas of interest [we also invite people to describe interests that aren't listed on the card].

The cards are collected every Sunday, reviewed and then distributed to ministry leaders to contact by Tuesday evening. When multiple areas of interest are listed, we try to prioritize distribution based on needs. For example, if ushers and children's ministry are both listed and there is a need for kid's ministry workers but not for ushers we will distribute the card to the kid's ministry leader for initial contact. The leaders reach out and share the vision for their ministry, describe what is expected and ensure that training will be provided. The leaders will

try to schedule to meet the new volunteer offer an opportunity to see the ministry in action with the leader, provide a written vision and “job description” and schedule training.

In addition to the connection card we strongly encourage all of our ministry leaders, assistants, and team members to reach out to invite and involve people in the church in their ministry [or another ministry in the church].

A Pastor’s Perspective: in my experience the best way to mobilize volunteers is one on one recruitment – look ‘em in the eyes and invite them to become involved. It is far more effective to have your ministry leaders and assistants asking people directly than simply making announcements from the platform. Offer to train and provide flexibility re scheduling as much as possible. It is better to talk about the vision of the ministry and benefits of being involved than to focus on need. Teach and encourage your leadership team to recruit rather than seeking to do all the recruiting as the lead pastor.

LIFEWORK

Review the section on a vision for a mobilized church and discuss. Share your experiences related to mobilizing volunteers: what has worked and what didn’t work?

5. Pastoral Care & Counseling

Theme verse: 2 Timothy 3:16-17 “All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, for instruction in righteousness; that the man of God may be complete, thoroughly equipped for every good work.”

Objective: Help God’s people turn to a real God to deal with real problems. Equip people to apply the Word of God to the issues they are facing, and solve problems. Provide comfort and confident hope in Jesus [See, Rom.15:1-13].

General philosophy: The primary message of the gospel is hope and restoration available from God through Jesus. The counselor must demonstrate empathy and compassion for the counselee. We want to help people to understand and experience change as they apply the Word of God to their lives.

Methods

Time: Typically, one hour meetings. The counselor must manage counseling time in light of other ministry responsibilities.

Duration: Generally, complete sessions in 6-8 meetings. If you are unable to make significant progress and see a nearby finish-line at the sixth meeting it is probably wise to refer them to an outside Christian counselor who shares your philosophy of ministry.

Couples: When counseling couples, ideally, both should attend. This creates a level field from the start of the counseling relationship, and helps avoid issues of prejudice or bias.

Personal experiences of the counselor or others should generally be avoided. Instead, rely upon the Word. We hope to avoid creating unreasonable expectations based on the counselor's past or experiences of others.

Homework: Encouraging the counselee(s) to do related homework can be helpful. For example: assigned reading and completion of questions at the end of the chapter, or doing a word study on a particular subject [e.g. anger]. It may help the counselor determine the level of motivation of the counselee.

Gender: Primarily, men are to counsel men, and women with women. If meeting with the opposite sex alone, use an area visible to the public.

Medication: Do not counsel people to stop taking prescribed medicine without doctor's approval. Whether for perceived physical or emotional issues [e.g. anti-depressants]. Avoid asserting that if people had more faith that they would not need medication.

Sexual or physical abuse and suicidal or homicidal ideations: Must be reported to the authorities. These are mandated reporting issues for pastors. It is wise to let the counselee know at the start of your first meeting that all communications shall be maintained in confidence, however in regard to the above areas you may as a pastor be required to report to authorities. Suicidal or homicidal ideations are often associated with "planning" as opposed to a vague or generalized statement. For example, "I'm so bummed, I just wish Jesus would come and take me away" is not suicidal ideations. However, "I'm done! I'm going home and taking a handful of pills and a bottle of wine and leaving this earth!" is. Similarly, "I'm so angry I could kill someone is not homicidal ideations" but, "I bought a 38 and I'm gonna' wait in his alley for him to come home tonight & kill him!" is.

Balance and boundaries: The counselor must have compassion, but also establish boundaries. Remember it's Jesus' mission to save the world, and you are likely to burn out rapidly if you try to.

Generally meet with one counselor in church: If someone is receiving counsel from a counselor at the church, it is helpful to avoid creating confusion by engaging in simultaneous counsel with another. For example, if one suggests doing "abc" and the other recommends against "abc" and suggests "xyz" it likely creates confusion.

Psychiatry: As a study of behavior is not contrary to Scripture per se. For example, a theory that people are motivated by positive reinforcement [B.F. Skinner- Behaviorist] is consistent in many respects with the principle of God's rewards in the Bible. On the other hand, Freud's psychosocial model that suggests that personality is determined by age 7 would conflict with the Bible's teaching of Born Again/new creation. Therefore, the counselor must distinguish the Bible from other philosophies.

Holy Spirit: Jesus is the Wonderful Counselor [Is.9:6], and has sent the Holy Spirit to counsel. The most effective counselors display the gifts of Word of Wisdom: [e.g. Solomon 1Ki.3 and the "split the baby" incident; Jesus Jn.11:4-6 (John the Baptist's messengers, and the authentication of the Scriptures), Mt.21:25 (reply to religious leaders to answer whether John was a prophet),

Mt.22:21 (question re taxes)]. Word of Knowledge: revelation by Spirit [John 4 woman at the well, John 8 religious leaders and the woman caught in adultery].

Address issues in love without passing judgment: Speak the truth in love and without compromise [Eph.4:15]. Be firm on God's standards but compassionate when confronting people's failures. Avoid passing judgment and instead give hope of restoration and renewal available in Christ.

Listening: Great counselors are attentive and patient listeners. In some respects many counselee's simply want to be heard and to know that someone cares and is listening. Make sure that you give people a reasonable amount of time to be heard, and give full attention before beginning to discuss possible solutions.

A Pastor's Perspective: although I like to counsel and believe that God has gifted me in this area, it was one of the first areas of ministry that I delegated. The challenge for the lead pastor is that people will want to speak with "the president" rather than the "vice president". If you have trained others to counsel and they are gifted it will likely be effective. I would recommend large glass windows on the doors of pastors and counselors. There needs to be confidentiality about what is being said in the office but accountability too. I make it a point to never be alone with a person of the opposite sex without accountability. There will either be a staff person nearby or we will meet in a public place such as a coffee house. At our church, pastors meet with guys and couples, and generally the women's ministry leader and her core team meet with woman.

LIFEWORk

Create hypothetical scenarios and engage in role play exercises with the church planters playing counselor and counselee. Provide feedback to help train. This is an important area of ministry in a church so take as much time as necessary to develop the church planters as counselors so that they can train others.

6. Believer's Baptism:

a. The importance: Help people to understand the significance of believer's baptism and encourage participation by scheduling baptism opportunities and answering common questions about water baptism.

b. Baptism is not necessary for salvation: Examples of people saved before they were baptized in water

- i. the thief on the cross [Luke 23:43]
 - ii. the disciples [John 20:22] Jesus breathed on them and they received the Holy Spirit as Adam received the breath of life [Gen.2]
 - iii. Pentecost [Acts 2] the Holy Spirit fell upon the church, and believers were saved, before baptism
 - iv. Saul [Acts 9], received the Holy Spirit before baptism
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- v. Gentiles at the house of Cornelius [Acts 10] received the Holy Spirit before being baptized

c. Why be baptized if it is not necessary for salvation? 4 reasons:

1. Commanded ordinance of the church [Matt 28:19-20]
2. Jesus' example [Matt.3:13-15]: at Jesus' baptism He identifies with us and gives us an example
3. Adopted by Jesus and the disciples [John 3:22, 4:1-2]
4. Public profession of faith: any location is okay, but public place and profession is a witness to "the world" [Romans 10:9-10, Matthew 10:32-33, Acts 18:8]

d. Baptism is a symbol of obedience, commitment, and identification: The symbolic view of baptism holds that the ritual does not confer salvation but represents a public identity with Jesus. Baptism doesn't make you a believer. It is a public declaration that you already are one. proclaims a testimony of the change God has made. Baptism comes after faith and the spiritual salvation of faith. Like a wedding ring it is a symbol of marriage, but doesn't make you married.

Our English word "baptism" comes from 2 Greek words: *Bapto* to immerse or dye and *Idzo* the process. Thus, it refers to the process [e.g. immersion] and the new identity. Consider the example of laundry: white clothes in red dye results in pink clothes or a visible new identity, so to the believer's new identity in Christ Jesus. In Romans 6:3-5 we see the symbolism of baptism. It is a picture of putting to death the old life dominated by the flesh when the believer goes under the water and identifies with Christ's crucifixion. Baptism also represents the believer's new life, dominated by the Spirit and identifying in Christ's Resurrection, as they emerge from the water.

e. Why immersion rather than sprinkling: The symbol regarding underwater association with the death of the old life and burial, and resurrection, when the believer comes out of the water conforms best to immersion and the Greek *baptidzo*.

i. The New Testament model:

- **Matt.3:16** Jesus went down into the water to be baptized by John
- **John 3:23** John the Baptist baptized near Salim, because there was much water there
- **Acts 8:36** Ethiopian treasurer went down into the water

ii. the first Century Jewish mentality regarding ritual baths and self-immersion also supports immersion. Jews were not immersed by another but self-immersed. However, Gentile converts to Judaism were baptized by another as a symbol of submission. In the church, believers, Jew and Gentile, are baptized by another as a symbol of submission to the Lord.

iii. sprinkling is not prohibited: it is permissible to baptize by sprinkling rather than immersion since it is not prohibited. This may be especially appropriate when immersion is impractical such as in a hospital or hospice situation.

f. What about infant baptism? Ritual baptism is not required for salvation. Salvation and baptism require a personal response to the gospel [faith]. Since infants and small children are

incapable of making an informed decision we do not baptize them. Instead we have a dedication ceremony where we acknowledge God's sovereign protection and the parent's responsibility to raise their child in the ways of God.

g. What if I've been baptized before? God will not be insulted if you are baptized again. There is no prohibition against being baptized as a symbol and opportunity to express a new commitment or rededication to Christ. Also, it may be an opportunity for couples and families to be baptized together.

h. What are the requirements?

i. Faith: Phillip witnesses to the Ethiopian treasurer [Acts 8]. The treasurer asks, "What keeps me from being baptized? Phillip responds, "If you believe with all your heart you may." As the treasurer affirms his faith, he is baptized.

ii. Confession of sin: John the Baptist at the Jordan [Matt. 3:6], believers confessed their sin to God.

iii. Repentance: Acts 2:38 Peter, at Pentecost, responds to crowd's question, "What shall we do?" by instructing them to repent and let every one of you be baptized. Repentance preceded baptism.

i. What is the effect of baptism? There is a sense of unity in the local church [1 Cor. 12:13 by one Spirit we were all baptized into one body; Eph. 4:5 one Lord, one faith, one baptism]. Encourage the church to attend to support others.

For the believer there is often an awareness of God's presence, assurance, and freshness. It is a good opportunity to publicly declare your faith but also to ask God for a specific blessing.

A Pastor's Perspective: make it special and memorable for people – celebrate the importance of the event in a believer's life. Make sure people understand the significance of believer's baptism through a teaching (and then have recordings available), promote and encourage attendance by all the church to support those being baptized. Take pictures and/or video and make them available on-line [website, flicker, etc] or a highlight dvd to be shown at church (make sure that images are appropriate), share testimonies, and provide certificates.

You need to decide if you want to do baptisms more frequently with less people being baptized or less frequently with more. The next issue often involves where to do the baptisms? When the church was smaller, we had our baptisms at a home with a pool and Jacuzzi. We brought a guitar for worship, and had a bbq and pool party afterwards. There was generally a good representation of the church that would come to celebrate and encourage those who were being baptized. Also, because of where our church is located, we gather with other local Calvary Chapels the first Sunday after Labor Day for an end of summer baptism at the Pacific Ocean. These are epic memorable events with many hundreds of people gathering. Presently, we use a portable baptismal at both of our campuses, and offer baptisms on a quarterly basis at the conclusion of the last service. This encourages people to stay after the service and support

those who are being baptized. In some respects it is easier for people since they don't have to travel off campus to attend the baptisms.

LIFEWORk

Consider some of the baptisms you've seen. Discuss some of the things you liked and some you didn't like. Discuss whether you would likely want to do baptisms at a backyard pool, a lake, the ocean, or perhaps on campus with a formal [portable] baptismal or perhaps a makeshift baptismal utilizing a feed trough.

7. Lord's Supper [Communion]

a. What is the significance: Communion is meant to be observed regularly and repeatedly throughout the life of the believer. It is a time of worship for the individual and the local assembly corporately. The primary purpose is to remember what Jesus did for us in his death and resurrection, and to prepare for His return [1Cor.11:24-26, Mt.26:26-28, Mk.14:22-24, Lu.22:19-20, John 6:53-54].

Names associated with communion: Holy Communion, bread and wine, the body & blood of Christ, Lord's Supper, Eucharist [Greek - "thanksgiving"], the elements [bread and wine].

b. Symbolic view: We hold the symbolic view that the bread and fruit of the vine [cup] are symbols, representing Christ's body and blood and help us to remember Christ's enduring sacrifice for us. In contrast, the Catholic view is transubstantiation and holds that the bread and wine become the actual body and blood of Christ, and we reject that view. When Jesus held the elements and said, "This is my body and blood" He was not speaking literally anymore than a person showing a picture of themselves is when they declare, "This is me." Similarly, we reject the view that the bread and the wine are unchanged elements, but Christ's presence by faith is made spiritually real in and through them [consubstantiation].

Ordinance: Protestants recognize the Lord's Supper as one of two ordinances for the church along with baptism. These rituals were taught practiced and commanded by Jesus as recorded in the Gospels, practiced by the early church as described in the Book of Acts, and were similarly addressed in the New Testament epistles. Protestants reject the Catholic view of seven Sacraments, as well as the teaching that communion is a means of forgiveness of sin.

c. Who should partake: Only believers should partake and should do so with a sense of reverence [1Cor.11:28]. Note, as Jesus instituted the Lord's Supper, Judas was already removed from the disciples.

d. Issues re type of bread and juice: The bread should generally be unleavened [e.g. matzo, crackers] to symbolize Christ's perfect sacrifice and the believer's position as sanctified and without sin [1Cor.5:7]. Leaven is often associated in Scripture with sin, and unleavened bread also conforms to the Passover meal in the Upper Room where Jesus instituted the Lord's Supper. Nevertheless, leavened bread is not prohibited in the observance and could thus be used as a reminder of our sinful condition apart from Christ.

In regard to the cup, we typically serve red grape juice. The use of wine is not precluded in the Bible, and Jesus (most likely) drank fermented wine with His disciples. Nevertheless, serving grape juice is more practical and appropriate in an assembly with children present, and perhaps adults who struggle with alcohol abuse issues.

e. Frequency: We are encouraged to partake of communion regularly and frequently to remember Him. In a smaller fellowship, where partaking involves less labor [i.e. preparing 100 cups instead of 1,100], it may be practical to partake even more frequently. Furthermore, community groups, families, and individuals should be encouraged to partake together in communion regularly.

A Pastor's Perspective: [moved from previous paragraph] At Calvary Nexus in Camarillo we generally have ushers serve communion at the end of the service on the first Sunday of the month. We also provide the elements at the front and back of the sanctuary on the third Sunday of the month and encourage believers to serve themselves and partake as led by the Lord during worship or at the conclusion of the service. I try whenever possible to relate the communion message, as elements are being presented, to the teaching that has preceded. Seek to make communion meaningful and focus on what Christ has done for us, and the importance of remembering Him. I generally avoid humor during the communion service and want it to be a time of sober reflection. Generally, when we utilize self-serve communion our worship leaders, not the teaching pastor, are initially encouraging people to come and partake. However, at the conclusion of the teaching we will again exhort people to partake in response to teaching and/or worship. We want people to “do business” with God before they leave the sanctuary.

LIFEWORCK

Consider the communion service at your local church. What parts do you think are effective and what aspects would you change?

8. Hospital Visits

a. The importance: People who have experienced significant illness, traumatic injury, or who are in the winter of life and are preparing to leave this earth, often reach out or desire spiritual counsel. The local church should provide this bridge to Christ through pastors or trained lay people, rather than relying on hospital chaplains.

b. Preparation: It is essential to prepare spiritually and emotionally prior to the visit. Most people in the Western world rarely encounter severe trauma or death. The shielding of people from this reality of a fallen world results in God's leaders being oft times very unprepared and overwhelmed when faced with these scenarios. This in turn minimizes the intended comfort of the visit and may even make the visited and others present more uncomfortable. Thus, it is incumbent that you pray and ask for God's mercy, empathy, compassion, and preparation.

c. Listen: Be sensitive to the dynamic in the room. There may be family members and or friends who are present. Be sensitive to their fears, grief and emotional and spiritual needs. Listen to

not only the patient, but also all that are present and need to speak. A simple inquiry such as, “Tell me how you are feeling” can elicit a host of responses from people in the room. Spend as much time listening as possible. A pastor’s quick offer of a trite verse and request to pray can say more about the pastor’s need for closure than providing actual care. On the other hand, don’t overstay your welcome – people in those situations don’t have a lot of energy for social time.

d. Offer hope in Christ: It is essential that you offer the hope of complete and perfect eternal restoration that is available through Christ and the Resurrection. Although it is not the time for a seminary level theology course or a Bible study it is definitely the time to briefly share a Biblical basis for this hope [see, e.g. 1Cor 15]. Ask them if there is a verse or passage of Scripture that they particularly like and ask if you can read from your Bible to them. If they don’t have a favorite be prepared to share for example from the Psalms [I often read from Psalm 91].

e. Pray and touch: Before leaving offer to pray for them. This is a particularly good time to offer a gentile touch. Touching is a symbolic gesture of compassion and connection. Remember, when you are visiting ill people you don’t want to bring in germs and contaminate. So, you generally will have used a hand sanitizer prior to or upon entering. Try to avoid any temptation to put on latex gloves at that moment as it only creates a sense of disconnect. After leaving the room remember to discreetly use sanitizer for hygiene.

f. Train: Use the opportunity to train other leaders or staff by bringing them with when appropriate. Model the visit for them without expecting them to actively participate. Afterwards debrief with them, and ask them how they felt about the experience. If they feel called to this type of ministry provide opportunities for them to serve in this way and offer any additional training.

A Pastor’s Perspective: as a lead pastor you won’t be able to make all the hospital or hospice visits but I’d encourage you to make some. I’m always reminded that life is temporal and the significance of eternity. The experiences are generally moving, and most, if not all the people involved are very grateful for the experience. Also, I try to bring a staff person, intern, potential church planter, or lay counselor along so that I can use the opportunity to train other leaders.

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Discuss your experience in hospital or hospice visit situations. If you have not had actual experience then arrange with your mentor to receive training as soon as reasonable.

9. Weddings

a. Pre-marital counseling guidelines: The counselor should review all the meeting guidelines before beginning to meet with the couple. There are some guidelines described in meeting 4 that will likely help you in the process.

Meeting 1 • Prior to 1st meeting, they must have completed the first reading in whatever book on marriage you’ve assigned.

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- Begin with prayer.
 - Go over the expectations for pre-marital counseling.
 - What does the couple seek from the experience
 - What are the counselor's expectations [e.g. reading assigned materials, doing homework, attending appointments]
 - Brief overview of the counseling process
 - i.e.: 4 meetings, 1 hour per week, subjects covered [chapter headings in the book]
 - What's the history of their relationship? How did they meet? What has the relationship been like up to this time?
 - What do they think is the *foundation* of their relationship?
 - How does their partner impact their relationship with God?
 - The most important issue: Is there evidence God is bringing them together? [Ultimately, the person officiating declares, "What God has joined together . . ." We cannot wed a couple unless we see God has united them. Also, if the couple receives assurance that God has joined them together, they will have confidence when storms come against the marriage, God will see them through.]
 - Encourage them regarding the blessings of a solid foundation in Christ to build their marriage/family upon.
 - Let them know you will meet with them for pre-marital, but you cannot agree to marry them until you see evidence God has joined them [let them know as soon as you know].
 - In the interim, they can "pencil" a date for wedding/sanctuary. R
 - Refer them to the wedding coordinator for information handbook about weddings
 - Give next assignment in their reading.
 - Advise them to bring Bibles, marriage book, and homework for next meeting. Let them know you'll be focusing on the homework and study questions during your next meeting.
 - Schedule next appointment. Be sure they have enough time to complete homework before appointment [probably 2 weeks].
 - Ask if they have any questions before they go ... pray.

Meeting 2

- Review the homework assignments, and study questions at the end of chapters one and two. Work through the questions and homework with them. It is not necessary to review every response. Also, feel free to alter a question. For example, a question may ask about changes they've experienced during their marriage. For pre-marital, the focus would be changes during their relationship.
 - As you review the responses, try to be sensitive to answers that alert you to potential issues for future discussion. For example, "I love him so much, but his parents..."
 - Ask if they are having any difficulty understanding the reading, homework, or questions, and try to assist.
 - Assign Homework reading for next meeting.
 - Advise them to bring Bibles, Marriage book, and homework for next meeting. Remind them you'll review homework and study questions during your next meeting.
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- Schedule next appointment.
 - Ask if they have any questions before they go ... pray.

Meeting 3

- Ask them what about their partner is a blessing to them [ie. why do they want to marry this person]?
- Advise them before they begin to respond it is not unusual for one person's list to be longer.
- What about this person is a concern for you?
- Dig to identify some of the issues that are a concern
- Comfort and encourage them their issues will be worked out one way or another, and it's best to work them out during pre-marital in an ideal setting and learn God's solutions, than struggle through the issues later
- You may not have time to begin to address all the issues during this meeting, but take notes for later meeting(s)
- As you begin to discuss some of the issues, try to first work through issues that appear less inflammatory, and defer the more difficult issues. This should create a history of resolved issues before you begin to work on the more difficult issues.
- Try to separate smoke from fire. For example, she says she doesn't like his secretary at the office, and suggests she may be flirting. The real issue may not be the secretary, but might be the bride's concern that he has failed to set boundaries, or her jealousy/insecurity issues.
- Try to avoid sharing your personal experiences, or the experience/testimony of others. It can create unfulfilled expectations, or possibly raise concern re breach of confidences.
- Assign Homework reading in Marriage book.
- Advise them to bring Bibles, Fruitful Marriage book, and homework for next meeting. Remind them you'll review homework and study questions during your next meeting.
- Schedule next appointment.
- If you sense God is bringing them together as husband and wife, let them know. Advise them to notify the wedding coordinator that you have given them a "green light" so they can finalize plans.
- Ask if they have any questions before they go ... pray.

Meeting 4

- Continue working with them regarding any issues you previously identified with them.
- Give them Biblical solutions to the issues they are facing. For example, she is concerned he is too entangled with his parents. His parents have offered to help them buy a condo, but it's only a block from where they live. He thinks it's a great opportunity, and thinks they're only trying to help. She thinks it's a yellow flag.
- Begin to address the issues in light of the tension between Exodus 20-the command to honor mother and father, and Genesis 2- the command to leave mother and father and to be joined to your spouse to enable you to become one.

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- Be familiar with the Bible, and the marriage book. Work through issues with them in the context of the Word. Assure them God has answers for their issues. Remind them compatibility is not the absence of issues, but how well they resolve issues.
 - As time allows, review lessons from the book. Determine what topics from the book are areas where they feel they are doing well, and areas where they need “some work”
 - Be sensitive to the leading of God’s Spirit, as the Wonderful Counselor seeks to move during your meetings.
 - Ask probing questions that help them to see needs and issues. For example, ask her how important it is to him [on a scale of 1-10] that she says affirming/encouraging things to him. Let’s say she says an 8 or 9. Then ask him how important it is to him. He may agree, or perhaps say 9-10, or 7-8. Then ask him how well she does in this area on a scale of 1-10. Then ask her how well she feels she is doing in this area. If he has a need for affirmation from her that he describes as a 9-10, and says she responds at a level of 7-8, and she describes herself as a 6-7, you have likely helped them to discover a major relationship issue. He needs affirmation from her, and she has not been likely sensitive or responsive to the issue. If they don’t learn to effectively communicate about the issue, they will likely experience frustration and bitterness.
 - Focus on Jesus as the solution. In the above example, you’ve recognized an issue re the need for affirmation. The couple needs to see their roles and responsibilities in addressing the issue. But, the ultimate answer to his desire for affirmation is in Christ, not his wife. Help them to see past one another as the answer to their needs.
 - During this meeting, prepare for the wedding ceremony by going over their proposed wedding ceremony schedule.

A Typical Wedding Ceremony

Seating: Parents are seated. Mother light side candles of the Unity Candle.

Groom Enters: Minister, Groom and Best Man enter and stand at altar.

Bridal party Enters. Bride & Father enter, people stand.

Giveaway: Minister asks, “Who gives this woman to this man?”

Greeting: Minister greets the people & opens in prayer.

Minister invites people to be seated as he, bride & groom move to place of ceremony.

Homily: Minister gives the marriage homily.

Vows & Rings

Promissory vows: As a concept you are asking the couple whether they agree with God’s view of marriage generally. The official recites the whole vow & will ask the groom at the end to affirm by saying “I will” and will then address the bride: “will you have this woman/man to be your wedded wife to live together after God’s ordinance, in the holy estate of matrimony? Will you love her, honor and keep her, in sickness and in health; and forsaking all others, keep you only unto her, so long as you both shall live? If so, will you say, “I will”” [repeat bride]

God's instruction [roles and requirements]: as a concept you are elevating the bar. They've affirmed they agree with God's view generally, now you are asking them to consider their God-given roles and responsibilities: 1 Cor 13:3-8, Eph 5:21-33, Eccl 9:9, Prov.18:22

Wedding vows: Now that they understand what they are supposed to do they are ready to enter a covenant with God and their spouse. The official breaks down the vows into small phrases with first the groom and then the bride repeating after: "I --- take you--- to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, or till the Lord shall come, according to God's holy ordinance and to this I pledge my faithfulness and love."

Personal vows: We discourage couples writing their own vows & reciting them during the wedding. There are a couple reasons for this. 1) They often want to memorize them, but then have a brain wipe when it comes times to say them, and 2) They often seek for a sentimentality in them that sounds nice but weakens the solemnity and sacredness of what God intends for marriage and the wedding ceremony.

Ring vows: Place ring on finger and hold in place]: the rings are a symbol of the covenant. Their round shape reminds us God's eternal love, the metal and/or stones remind us of the precious quality of the marriage relationship. The newness of the rings can be a symbol of the reality that even though the rings have no scratches or nicks that struggles are inevitable in a marriage but the enduring quality of the rings, despite the scratches testify of the love that makes marriage work: "With this ring I reverently seal, before God and man, the covenant of marriage, till death part us, or till the Lord shall come, in the name of the Father, the Son, and the Holy Spirit."

Unity Candle & Communion [If the wedding is outdoors, encourage the bride & groom to use colored water or sand in place of a candle.]

Communion [Eccl4:12,Lu22:15-20] use communion as a time to share the gospel and the forgiveness available in Christ and the need to show forgiveness to our spouse as we have received from God in Christ. Let the groom break the bread and serve his bride and then partake, and similarly the cup [instruct the groom to bring the cup to his bride & let her guide his hand as he holds the cup. If the goblet is clear make sure the juice/wine is red as a symbol, if the goblet is not transparent a clear juice can be used if the bride is afraid of staining her dress].

This is a good time for special music.

Pronouncement & Kiss: By the power vested in me by the State of California, and as a minister of the Gospel of Jesus Christ, I now pronounce you husband and wife.

Invitation & Closing Prayer [Rev.19:7-10]: Let the guests know that the most important gift they can give to the bride & groom is knowing that they will spend eternity in heaven together because they have placed their confidence in Christ as Lord & Savior as the bride & groom have.

Presentation: It gives me great pleasure to introduce to you for the very 1st time, Mr. & Mrs -

Culturally, we generally treat the wedding as the bride's special day. Therefore, the groom should be encouraged to be prepared to support his bride, and seek to honor her desires for the ceremony, as appropriate.

Be flexible regarding the ceremony, but remember the day should glorify God

Absent other issues to review, or questions to answer you are essentially through with pre-marital. Assure them you are available for them if they need to talk.

Let them know about the rehearsal details. It is generally wise for you to attend the rehearsals during your first few weddings; but after a few, the coordinator will generally be able to handle the rehearsal without you. Nevertheless, make sure the couple has your cell phone number and you have your phone in case a question arises during rehearsal.

Generally, the official arrives ½ to one hour before the ceremony, to pray for the couple, and finalize any questions/details. Generally, I meet with the coordinator and cover the details of the wedding [and meet the sound/tech people for a mic check, etc]. Then I meet the groom and groomsmen and pray with them first as they tend to be ready before the bride and her maids.

A Pastor's Perspective: after well over a hundred weddings I've gleaned some perspective I'd like to share. First, premarital counseling is an ideal time to help a couple see the importance of building their relationship on the solid foundation of Christ. Couples are generally highly motivated and prepared to work through issues. Second, don't expect all the couples that you meet in pre-marital to have the same level of spiritual maturity as you or your staff pastors. So, don't set the bar so high that you assume that God isn't in their relationship because they aren't spiritual giants. Third, be sensitive to the stress the couple is experiencing especially as the wedding is approaching. One of the most valuable gifts that you can offer is a calm assurance that things are going to be okay, and that God has everything under control. Fourth, most pastors during their first weddings are concerned about blowing it because there is so much perceived pressure to make the day perfect. After countless weddings, and countless issues, I've discovered that no problem is epic ... so, relax, enjoy, and provide the calming presence of the Lord regardless of what happens. Finally, remember to sign the marriage license [along with witnesses]. Although this is in essence the coordinator's job to make sure you and the witnesses sign ultimately most jurisdictions in the States mandate that *you* are responsible to ensure it is signed and mailed to the local agency [e.g. county recorder].

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Consider some of the weddings that you've attended. What did you like and what would you avoid? Have you ever officiated a wedding and if so, what did you discover [remember, most jurisdictions require that the officiate be licensed or ordained]? From now on as you attend weddings start to observe the elements of the ceremony and make some notes.

10. Funerals

a. Visiting family: You need to arrange to meet with family either at the church/office or at the home of a family member. They are looking for loving care not theological answers, comfort

without clichés. Plan to listen not teach. If the departed was an unbeliever: pray, read the 23rd Psalm, and let the family members know, “That God is just and will do the right thing.” If possible, offer assistance such as food, care, facilities, etc. Remember: prayer, Scriptures to give comfort and hope & focus on God [Psalms are great] and listen – the less said the better! Seek to be there for the family.

i. People need empathy more than sympathy: Consider Jesus’ desire in the Garden of Gethsemane, Ruth’s comfort for Naomi – there is a time where people should feel angry, grieved, or depressed; Rom.12:15 “rejoice with those who rejoice and weep with those who weep.” Jesus meets people at an emotional level, so deal with people’s feelings rather than treating it like a Bible study.

ii. Acceptance is a process: Gen.49 Jacob’s farewell to his sons came at the end of a process of preparing to leave this earth. Help people in the process. Unfortunately, sudden death does not allow the dying time for the process. People process differently. Jesus told the disciples He would die in two days and there was no change in their response to the situation. On the other hand, Mary anointed Jesus for burial. People often respond to the reality of death with shock and disbelief.

iii. Let people express their anger and sorrow: Internalized emotions that are stuffed often create depression. Anger and sorrow are biblically proper [Eph.4:26, Rom.12;15, 1Th.4:13-18]. Let people grieve but bring the focus back to the Lord, we grieve but not like those who have no hope.

b. Planning the service:

i. Determine favorite Scriptures, song/hymn [salvation experience], whether any family members/friends would like to share memories during the eulogy.

ii. Obituary data: Biographical information, usually the mortuary can help provide [e.g. full name of deceased, date & location of birth, date of death, surviving family members].

iii. Ask family for personal memories: e.g. “When you think about your mom what do you remember?” “What would you like to tell people about your mom?” Try to elicit specific anecdotes rather than simply, “She was a loving person.”

- Some significant geographical moves in the deceased’s lifetime?
- Education, occupations, special training?
- Nickname?
- Achievements/accomplishments?
- Character qualities & stories that reflect them?
- Some favorite experiences with the deceased?
- Humorous stories?
- How you met?

iv. Seek to honor the wishes of the deceased and the family: As long as it won’t dishonor God try to accommodate [e.g. releasing doves or balloons, placing roses upon the casket, etc].

v. The message: Keep it brief [6-10 minutes], emphasize one truth, focus people on God and eternity. It is a great opportunity to present the gospel [but not an altar call]. For example, you can share, “If XXXX was here today there are three truths he knows now for sure that he would want you to know. The first, is that God is real, the second is that eternity is real, and third the time to make a decision about God and eternity is right now ...”

vi. Content: For the Christian – heaven; with a non-Christian – resources for comfort in the Lord and His Word

vii. Establish a record—Create a file: Name, date, place, service, text, contact person

c. The service: Order of memorial or funeral service: [Memorial – deceased is not present]

i. Welcome & invocation: “We are gathered here today to remember,” Greet on behalf of the family and open in prayer to set a sanctified/spiritual tone/setting.

ii. Scriptures: Perhaps the deceased’s favorite; other appropriate passages: e.g. 2Cor.5:1-8, 1 Thess.4:13-18, Eccl.3:1-8, Phil.1:19-26,

iii. Song: Optional

iv. Obituary: Biographical

v. Eulogy: The deceased’s story; may have audience participate [video here or after the message]

vi. Message

vii. Prayer [read Ps.23 before closing prayer if no internment]

viii. Announce internment: Where, when [or any reception if no internment]

ix. Close: Go to the head of the casket but out of the way, bow head, escort casket to hearse with pallbearers, and step-aside as casket place in hearse, remember to bring a handkerchief.

d. After the service to the cemetery:

i. Transition to the graveside: Pray with and for the family and at a reasonable time help them to transition from the Chapel to the graveside. Your car should follow the family cars.

ii. Lead the casket: [and pallbearers] from the hearse to the internment spot and stand at the head of the grave while you wait for the guests to arrive. Keep it simple: e.g. read Psalm 23 and pray to commit the deceased into the Lord’s hands. The funeral director will then generally say, “This concludes our service.” Then, move closer to family and be available for them.

e. Special services:

i. Military: Coordinate the playing of taps; funeral director will fold the flag & give to the pastor to present to family “in behalf of a grateful nation.”

ii. Suicide: Speak of it without labeling, offer hope of Jesus

iii. **Child: 2Sam.12:18-24** Offer confidence that the child is with God [be prepared for marriage/family struggles that follow 90% of the time].

f. Additional issues:

i. **Expense:** Funerals can be very expensive. For this reason, many churches do not charge to hold a memorial service at their location.

ii. **Open casket:** Discourage, and suggest a viewing at the mortuary as an alternative.

iii. **Support:** Encourage the congregation to be supportive, especially in a smaller church it is expected. The pastor should attend even if not officiating service as a show of support.

A Pastor's Perspective: funerals tend to require a different level of emotional availability from a pastor. There is the element of celebration when a beloved saint of God has transitioned at the winter of their life to be with Jesus, but often there is grieving and loss – a bereaved spouse who lost their life companion, children, grandchildren and friends who seek closure and wrestle with they said and did or failed to say and do ... Be a shepherd! You won't likely have time to officiate every memorial or funeral service [and in a church plant there simply won't be that many], but make sure that you do serve in this role. Like hospital and hospice visits, funerals tend to remind pastors why we serve the Lord as pastors.

LIFEWOR

Consider some of the funerals that you've attended. What did you like and what would you avoid? Have you ever officiated a funeral and if so, what did you discover? From now on as you attend funerals start to observe the elements of the ceremony and make some notes.

11. Handling Conflict & Criticism

a. Importance: Conflict is inevitable in ministry. It has been said that ministry would be great if it were not for the people. Whenever people and personalities differ, there will be conflict. You can manage and minimize conflict but you cannot eliminate it from your ministry experience. The degree of your effectiveness in this area will have tremendous impact on your overall success in ministry.

Types of conflict:

Hostile: This conflict is characterized by anger and is a work of the flesh [Galatians 5:2]. Hostile conflict is described as characteristic of fools [Ecclesiastes 7:9; Proverbs 12:6]. In responding, don't react with anger.

Shut-down: This type of conflict is demonstrated by a lack of communication or "the silent treatment." In responding, seek to spend time and show that you care.

Rebellion: The rebellion is often characterized by refusal to perform required tasks, sabotage, or creating an ever expanding sphere of conflict by recruiting allies for their position. In responding, show people that the rebellion may in fact be against God [Hebrews 3:12].

Slothful: The conflict is created by a pattern of procrastination. Despite repeated admonitions from the Bible not to be slothful [Proverbs 6:6, Romans 12:11], they continue to procrastinate. We need to make sure that we are setting an example of diligence. Also, it is helpful to provide deadlines to help people schedule the necessary functions to complete the task.

Gossipers: Gossip is one of the most common causes of conflict. Any time that we unnecessarily communicate about others in a way that places them in a disparaging light we have caused conflict by gossiping. The Scriptures tell us to avoid gossips [Romans 16:17]. In responding, we should confront them in love [Ephesians 4:15] and educate them about the harm to individuals, families, and the church, and the need to stop [Proverbs 26:20].

Typical responses: Here, we consider various approaches to dealing with conflict [management styles]:

Ignore: This approach is demonstrated by Eli in failing to correct the wrongs of his sons [1Samuel 4]. Eli never effectively confronted his sons regarding their sins, so the problem continued to grow until the nation ultimately rejected the sons as leaders as well as reject the theocracy for a monarchy. Ignoring problems is often like ignoring an infection...if it is serious, the consequences can be severe.

Winner-take-all: This approach is shown by Absalom in regard to conflicts with his father, King David [2Samuel 14-18]. Rather than attempt to resolve his issues with his father, the son leads a rebellion and a struggle to the death for the throne. While this style generally results in a clear winner, the loser is generally alienated, and all participants are battle scarred.

Giving in: This approach is demonstrated by the true mother in response to King Solomon's offer to "split-the-baby" [1Kings 3]. The mother did not give in because she felt that her claim was wrong but because she wanted to protect her baby. Frequently, when people give in they still believe that their position is correct, but they have grown weary of the conflict and acquiesce. Accordingly, they are often alienated despite giving in.

Confrontation: This style is seen in the example of Nathan, the prophet, confronting King David about the king's adultery with Bathsheba and the murder of her husband [2Samuel 12]. The prophet demonstrated great tact in approaching the king. As Nathan shared a parable about someone in the kingdom abusing his wealth and power over another, David did not realize that he was that man. Then the prophet helped the king to realize his sin against God. Confrontation can be a very effective way of dealing with conflict, but it must be approached with tact.

Compromise: This style is seen in Acts 15 between Paul and Barnabas regarding the controversy over John Mark. Paul refuses to take John Mark on the second missionary journey, and Barnabas insists on taking him. The compromise is that Barnabas takes Mark and heads to a separate region to minister, and Paul takes Silas and returns to the churches that were begun on the first missionary journey. Compromise is frequently the best means of conflict resolution [recall that we are referring to non-doctrinal issues], but it is helpful to

think outside of the box. For example, Barnabas may have proposed guidelines to Paul for Mark's participation on the trip. If Mark failed to meet the guidelines then Paul would be free to send him back to Jerusalem. Essentially, there were likely alternatives to Paul and Barnabas splitting up. Nevertheless, the compromise solution in Acts 15 is likely responsible for Mark's restoration in ministry as recognized by Paul [2Timothy 4:11] and the Gospel according to Mark.

Tactical responses:

Benefits of conflict

- Produces better ideas
- Produces new approaches
- Long standing problems are dealt with
- Tension is a catalyst for action,
- People grow as leaders as they are taken past their comfort zones.

Harms of conflict:

- People feel hurt, defeated, and discouraged,
- Creates division in a church when people feel a wedge between them,
- People leave relationships,
- Drains energy,
- Promotes selfishness rather than teamwork and selflessness.

How to initiate resolution

- Matthew 18:15-20 instructs us to initiate resolution when there is conflict.
- Begin by inviting a discussion.
- Describe the behavior or attitude without passing judgment on the other person's character or motives.
- Take responsibility for our own feelings. For example, "I am frustrated" rather than, "You are frustrating."
- Clarify responsibilities and expectations.
- Finally, be sure to listen to the response. Remember we are to please God before man, but live and work in peace with others.

How to respond when we are the target of conflict or criticism

- A soft answer turns away wrath [Proverbs 15:1].
- Look for the portion of truth. Generally there is at least a kernel of truth in the criticism. Separate the wheat from the chaff, grow from the wheat, and let the chaff blow away.
- Avoid a defensive response. Listen, paraphrase what the person said so that he knows that you are listening, and take responsibility where you are wrong.
- Remember, we can never eliminate conflicts. But we can resolve conflict and learn to more effectively manage to avoid conflicts.

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Review the section on types of conflict. Which type is most offensive to you and why?

Review the section on typical responses. Which is your most common type of response and why?

Review the tactical responses section. What important lesson(s) did you learn?

If you were to experience conflict in ministry that you felt unable to resolve, who are two people that you would confer with to help you navigate the process.

12. Defining & Refining Success

a. What is success in ministry:

- i. Spiritual maturity:** People move into relationship with Christ and grow into intimacy characterized by obedience to Christ and dependence upon Him.
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ii. Faithfulness: One of the most important criteria for success is whether or not a man is faithfully preaching the Word and living a life of conformity to the Word.

iii. It is more than heads in attendance, buildings, and money in the bank: The number of people attending a church is not the only factor to be considered, but how people are growing in holiness, how many leaders are being raised up, how many are living the mission, and so forth. Such factors are more complex but are often better indicators of the faithfulness and success of a ministry than bodies, bricks, and budgets.

iv. Visible fruit should be considered: Success in ministry primarily means faithfulness, but attempting to humbly and cautiously evaluate the fruit of a man's ministry should play a supporting role in weighing success in ministry. If the scope of the church's influence is expanding, and the kingdom is being advanced, and lives are being transformed to conform to the image of Christ, then a ministry is effective.

b. Contrast man's measure and God's standards of success: Western Christianity has been heavily influenced by a performance-based, bottom-line, scorecard mentality. We want results that are measurable. Therefore bodies, bricks and budgets often become the default position for measuring success. While these may be positive indicators, they certainly don't quantify biblical success.

The closest definition for measuring success can be gleaned from God's charge to Joshua: "Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful" (Joshua 1:8). You must be a man of the Book: know it, meditate on it, speak about it [because it means you're speaking about Him], and live it. It is clear to me that God is emphasizing faithfulness as the key to success!

Joshua 1:8 includes the command to meditate on God's Word constantly. The Hebrew word we translate meditate is also used of a cow chewing its cud. The image of chewing on the word and wrestling with God is the apparent centerpiece of this command. A leader's success is measured by their yielding to Christ and His will for that leader.

Not all are called to minister to 1000s. God used a gifted and talented evangelist like Phillip to reach one Ethiopian treasurer in the middle of nowhere, and to minister to multitudes for Christ in the city of Samaria [Acts 8]. Both were at God's direction, both were successful, and each was valued and praised by God. Yet, from man's perspective ... the multitudes were a success [or at least "more" successful].

Performance-based leadership is hard to shake. Impressing others, meeting their expectations, and trying to feel good about whom we are by the standards of the world is dangerous. It is like the song of the Siren that entices a leader by a dulcet tone only to crash upon the rocky cliffs. Resist the temptation to judge your success by primarily considering bodies, bricks, and budgets – it is dangerous and non-biblical.

You can rest in God's promise that He will take care of the results. I believe that it is such faithfulness on our part—*not* our measurable results—that will bring God's coveted blessing: "Well done, thou good and faithful servant."

c. Consider some atypical measurements of success:

- The number of cigarette butts in the church parking lot.
- The number of adoptions people in the church have made from local foster care.
- The number of pictures on the church wall of unwed mothers holding their newborn babies in their arms for the first time.
- The number of classes for special needs children and adults
- The number of former convicted felons serving in the church
- The number of phone calls from community leaders asking the church's advice
- The number of meetings that take place somewhere besides the church building
- The number of organizations using the church building
- The number of days the pastor doesn't spend time in the church office but in the community
- The number of emergency finance meetings that take place to reroute money to community ministry
- The amount of dollars saved by the local schools because the church has painted the walls
- The number of people serving in the community during the church's normal worship hours
- The number of non-religious-school professors attending with you
- The number of people wearing good, free clothes that used to belong to members of the church
- The number of times the church band has played family-friendly music in the local coffee shop
- The number of people who have gotten better because of free health clinic you operate
- The number of people in new jobs thanks to the free job training center you opened
- The number of micro-loans given by members in your church
- The number of churches your church planted in a 10 mile radius of your own church

A Pastor's Perspective: freedom from the success syndrome is essential to discovering true ministry. It is very difficult to be free from constantly comparing and seeking to justify yourself by comparing to another church. I believe the key is to discover what God has called you to be and to do and consciously stop comparing to another. Jesus told Peter things that would happen later in his life. Peter's first question was in essence, "What about John?" [see, John 21:18-22]. Jesus said to him, "If I will that he remain till I come, what is that to you? You follow Me." Simply stated, Jesus told Peter, for a second time, "Follow Me" don't worry about John [or anyone else's ministry]. This is the essence of success – follow Jesus and run your race. Let others run their race and don't worry about comparing or competing; rather learn to reach the potential that Jesus has gifted you with. There will always be a smaller ministry, to make you feel good about yourself, or a larger ministry that can make you feel inadequate and useless. It will be maddening if you don't align your perspective of success to more closely reflect Jesus' view.

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What additional atypical measurements can you develop and consider? List at least ten in the space below and discuss why you included them.

13. Managing Time & Prioritizing Family

a. The importance: The Greeks used two words regarding time. *Chronos* described measured time such as minutes and hours. *Kairos*, on the other hand, was associated with opportunities. The Greeks portrayed *kairos* as a winged cherub with a long forelock and otherwise bald. As *kairos* flew by you had to grab the forelock or he was gone and there was nothing else to grab ... that's how opportunities are. In ministry there will always be an inordinate amount of perceived needs competing for your attention and thus time. Without a healthy sense of boundaries you are unlikely to accomplish what God has called you to do and also unlikely to finish your race. Jesus walked away occasionally from multitudes of needy people. Yet, Jesus declared that all that the father had given Him to do, He did [John17]. Respect boundaries to protect time.

Learning to say "no": Pastors must have a heart to serve God and others but that is not the same as serving every need all the time. Thus, pastors need to learn to create healthy boundaries and say, "no." For example, I currently teach or help lead two mid-week services, and teach four Sunday services. So, I've created a boundary such that I do not do counseling appointments in the evening or on Saturdays, nor Sunday after services. This is time that I've reserved for family and Sabbath. Nevertheless, even after explaining this dynamic some people are taken aback that I'm not available for them at the hour that is most convenient for them. Then, I'll try to gently explain that when I need to visit my doctor or dentist that they have scheduled times when they are available to see patients and if I want to visit them I need to adjust my schedule to theirs. In the same way, I'm available at very reasonable and long hours but they'll need to adjust their schedule if they would like to see me. Yet, I've learned not to violate my boundaries.

b. Time leadership is not the same as time management: Managers budget time while leaders allocate time. Trying to be available for all is impossible. There is a constant tension in this dynamic. Leaders learn to focus on *kairos* – opportunities, more than *chronos* – measured time. By discharging more commitments than you accumulate you create margin that allows you to respond to opportunities.

Time is needed to properly maintain health in the personal, spiritual, family, kingdom and career realms. Also, as a leader you need time for visionary thinking. So, it has to be designed, dedicated and protected.

c. A strategy for time: learning to invest your time and not merely spend it

i. Sabbath days: One-seventh of your time needs to be devoted to reflection and restoration. You need to carve out at least half-day blocks for Sabbath.

ii. Leadership time: This is time committed to action on strategic initiatives. Time dedicated to pursuit of goals in the personal, family, professional, and kingdom realm. Leadership

multiplies capacity by raising others to manage, and freeing the leader for vision and strategy. If you as a leader have called a meeting and set the agenda it is a leadership opportunity otherwise it is simply management. Create half-day blocks of time to devote to leadership and vision.

iii. Management: This is time where you are available to people outside of strategic initiatives. It tends to be responsive to need, as well as routine [e.g. study time for sermon preparation].

iv. Paradigm: Shift from time management to time leadership by designing more blocks of time dedicated to vision and initiatives to accomplish those goals and protecting that time. Delegate more management and spend less time managing. Establish blocks of time each week dedicated to Sabbath and protect the boundaries.

v. Time audit exercise: Take a look at your calendar and see how you actually spend your time in a typical week. How much time was actually devoted to management, leadership, and Sabbath? Be honest in your assessment of how you're spending time.

d. Family first: The church is a seductive mistress, especially to an ambitious lead pastor. She can consume, especially if you're driven for carnal success. Marriages and kids are destroyed and lay in ruins behind the wake of a leader who does not prioritize his family. Put your family first! Don't make them watch you make so many sacrifices for the church, or expect them to, that they end-up resenting Jesus and His church. You will never regret putting your family first!

A Pastor's Perspective: no one can do it all! Don't try to be "Superpastor" the hero who saves the people from every imaginable actual or perceived crisis. Fortunately, I learned fairly early in the life of the church to put my family – wife and kids, before the church. You will never regret the decision to put them first. Nevertheless, planters and their families, *will* sacrifice for the kingdom – the job of a planter, like a farmer or small business owner, requires your attention time and energy. I frequently ask my family how they are doing and how I am doing in this area by raising the subject about every two months. I want to know whether they need more of my time and attention [and if so I need to adjust to put them first].

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Develop a proposed schedule for weekly time leadership during your first year as a planter. Consider likely time for family relationships, work outside of the church, study and sermon preparation, relationship development, leadership development, vision, and Sabbath. Review the proposed schedule with your mentor and peers.

14. Administration

a. importance: The church administrator(s) keeps things at the church running smoothly. With an effective administrator, a church will have excellent communication among its staff, as well with various congregants. Administrators often "put out fires" when there are misunderstandings and/or conflicts between ministries. An effective church administrator helps create efficient church organization and structure. Administration is centered upon the health

of people, spiritually and emotionally. Besides faith and inspiration toward doing a good job, a church administrator must also possess integrity and discernment and must be able to master timing in all circumstances ... “nothing slips through the cracks.”

Church administrators are also significant to a pastoral staff, as they bring logic and reason to the church's ministry. Working alongside staff as a logistical coordinator and presenter of budgets can help everyone stay on a realistic page as to what the church can or cannot endeavor to do in the coming year. A church administrator can be called an executive pastor, an executive administrator, administrator, business administrator, human resources administrator, or administrative assistant depending upon the scope of their duties.

b. General function: A church administrator functions as an overseer, along with a lead pastor, of all church operations, from how facilities are used to where money is spent. Their role is to manage the church. Administrators generally report to overseeing administrators [e.g. executive administrator] who ultimately report to the lead pastor. Usually all purchase requests and facility use forms go through the church administrator prior to being approved by a business administrator/bookkeeper or even the lead pastor. A church administrator can often be described more casually as the go-to person for all church business.

c. Business administration/accounting: It is extremely important that systems are created and maintained that accurately reflect the utilization of money. The accounting department consists of accounts receivable functions where the primary responsibility is to deposit and record donations; and accounts payable roles involving paying the bills. Also, general accounting duties combine it all to produce monthly financial statements. Financial statements are prepared in accordance with generally accepted accounting principles.

d. Human resources: Is responsible for administering benefits, and managing the benefits budget. It includes anything from orienting new hires to talking with insurance companies to answering general benefits questions for staff. The goal is to assist employees with problems or questions regarding hiring or insurance so that they can focus on their ministry responsibilities. They develop personnel policies and procedures of the church, and maintain personnel records. They develop and maintain a performance evaluation system for church staff. They also ensure that salaries and benefits are consistent with similar situated churches and make recommendations regarding compensation. They assure the church's compliance with federal and state labor laws. Also, they coordinate the vacation schedule.

e. Properties management: Duties include overseeing maintenance, develops and administers policies and procedures concerning the use of all church properties, and facilities. Works with staff and organizations in coordinating the assignment of classrooms and church facilities for meetings and activities. Periodically evaluates the insurance and maintenance needs of the church. Oversees the security of the church. Maintains an inventory of church property and equipment.

f. Office management: Duties include general direction to the weekday operation of the church office, and supervises the administrative assistants, oversee maintenance of all office equipment and computer systems, and assures that proper computer backup is routinely

maintained. Facilitates periodic review of computer systems and office equipment with assistance from the technology lead.

A Pastor's Perspective: the more administrative duties and functions that are delegated by the lead pastor to administrators the more the lead pastor can focus on leading. Early in the life of the church, a bookkeeper will often be the first step in creating the business administration and finance admin function. Later, this may become more sophisticated and require an accountant. Look for a bookkeeper who is willing to volunteer or can be hired on a part-time basis. In regard to an administrator, consider someone with strong admin gifts and experience, perhaps in the marketplace, interested in volunteering. Often people reach a stage in their work career where they have flexibility in their work schedule and desire significance in advancing God's kingdom. In selecting admin support *remember* the 8 Cs – put the right people on your team! Finally, place your admin team in contact with other experienced administrators that you respect so that they can network and take advantage of resources without having to “reinvent the wheel.”

15. Roles of Elders, Deacons, & Leaders:

a. Importance: Elder, deacons and ministry leaders provide front-line leadership for the church along with staff and should help to shape and implement the vision for the church.

b. Description of qualifications and responsibilities:

- Demonstrate the character requirements described in Acts 6:1-7 and 1Tim.3:8-13. This will insure a proper example of the Lord to others. Spiritual maturity is the priority and leadership ability is next.
- Deacons and elders are to either lead a ministry, or be an assistant in a ministry. They are responsible to help establish a vision for their ministry, and are responsible to help implement the vision. The vision should be reviewed at least quarterly.
- Deacons and elders are servant leaders and should be available to minister to needs as they arise [see, Matt.18, John 13].
- Deacons and elders are encouraged to be people of prayer.
- Deacons and elders are to attend two Sunday services. Please insure that you are attending one of the services and ideally serving during the other.
- Deacons and elders are to be present for the wed p.m. service by 6:45 to greet and assist or faithfully attend a community group.
- Please wear I.D. badges during Sunday services so that the congregation can identify you.
- Deacons and elders are strongly encouraged to share their ideas, questions, and any concerns regarding the church.
- Please make every effort to greet people, before and after services, and help minister to their needs.
- Elders and deacons meet every two months to consider the vision of the church and how to implement it, encourage one another, and to pray.

c. Numerical limits and terms: You may want all staff pastors to fully participate as elders. In addition there will be other staff and lay people who become deacons and elders. The Bible

does not set forth numerical or term limits. Although you can set numerical limits and terms, I believe that once a person is qualified they are an elder or deacon unless disqualified.

d. Selection of elders and deacons: The process begins by elders and deacons proposing potential new candidates. Recommendations are sought every six months to a year. Proposed candidates must be involved in a leadership role as either the leader or an assistant in a ministry, and must demonstrate spiritual maturity as previously described [1Tim.3, Titus1, 1Pet.5]. Not every person who meets the character qualifications will be selected. In addition, consideration will be given to leadership ability and the likelihood the candidate for office will add to the leadership meetings. Once the initial list of proposals has been reduced to likely candidates, an amended list is provided to each of the deacons and elders and their feedback and impressions are received. The data is gathered by the executive administrator and reviewed with the lead pastor and assistant pastor, and then with the elders and deacons. Those that are ultimately recommended are sent an invitation letter detailing the requirements and asking them to prayerfully consider whether they feel led and called to the office [1Tim.3:1]. Those that accept the invitation are then presented to the congregation.

e. The role of women: We believe that woman can be leaders in the church and may hold the office of deacon, however we believe that only men can hold the office of pastor or elder [the terms pastor, elder, and bishop are used synonymously in this NT context]. The issue is addressed in 1Tim.2:12-14 “I do not let women teach men or have authority over them. Let them listen quietly. For God made Adam first, and afterward he made Eve. And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result.”

The issue does not relate to competency or value but to roles or position. In the NT women and men are equally valued but some roles are exclusive [e.g. child-bearing, Gal.3:28]. The issue is not who is more sinful – both men and women sin. Primarily, women are to teach women [Titus 2:3-4]. Women are not to exercise biblical authority over men but may impart doctrine [see, Ac.18:26 re Priscilla with Apollos]. The question becomes was the prohibition re women as pastors intended for all the church age or simply a particular time or place? Since Paul argues from the Creation account re Adam and Eve it appears that God was setting forth a pattern in the local assembly intended throughout the church age, and thus not limited to a particular culture.

We believe that women can hold all other leadership roles in the church besides pastor-elder. There is no prohibition about women being deacons in the church. In Romans 16:1, Phoebe is described as *diakonos*, the Greek means “servant” and also describes a leadership office in the church. Also, in 1Tim. 3:11 regarding the qualifications for deacons we read, *women likewise*. There is some ambiguity whether it refers to a deacon’s wife or a deaconess, but there simply is no prohibition regarding women in other leadership roles besides pastor.

A Pastor’s Perspective: exercise patience, especially in the new church. Do not be in a hurry to confer authority, especially in a church plant. Let people be proven over a course of time so that you as the lead pastor and other core leaders have an extended opportunity to observe a person’s character, spiritual maturity, and leadership ability. People can function as leaders and assistants in ministries without holding the office of deacon or elder. Once someone is selected

for office they will be part of your team. Unfortunately, you may discover that they were capable of being a deacon when the church size was 150 people but lack the leadership skills to be effective when the church is 300. Heed the admonition not to lay hands suddenly [1Tim.5:22].

16. Articles & By-laws

a. Importance: Remember, if a situation arises, you will be bound by whatever processes you have established in your articles of incorporation and bylaws. The basic rule: keep it simple, flexible & viable [sample bylaws and articles are available to church planters].

i. Liability issues: The leaders of the church can be held personally liable for actions of the church unless a valid corporation exists. In the case of churches you are recognized as a non-profit religious organization by your very nature but you must file articles of incorporation with the Secretary of State and bylaws to be recognized and approved. I would suggest filing prior to any launch service.

ii. You do not need an attorney: While of course it would be wise and prudent to retain an attorney [or have an attorney friend help at no charge] many new churches can't afford the cost or don't have someone available to advise. The good news is that you don't need an attorney. The filing instructions in most jurisdictions are relatively simple. The sample documents should be customized for your church and then submitted per instructions with proper fees.

iii. Articles: The articles of incorporation is a short document that contains the church's name, address, period of duration, initial board of directors, and statement of purposes. The articles of incorporation are called the church's charter. The charter is the most authoritative legal document that a church has. In the event of a conflict between the charter and any other legal document, the charter will control. Be sure you are well versed on your church's charter.

b. By-laws: Dictate what the church has authority to do. Therefore, you need to be familiar with the provisions of the bylaws. Avoid taking a sample and merely changing the name of the church in various places. Read it carefully with your core leaders and make sure that you understand and agree with the terms.

The Bylaws [or Constitution] is the document that contains most of a church's rules of internal administration. At a minimum, church bylaws should cover the following matters: the qualifications, selection, and expulsion of members (if any); the time and place of annual business meetings; the calling of special business meetings; notice for annual and special meetings; quorums; voting rights; selection, tenure, and removal of officers and directors; filling of vacancies; responsibilities of directors and officers; the method of amending the bylaws; and, the purchase and conveyance of property. It is essential for church leaders to be familiar with this document, since it covers so many issues of church organization and administration.

c. State Employer Identification Number [EIN]: At the time of filing the articles of incorporation with the Secretary of State, of most U.S. jurisdictions, you will receive an Employer

Identification Number. It is typically a very simple process. The EIN will allow you to open a bank account for the church as a corporation.

d. Federal Tax Exemption: Churches are exempt from taxes per IRS 501(c)(3). You do not need a Federal Tax exemption letter to have this status. Additional benefits of a tax-exempt letter from the IRS include helping the church to get a bulk mail permit, and a state sales tax exemption. Nevertheless, the process can be complex and time consuming. Most church plants don't need a bulk mail permit or a state sales tax exemption. So, I would recommend you defer applying for the Federal Exemption.

A Pastor's Perspective: consider including language in the charter/bylaws that addresses the issue of severance in the case of needing to terminate an employee. You may experience the situation where you need to terminate an employee who becomes disqualified for failing to meet the church's threshold requirements or is not capable of performing necessary functions as the church grows. If your Board is very unified you can probably navigate the issue with relative ease, but if not the issues can drain precious time and energy. The Board might not all be on the same page about whether to give a generous severance package to a generally well-liked staffer who has become ineffective or is disqualified for other reasons. You can avoid some of the issues that arise in the "heat of the moment" by spelling out provisions in the charter.

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Spend the next week reviewing a sample set of Bylaws. Note any questions and recommended changes and be prepared to discuss at your next meeting.

17. Finances & Budgets:

a. Importance: Budgets should reflect the church's vision and priorities. An annual budget will project revenue [tithes and offerings] and will control spending by creating various line items for projected expenditures. Expenditures that significantly exceed budget should not be made without Board approval. As resources become available the allocation of the funds should reflect your church's priorities. Invest to advance the kingdom and be intentional don't simply spend without praying and thinking through the impact of decisions. There will always be countless competing needs: the poor, world missions, evangelism, facilities, providing staff with benefits and a reasonable wage, equipment, etc. When you choose to provide funds for one need you are limiting the funds available for another ... so choose wisely and soberly.

Finally, remember you are a steward of God's resources. The church is not your small business and the revenue is not yours to dispose of or use for your personal gain. For some church planters, the church budget will be the first experience overseeing a significant amount of money. Use the budget process to create accountability and control you from spending like a drunken sailor.

b. A budget blueprint: The blueprint will provide a healthy design for a new church plant as well as an established church. Nevertheless, during the life of the church allocation percentages

are likely to shift. Often the lead pastor and administrator draft the proposed budget for the Board to review, amend, and vote upon.

i. Facilities [25-33%]: The cost of facilities should never exceed 25-33% of income. Initially, your rent for a facility to use for a few hours on Sunday morning will be relatively small and likely well under 25% of your growing revenue during the early stages of the plant. As you move to full-time rentals, long-term leases, or a mortgage the ratio of debt service must be under 33% and you want to seek to keep it under 25% in order to have funds available for other kingdom work.

ii. Benevolence, outreach, and missions [at least 10%]: Start by giving at least 10% of what is received and look to give as much as possible as the church matures. Target primarily local outreach and evangelism [e.g. outreach event] and mission [e.g. a local para-church ministry such as a shelter or pregnancy center]. Then, as the church matures, expand to include global missions. In regard to benevolence, guidelines are described below.

iii. Personnel [max. 50%]: This line includes salaries, payroll taxes, and benefits. Generally as a new church you will have limited resources for salaries and are unlikely to initially have many people on the payroll or provide benefits to employees. Bi-vocational ministry allows you to reduce the payroll costs by working in the marketplace [tent making] while serving in the church. This will allow you to allocate funds to other needs, however it makes you less available for ministry. In essence, if you [or your spouse] have a relatively high wage from a marketplace job you can work fewer hours in the marketplace and more hours in ministry. Otherwise, you are working too many hours in the marketplace and not enough hours in the ministry to gain traction and move forward in the church. So, you need to allocate personnel costs wisely.

Licensed and ordained ministers receive preferential tax benefits. For example, the “housing allowance” - all reasonable actual expenses related to housing [e.g. rent/mortgage, utilities, furniture, gardener, maintenance] are part of a pastor’s housing allowance. The Board approves your housing allowance annually. This allowance reduces your taxable income. For example, if your income is \$45,000 and your housing related costs are \$20,000, the \$20,000 will be reduced from your income. Thus, your adjusted gross income would only be \$25,000; and your income taxes would be based on \$25,000 not \$45,000.

Another consideration is Social Security Taxes. Pastors can opt out of the Social Security system based on religious conviction. In essence, if your religious conviction is that ministers should not be reliant upon the government for their security and you prefer to self-fund your retirement you may do so. This provides an advantage in that you do not pay taxes into the system and thus have additional income to invest in your own retirement plan, however it requires discipline to do so. Also, the motive for opting out is religious conviction not merely the thought that you can prepare for your retirement better than the Federal Government. **Note: you must complete an IRS form within two years of ordination to opt-out of the Social Security system.**

You and other relevant staff [licensed and ordained ministers] should seek counsel from an accountant, CPA, or certified financial planner before making decisions in regard to the housing allowance or social security issues. Since these issues impact the income available to staff it will reasonably impact your allocation of personnel costs.

Benefits such as health and dental can be included in a salary package for full-time staff as the church matures. Generally, people who work over 30-32 hours a week qualify as full-time. Benefits help attract and retain quality staff. Similarly, you want the salary package to be consistent with other similar situated churches. Once you provide benefits it is difficult to reduce that benefit and these costs will significantly escalate the personnel expenses. Since you need to keep the total under 50% of revenue, it is reasonable to pay less than 100% of the premium costs. Consider a model where the church pays perhaps 75-85% of the premium for the employee and 50-85% of the premium for family [spouse and dependent children]. Finally, avoid hiring people to work 32 hours a week. You will be paying costs for full-time benefits while only receiving “marginal” work. It is better to have full-time people working 45-50 hours [especially if they are director/management positions].

iv. Ministry and administration [15%]: There will be about 15% remaining for ministries [e.g. children, youth, refreshments], furniture, fixtures, and equipment [ffe], and administration costs such as utilities, office supplies, and printing.

v. A planning process: Generally, you need to operate in faith but also need to be prudent and avoid being presumptuous. Have an annual budget that includes reasonable projections of income and expenses. Include a “wish list” that prioritizes how you would like to spend additional revenue if it becomes available; and a contingency plan if your revenue is less than expected [i.e. where you will reduce expenses]. The Board should review the budget quarterly.

vi. Benevolence guidelines: In evaluating the benevolence requests that are presented to the church, we seek to consider the following guidelines per 2Thess.3:6-13:

- How was the situation created?
- What has been done to deal with the situation?
- What is the person’s relationship with the Lord?
- What is the person’s relationship with this church?
- What is our ability to minister to the need?
- How does ministering to the need impact our ability to minister to other needs?
- How long have they been in the situation?
- How many times have they come to the church (ours or elsewhere) to get help?
- Are there kids involved or is this person on their own?

As a general principle, prioritize meeting benevolence needs within the local church before attempting to care for other needs [Gal.6:10]. Also, I recommend creating a benevolence board led by the business administrator and assistant pastor. The benevolence board’s role will be to address benevolence requests and determine the extent of relief, if any, that the church can provide. Unfortunately, you will not be able to care for all of the requests. In this

manner, you are less likely to alienate people from you as a teaching pastor when you are unable to meet the benevolence request because the “benevolence board” made the decision not the pastor.

vii. Reserves: It is wise to create a savings/reserve account in case of emergencies or to cover seasonal variations in giving. Bankers tend to be very conservative about reserves and will likely encourage three to six months of reserve. Although this is fiscally prudent, the church is not really in the “savings” business. We want philosophically to put resources to work to advance God’s kingdom. Therefore, our church maintains a reserve equal to five to six weeks of operating expense, and we have a line of credit available that is equal to another three to four weeks. Combined, we have about ten weeks of reserve; and based on our very stable giving patterns this is very sufficient. Because we try to be prudent in our budget planning we have been blessed that we have never had to draw from the reserve.

A Pastor’s Perspective: our first year’s budget was about \$40,000.00. At the time, that seemed like a huge amount, and we wondered where would the funds come from. Fifteen years later, the budget has grown to about two million. Nevertheless, the same challenges and responsibilities exist, however through the years God has proven Himself faithful time and time again. I’ve been blessed to be able to surround myself with wise and godly counselors and would encourage you to do the same and glean as much insight as reasonable [see the discussion below re boards]. Finally, a budget is intended to be a flexible document not something etched in granite. If needs arise [e.g. a new computer or part-time staff person] or an opportunity arises [e.g. outreach concert] and funds are available don’t hesitate to convene the board to discuss. Nevertheless, try to address as many priorities in your “wish list” as possible to cover the various contingencies in advance. For example, “If revenue exceeds the proposed budget then additional resources shall be allocated to: furniture, fixture, and equipment [ffe], outreach, and children’s ministry.”

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1. As a mentoring pastor, I would suggest providing a copy of your most current annual budget to the prospective planters. Before providing the sample you should remove the payroll allocations to various staff although maintaining the gross amount allocated to payroll expenses.
2. Have the church planters spend the next two weeks preparing a proposed budget for the church plant's first year, and then review and discuss the results.

18. Boards

a. Importance: When a church is in the start-up phase, it might be best to assemble the best and brightest from the volunteer team to serve on a leadership group [I'm loathe to use the term "committee" but in essence that's what it is]. A start-up is constantly evaluating and making decisions. Having the right people at the decision-making table is extremely important. As the church grows, it will be necessary to migrate to a more formalized organizational structure. The staff will likely assume the role of day-to-day decision-makers. Establishing a board of elders [i.e. Board of Directors] that represents the members of the church and to whom the senior pastor is accountable becomes increasingly important. Deciding when to make this transition is an extremely important decision and needs to be made at the right time. Moving too late will open your church up to the dangers induced by a lack of accountability. Doing so too soon will create the possibility of your vision being hijacked by those who are well intentioned but do not understand the DNA of the organization. Thinking through this critical step and executing it properly will ensure the health of your church and establish its DNA for generations to come.

b. The initial Board and beyond: When you file your Articles of Incorporation, most jurisdictions in the U.S. will require you to designate four Officers: President or CEO [the lead pastor], Vice-President, Secretary and Treasurer/CFO. Your initial Board will likely be comprised by people that you knew prior to moving to a new area to plant the church. They should all meet the qualifications as Elders described previously, and have experience in pastoral ministry or finance matters to assist in the large decisions that will impact the church. As the church matures, you will transition new officers in from the local church and ultimately begin to remove the initial Board.

i. Size: There is no legal limit on the size of the Board but I would recommend no more than nine members, and an odd number of members.

ii. Composition: Have input from people who are financially savvy and use to dealing with budgets and "big" numbers. Seek to have pastoral as well as financial expertise adequately represented. Pastor types tend to be sensitive to taking care of the people and the staff, and finance types are sophisticated in considering "the cost of doing business."

iii. Term limits: Again, the Bible doesn't mandate. So, you can have members sit on the Board indefinitely or create a term limit [e.g. three years] to rotate new members and new perspective.

c. Purpose: The Board meets to engage in strategic planning and determine the allocation of resources in an effort to accomplish the vision. Boards support the lead pastor's vision and keep the lead pastor accountable to protect the interests of the church. The lead pastor is the head of the Board and is considered the first among equals. He shapes the agenda and is primarily responsible for the vision. But large-scale decisions impacting the church require Board approval. As a lead pastor in our church model you are vested with significant authority, and the best way to avoid abusing it is to respect and be willing to defer to your Board.

d. Frequency of meetings: Most states in the U.S. will require you to only meet once a year, however I believe you should plan to meet four times a year. The meetings should be scheduled around an annual cycle. For example, the first two meetings should occur during the last week of the month following the end of a quarter. In other words, if the quarters end in March and June, you will meet during the last week of April and July. The reason for this schedule is to give the finance people the time to prepare complete reports at the end of the quarter that show how money was received and spent in relationship to budget and to consider variances.

Your next meeting is likely to occur in October to review not only variances to the budget, but the strategic plan and a draft of next year's budget. The fourth meeting should be scheduled for early December to finalize next year's budget. If there are significant variances from budget projections then you can call additional meetings.

Variances: The Board needs to be sensitive to significant variances and review them. For example, if you budget \$3,000 for children's ministry and the director spends only \$1,500 it may be a problem not a blessing. If funds aren't used then the ministry may not be as influential as you projected. Similarly, if the director has a budget of \$3,000 and spends \$5,000 without Board approval you may have a problem despite the fact that the funds significantly influenced the kingdom. In the same light, the Board needs to respond to variances in revenue compared to budget projections. As previously noted the budget needs contingency plans built in for too little or too much. Finally, remember there are generally seasonal variations. Summers can be lean and December can be abundant ... there will be cycles to be sensitive to. So, don't react to every weekly or monthly variation without a sense of the big picture.

e. Procedure:

i. Calling a meeting: Only a person authorized to do so [i.e. board member] can call a meeting. Generally, you as the President of the Board will call the meetings.

ii. Agenda: Prepare an agenda for the meeting and provide the agenda and a reminder notice to the Board one week in advance. Invite any feedback, questions, or changes to the agenda at the time you send it.

iii. Quorum: A quorum must be present to conduct any business requiring a vote. Check your bylaws and any State regulations in your jurisdiction to determine if one-half or two-thirds of the Board needs to be present to constitute a quorum.

iv. Follow procedures: Generally standard rules of parliamentary procedure are to be followed. Any matter that is voted upon requires a motion, and a second, and the vote is recorded. Let Board members discuss differences of opinions and seek to be fair even if members are not adopting your view. You want to build consensus and that is a process. Also, you don't want a Board that simply rubber-stamps whatever you want [that in the long run is harmful to the church and dangerous]. Document all meeting matters, especially those voted upon in Board minutes and keep files per State regulations [e.g. five to seven years]. Seek unanimity whenever possible as it often affirms the work of the Holy Spirit. It is wiser to take time for the process of consensus to unfold and obtain a unanimous vote than to move for a vote simply because you know that you have a majority.

f. Financial “advisory” boards: Serve the purpose of providing financial insight to the Board. This will involve business experts based on education [cpa, mba, acct. types] or entrepreneurial types who have gleaned their expertise through experience. This group will advise the Board but will not have voting authority. A financial advisory board can provide helpful counsel and provide an opportunity for godly business leaders to have significance in the local church. It would be wise to have financial advisors meet a week before the Board and to record their recommendations and quickly serve the minutes upon the advisors as well as the Board.

A Pastor's Perspective: I have been blessed to have a very unified church Board, although they are definitely not a “rubber-stamping” group. I welcome and encourage divergent opinions from my own. We have served together for many years and respect one another. So, for example if a Board member strongly urged a greater amount in reserve than what I would recommend our Board needs to consider the idea. It may mean that resources aren't available for a project that I proposed, but the key is not “me getting my way” but what is God's will for us. These are godly people who are capable of discerning God's will. I very rarely use the pastor's trump card, “I heard from the Lord.” If you've earned the respect of your Board as a man who is seeking God's will, and have developed a track record of same, the Board should assume that “you heard from the Lord” on essentially all your proposals. If we are not initially in agreement on an issue we keep talking and praying and seek consensus. In fifteen years, we have essentially reached consensus and unanimity in every Board decision.

Our Board does not have any term limits. This allows very gifted people who have a high level of experience in the organization to continue to help lead. Ultimately, people need to step-down through the years for a host of reasons and this allows fresh perspective and insights. Furthermore, the advisory board(s) also provides new takes on matters and prepares prospective Board members by informing them of the strategic plans and issues facing the Board.

Finally, I would urge you to train all of your board members about your philosophy of ministry and theology. Consider leading them through the twenty-two lessons/sections contained in this manual in the, “What is a Calvary Chapel?” section. This way the boards understand what you believe and why, as well as core values/DNA. In this manner, the Board ideally understands why as a lead pastor you have proposed the vision you have.

19. Enhancing Relationships Between Network Church Leaders

a. importance: Aristotle described a hierarchy of three types of relationships. The lowest is where I/we seek relationship to get from someone else. The next, is where we seek relationship for mutual benefit [a symbiotic relationship]. The highest form seeks relationship primarily for the fact that relationship is intrinsically good and to be valued. We seek to create strong and meaningful relationships between church planters. There is no one else who knows the struggles and blessings of being a church planter like a church planter. Church planting magnifies – the lows are lower and the highs are higher. The most common issue faced by church planters is no one to share the experience with.

i. Purpose: Church planters will use the time to encourage each other, for more experienced planters to mentor less experienced, and to grow as pastors and leaders. We want to share resources, train, and create accountability.

ii. Wives of planters: It is critical that wives of church planters also have a network of relationships to encourage and strengthen them in their unique challenges. So, we want to be intentional in developing those relationships, utilizing similar means to connect the wives as with the planters. Nevertheless, the focus of the wives network will be primarily encouragement rather than training per se.

b. The geographic challenge: One of the challenges is discovering how to most effectively create relationships in light of the fact that we are spread out across the globe.

i. Phone and video conferences: A monthly video conference, or weekly phone conference can span many regions and connect many leaders together.

ii. Face to face: The closer you are geographically the easier it is to meet face to face. We want to affirm relationship by trying to go the “extra mile” as frequently as reasonable. It is wise for a mentor in a particular region to try to arrange face-to-face visit three to four times a year. The meeting can be accomplished by the mentor traveling to visit the disciple’s church; the disciple traveling to the mentor; or meeting at a location in between. Ideally, mentors can meet with multiple disciples at the same time and that tends to leverage effectiveness.

iii. Conferences: Ideally we are all able to attend the senior pastor conference offered by CCA in Murietta, California. In addition we will seek to create opportunities for regional gatherings intended for spiritual growth and refreshment.

c. Relationship more than training: A mentor will have a tendency to analyze like a consultant and then seek to help solve the perceived problems. Instead, spend some time having fun, sharing a meal, and simply catching up. Talk about their family. How is the planter’s wife [and kids] adjusting? Spend some time talking with the planter’s wife to get a sense how the planter is *really* doing. Try to see if there is a sense of a healthy balance in the planters’ relationship with God, family, others, spirit, body, and mind. Spend some time observing the new church and offer encouragement first before making any suggestions to move forward.

A Pastor's Perspective: I believe that church plants are likely to be healthier when the mentor and planter are committed to “go the extra mile” to meet regularly for the purpose of accountability, relationship and training. Be a pastor who is willing to support the church plants with your prayers, time, energy, and other reasonable resources. As a lead pastor determine with your key leaders how much of your time can be made available to support church planting. Our leadership has released up to 20% of my time for that purpose. That means others had to be trained for me to effectively delegate part of my responsibilities to others on our staff. Count the cost with your core leaders and staff and plan to prepare the transitions – failing to plan is planning to fail. Also, make sure that your prospective planters all value the importance of relationship and commit to enhancing relationships. Finally, make sure that everyone appreciates that failure to be involved in post-launch mentoring relationship(s) is a primary factor related to moral failure, disillusionment and discouragement.

20. Becoming a Calvary Chapel: Used w/Permission of Calvary Chapel Association [CCA]

a. CCA mission: Calvary Chapel is not a denomination. We are a fellowship of churches. Each Calvary Chapel is a separate corporation that is governed by its own leadership and financed by the contributions of its congregation. Our connection with each other is for the purpose of fellowship and encouragement. The Mission Statement of Calvary Chapel Outreach Fellowships (CCA) is: to serve the Calvary Chapel Fellowships by:

Making resource material available that will help pastors and churches operate more effectively and efficiently as they fulfill the Great Commission.

Assisting churches that desire to become a part of the Calvary Chapel Fellowships and use the Calvary Chapel name to determine if they are like-minded with the Calvary Chapel philosophy of ministry.

Providing on-request assistance to Calvary Chapel Fellowships with church, pastoral, board and other church related problems and issues.

Hosting an annual Pastor's Conference that fosters fellowship, building up the fellowships in the Word of God, and training in specific areas of interest.

The CCA Office maintains a list of churches that are a part of our Calvary Chapel fellowship of churches. This list assists people who are interested in finding a Calvary Chapel in their community.

b. Threshold considerations: There are three overriding issues that each applicant should address before proceeding:

First, you as the Senior Pastor of your fellowship, along with your church leadership, need to understand, agree with and embrace the doctrinal positions presented in the Calvary Chapel Statement of Faith and the distinct characteristics of the Calvary Chapel Movement as presented in the book Calvary Chapel Distinctives by Pastor Chuck Smith. Reading this book and the Statement of Faith will hopefully help you discern whether you have a heart and mind connection with, and commitment to, Calvary Chapel.

Second, our general policy is to only enter into the fellowship process with those churches that are meeting on Sundays [i.e. weekend gatherings]. We will not generally begin this process with those who are in the home fellowship stage of ministry or who are not meeting on Sunday.

Third, since Calvary Chapel Outreach Fellowships is a fellowship of churches, fellowship is at the heart of who we are and what we do. We encourage you not to begin this process if you are not willing to make this commitment to fellowship with your other Calvary Chapel pastors and fellowships. This is done through attendance at local Pastors Conferences held throughout the year, our annual Senior Pastor's Conference in California, and on-going fellowship with the pastors in your area.

c. The process:

i. Overview: It is necessary that every pastor fill out an application. When you are approved as a Calvary Chapel, CCA will grant you the right to use the name Calvary Chapel and the Dove logo. Both of these are trademarked entities of Calvary Chapel and should not be used until approval is given, in writing, by CCA. The Application allows us the basis to both grant and protect these trademarks.

The process you are asked to go through will vary based on whether you have a background with Calvary Chapel or whether you are requesting fellowship from a background outside of the Calvary Chapel movement. This will be determined through our initial discussions.

ii. Three-steps:

Step One:

Submittal of a completed contact information form to the CCA office. Submittal of two letters of recommendation from current Calvary Chapel senior pastors to the CCA office. Letters are to be mailed by the supporting pastors.

Step Two:

Upon receipt of the items listed in step one above CCA will identify a mentoring pastor who will work with the applicant to assist and encourage them through the application process. The mentor will provide the forms required for the application process. The completed forms shall be returned to the mentoring pastor who will review them and provide a recommendation to the CCA Office. The Application will ask you to provide information on the following:

- Church Information
- Church Plant History
- Personal Spiritual History
- Church and Ministry Background
- Doctrinal Positions

Each Applicant will also be required to sign a Statement of Faith and a Calvary Chapel Name and Dove Logo Use Agreement.

Depending on your ministry background and experience with Calvary Chapel you may be asked to read selected books and view selected videos. You will be required to provide notes and observations on these readings.

Step Three:

CCA will review the Application. Based on their review additional follow-up may be required.

When all requirements have been met, the CCA Office will send the Applicant a Welcome Letter and an Information Form that will allow the ministry to be added to the database of Calvary Chapel churches.

d. Additional thoughts: As you begin this process, we encourage you to enter into fellowship with the other Calvary Chapel pastors in your area. We will be requesting letters of recommendation from at least two Calvary Chapel Senior Pastors, with at least one being in your local area. So the sooner you begin this fellowship the quicker the process is likely to be.

We hope that this clarifies the general process of entering into fellowship with CCA and the Calvary Chapel Movement. If you have further questions, please don't hesitate to call the CCA Office for assistance.

We look forward to working with you and assisting in determining if this relationship will be beneficial for both of us. May the Lord lead and guide you through this process as we look forward to a future of fellowship together.

Appendix

I. Teaching & Preaching

A. Importance: Our philosophy of ministry places a premium on teaching the Bible. Therefore, any effective model of training church planters must include an intentional method of training Bible teachers and preachers.

1. Model: Focus on teacher development in a six month to year-long program to equip and encourage expositional teaching. Students need to develop skills in inductive Bible study methods to prepare and present dynamic Bible studies. Students will learn the art and science of Bible teaching and then present their teaching for review and development. Each student shall be prepared for an effective teaching ministry. A model course description is described below.

2. Teaching setting: Depending on the number of church planters [and other Bible teachers] that are concurrently being trained it may be effective to have them teach in front of each other as a **peer group**. It helps to have twelve or more people in the room to be able to interact as a teacher. If there aren't enough "students" that are being trained consider having pastors, other staff, or family and friends present to create a group dynamic for the teacher to interact and learn to connect with. An alternative is having the church planters teach before the **mid-week or Sunday morning gathering**. As the teachers develop skills this is a great opportunity to further develop their teaching gifts.

3. The critique process: Use the sample critique format, provided below with an explanation for each section on the form. We have found this to be a very helpful way to give standardized feedback regarding "necessary" elements of effective teaching. When students are teaching for the first time before peers, subject to review, it is intimidating and humbling for most. Be sure to encourage them and hold them only to the standard of a new Bible teacher. As students go through multiple rounds of teaching the level of critique should become more sophisticated. After the teaching provide feedback as soon as possible, and address the following:

a. What did the teacher do well? First, affirm as many "good" things as possible.

b. What can the teacher do differently to be more effective? Next, help them to understand some issues with the message they taught and some ways to be more effective.

4. Frequency: As an ideal, the more the students teach and receive feedback from peers and mentors the better. Consider a model of weekly teaching training. For example, if you meet with church planters every week on Tuesday night to go through a section of the planter training manual, you can meet one hour before or after to initiate the teacher training program described below.

B. The science of Bible teaching: Homiletics is the study of the composition and delivery of a sermon or other religious discourse. It includes all forms of preaching. Biblical hermeneutics is

the study of interpretation of the biblical text. Both homiletics and hermeneutics are necessary for an effective teaching ministry.

1. Inductive bible study method:

- *Observation*: What do I see?
 - *Interpretation*: What does it mean?
 - *Application*: How can I apply this truth to my life?
- a) Read the text 5 or more times.
 - b) Develop your own notes and outline of the passage before considering study aids [e.g. commentaries]
 - c) Let God speak to you: the Word is living [Heb.4:12]. Before regurgitating what God has said to someone else, let God reveal Himself to you through His word. Learn the difference between merely correctly interpreting a text, and hearing from God.
 - d) The teacher must have the message, and the message must have the teacher
 - e) Pray for insight
 - f) Answer the who, what, when, where, and why questions
 - g) Context: keep Scripture in context, so it doesn't become a pretext
 - h) Contrast: e.g. "but", Jesus vs. religious leaders; e.g. Matt.5-6
 - i) Cause and effect relationships: John 15 "if you abide in Me ..."
 - j) Repeated words: reveal themes, and emphasis

2. What is the subject?

Each paragraph generally has one main idea. What is the relationship between verses in a paragraph? How are paragraphs in a chapter related?

Identifying the subject exercises:

1. John 15:1-10
2. John 4:1-26
3. John 6:1-14
4. John 21:15-19

State the subject in 3-5 words

3. What is the objective?

- How does God want to transform His people re the truth of the text?
- How can we apply this truth in our lives?
- Tell them what you want them to do as a result of message.

4. Preparing a roadmap

- Introduction: [identify text 2x (e.g. "turn to John Chapter 15, John chapter 15")]
- Orient the audience to the subject: e.g. "I remember one year on vacation driving past the beautiful California vineyards and admiring rows and rows of beautiful clusters of grapes. There is a certain beauty of a fruitful vine that God wants to produce in each of our lives ..."

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- Get the audience's attention: same with the audience as with donkeys, if you want to hold them, grab their ears
 - Intro should be brief [5% of message]
 - There are three kinds of teachers: those you can listen to, those you can't listen to, and those you must listen to.
 - Motivate listeners to follow the development of the ideas
 - Let people know what you are about to say meets their needs

Subject: State the subject clearly, briefly, and effectively: e.g. "the subject we're studying today is how to bear spiritual fruit" or "the theme of this passage is how to bear fruit."

Object: Tell them what you want them to do: e.g. "connect with Jesus and bear fruit"

Outline: How do the points relate to main subject. They must relate logically for the message to develop and flow.

- Points should relate to God/Jesus [e.g. "1. What God is doing so you bear fruit; 2. What you must do to bear fruit; 3. What your fruit should look like."]
- Use verbs/action words if possible-present tense
- Be positive
- Personal pronouns: "you" is stronger than "we"
- Be practical vs. academic
- Alliteration: be careful not to abuse: [e.g. site, sin, spirit, sincere]
- Limit to 3, possibly 4 points

Transitions: The audience needs to know where you are going

- Signposts: ie. 1st, 2nd, 3rd.
- Review-preview: "we see that worship satisfies God, now let's see that worship satisfies you"
- Parallel structure or key words help transition: For example -
 - 1. Worship satisfies God
 - 2. Worship satisfies you
 - 3. How to experience satisfying worship

Supporting material: The best are biblical cross-references.

- Quotes, stories, testimony, polls
- Good illustrations fit the theme, and add value
- You can use a personal reference, but better to show your humanity, than you as a hero
- Make sure it is in good taste
- Create interest, stir emotions>action, apply and explain truth

Conclusion

- Be a closer
- Parallel re objective
- Remind them what you want them to do

C. Practical tips for Bible teachers

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1. help people to understand what it means and how to live it
 2. like a good Dr. explain the condition and answer implied questions
 3. be disciplined – do your homework
 4. care about people and be sensitive to their needs
 5. focus on Jesus: Christ crucified and risen
 6. be yourself: touch people in a unique way [your fingerprints]
 7. be real: reflect your needs, be authentic
 8. teach the Word > reach the world
 9. teaching the Bible is a holy calling with a sacred message > be holy
 10. proclaim the gospel: greatest need is salvation
 11. convince [intellect], rebuke [spirit], exhort [emotion]
 12. give hope: show people the hope available in Christ
 13. show people what to do [application – e.g. now what/so what?]
 14. use visual aids occasionally to declare spiritual truth > greater retention
[Matt.18 – Jesus holds a child rather than saying, “imagine a child”]
 15. be culturally relevant – consider current events [Ac.17 Paul at Athens]

Textbooks [required reading]: Nathaniel Van Cleave – *Handbook of Preaching*,
Wiersbe & Wiersbe – *The Elements of Preaching*

D. The art of Bible teaching: Students will best learn how to refine and develop their teaching gifts by actually teaching, rather than simply learning about teaching; and by receiving feedback from peers and mentors. For example, the teacher who typically teaches before a youth group or a community group may be unaware of some of the weaknesses in their teaching that will be exposed by peers and mentors.

The first round of teaching:

1. Student presentations of 30-40 minute Bible studies with critique from fellow students & lead mentor(s) following the study.
2. Students select the passage that they will share.
3. Make sure to reinforce the priority of the inductive Bible study method. Remind students before they teach of the need to develop the observations of the text, and provide interpretation before considering application [most relatively new teachers tend to jump right into application].

Textbooks [required reading]: Hendricks - *living by the book* [students should have completed Nathaniel Van Cleave – “*handbook of preaching*,” Wiersbe and Wiersbe – “*the elements of preaching*”]

The second round of teaching: In the second round, the lead mentor selects the theme or passage for the students. One method is to assign sections of a book of the Bible. Another means is to develop a theme by finding a text dealing with the subject and expounding on the text. Below is a sample of some themes dealing with the heart of the Bible teacher that may prove helpful to student-teachers to explore:

- a. humility and the pitfall of pride

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- b. filling of the Holy Spirit: anointed teaching
 - c. encouraging & comforting through teaching
 - d. avoiding hypocrisy [the Pharisee syndrome]
 - e. pointing to Jesus
 - f. reaching pre-believers while equipping the saints
 - g. the importance of spiritual disciplines for a teacher
 - h. the purpose of God's word in every message: doctrine, reproof, correction, & instruction in righteousness [2Tim.3:16]
 - i. teaching the whole person: convince, rebuke, exhort [mind, spirit, emotion/heart – 2Tim.4:2]
 - j. the need for the message to have the preacher and the preacher to have the message
 - k. hearing from God: is it more than reading commentaries?
 - l. keeping it fresh

Textbooks [required reading] Thiessen – *Systematic Theology* or Grudem – *Systematic Theology* [remind students to have completed their earlier textbooks re expository preaching].

Learning from other Bible teachers: Students will consider a variety of teaching styles through video and live presentation to determine benefits and burdens of other teaching methods [5-8 weeks]. We have found it effective to use DVDs from a Calvary pastors conference that includes speakers from outside the Calvary movement.

Analyze a book or large section of the Bible [team] exercise:

- a. The key in the exercise is to see that each book, section, chapter, and paragraph is related logically to the other parts; and to begin to develop and finesse the skills to identify and describe those relationships
- b. Consider outlining all or some of John's epistles, or a longer book such as Romans

The third round of teaching [and beyond]:

1. Student presentations of 30-40 minute Bible studies with critique from fellow students & lead mentor(s)
2. Students select the passage that they will share.
3. Consider teaching through the book of the Bible that they just finished outlining as part of the exercise described directly above.
4. Additional rounds of teaching should continue as frequently as reasonable during the mentoring process of training church planters:

Provide an opportunity to teach: a narrative text, a didactic text [e.g. Pauline epistle], and wisdom/poetic literature

Message critique format & form

- **Speaker:** This is where you list the name of the person teaching
 - **Evaluator:** This is where you list the name of the person critiquing
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- **Text:** The teacher should identify the text they are teaching at least two times [e.g. “Turn with me to Romans Chapter 15 as we continue our study in the Book of Romans, today we’re in Chapter 15”]. Note the passage and whether there was a double reference.
 - **Introduction:** Help the teacher see if the introduction was effective. What was “the hook” [i.e. something that made you want to listen to the rest of what the teacher was going to say]? Did it relate to the subject? Relate to needs? How about the length [too long]?
 - **Subject:** Did they clearly identify what the theme of the passage was?
 - **Reading of the text:** Was it clear and did it flow?
 - **Objective:** Did they clearly identify what the point or the objective of the passage was? Did they tell the audience up front what they were going to ask them to do at the end?
 - **Outline:** Were the main points clear? Was there a clear organization structure that the audience could follow?
 - **Transitions:** How were they made? For example, review [of pt.1] and preview [of pt.2].
 - **Support material:** Record references to polls, dictionaries, Greek/Hebrew concordance or lexicon, commentaries, or quotes.
 - **Illustrations:** Record references to stories, anecdotes and other illustrations. Did they work or not?
 - **Cross-references:** Record Bible cross references. Too many, not enough, did they work or not.
 - **Application:** Did the teacher help to explain how to apply the truths of the passage to life. Did it work, was there too much or not enough?
 - **Conclusion:** Did the message build towards a climactic conclusion? Did the conclusion mirror the objective stated at the start of the message?
 - **Oral presentation:** Was the voice clear? Were there changes in volume, tempo, and intensity? Was the pace too fast or slow?
 - **Physical presence:** Mannerisms, eye contact, posture, gestures, ~ what worked well and what didn’t.
 - **Any other comments:** Include any additional insights and encouragement. Particularly note if the teacher followed the inductive Bible study method of observation, interpretation, and observation.

A method for using the form: First, assign students to critique the teaching pastor’s message. Have the students turn the papers in for review so that you can make sure that they understand the concepts on the form before they begin to critique one another [peer review]. Second, the students will use the form each time one of their peers teaches to provide feedback. The

critique process helps the person receiving critique and helps all the students. As the person providing critique filters the teaching through the matrix of the form it helps them to become aware of the elements and nuances that make teaching effective. As students share their insights in class they can all glean from the critique. Finally, at the end of the teaching have all students give their critique form to the student teacher for review.

II. Leadership Lessons

Importance: Leadership ability will be the greatest human factor impacting the church. Lead pastors must transition their leadership style as the church goes through growth phases. As the church exceeds 150-200 adults it is essentially impossible to care for all the needs. Thus, more shepherds must be prepared to care for people. Church planters need to develop and grow to be effective and help others to do the same. Plan to intentionally create mentoring relationships: spend time receiving from mentors and mentoring leaders. Prepare for cultural adjustment: it is exciting but causes fatigue.

As the church grows the nature of your relationships with people will change. You will no longer be personally available for them. Others will be called and prepared to care for them. This may be uncomfortable for the church as people perceive that you are not there for them, and it may be uncomfortable for the church planter as he discovers that he is not “needed” the same way that he was before. Like watching your children grow up and learn to be independent it is healthy but bittersweet. Yet, healthy churches are dependent upon leadership development.

A. How to equip leaders: A healthy church always need more leaders!

Theme: Nurture a saved to serve culture: from consumer to community, people called by and yielded to Jesus.

1. General philosophy: as leaders go so goes the church

- a. Communicate vision and philosophy with existing and emerging leaders
- b. Always be looking for leaders
- c. Best pool for leaders is current volunteers
- d. Develop a culture of leader development [staff and lay leaders]
- e. Help volunteers connect with a ministry that they are called to and train them
- f. Mentor an assistant: create a culture where each leader mentors an assistant
- g. Acknowledge, affirm and celebrate leaders’ growth
- h. Be intentional to empower and equip people for ministry [training: formal (e.g. school of ministry, intern program) and informal leader meetings, books & resources, staff meeting]

2. Finding volunteers

Eph.2:10 “for we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Help people to discover what God has called them to be and to do to advance His kingdom and experience significance in life.

- a. Don’t expect announcements to get volunteers; instead ask/recruit. Learn to invite people to commit to a vision
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- b. Get others on your ministry team to help you recruit: don't go it alone. Look for people who are interested and a good fit for the need
 - c. Identify both short-term and longer term opportunities: don't limit the search to only those who will make a long-term commitment
 - d. If someone is not available at this time it doesn't necessarily mean they will never be available – consider follow-up at a later time
 - e. Clearly describe roles and responsibilities of the position
 - f. Don't ask highly skilled busy people to simply do "busywork"

3. Training volunteers

Eph.4:11-12 pastors and teachers are to equip believers for the work of ministry, for the building-up of the body of Christ

- a. Make sure people understand how to perform the function
- b. Develop training materials/handouts
- c. Affirm volunteers and express gratitude
- d. Give feedback
- e. Model, mentor, and mobilize
- f. Use teamwork

4. Identifying and developing leaders

Theme: Strength and depth of leadership determines effectiveness

a. How to identify leaders ~ People who:

- i. look to improve the status quo
- ii. offer practical ideas
- iii. others follow/listen to – ability to motivate
- iv. receive and communicate vision
- v. respond well to challenges
- vi. take responsibility and its pressure
- vii. finish the job
- viii. can deal with criticism or discouragement
- ix. have influence

b. How to develop leaders: Leaders must develop other leaders, priority is godly character – relationship with Jesus

- i. use "small groups" [home groups, ministry teams, mission teams]
- ii. mentor leaders – invest time
- iii. delegate responsibly: reasonable duties, instruction
- iv. create opp for progress: e.g. assoc > ass't > lead > leader over 2 groups
- v. set-up ways to measure leadership development
- vi. give ownership to leaders as much as possible: sufficient authority to lead
- vii. consider a leader's likely scope of influence [e.g. called to lead 5,10,50,100s]

5. Leader development is more relational than anything else

- a. Try to see the process from the new leaders point of view

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- b. Make sure values and vision are aligned
 - c. Develop leaders in the context of team/small group
 - d. Seek to develop the next generation of leaders
 - e. Seek to promote from within

6. Tips

- a. Attract and retain folks that fit the culture and then let them be themselves
- b. Create a learning community: greatest need is spiritual growth
- c. Be holy: ministry is a holy calling
- d. Be humble: admit when you're wrong and don't take credit for success
- e. Love your team, have fun, and enjoy the ministry
- f. Provide opportunities for growth and development
- g. Communicate and repeat it again
- h. Avoid elitism and bureaucracy
- i. Be flexible & seek to do the right thing
- j. Acknowledge, affirm, and celebrate
- k. Encourage people to act like owners
- l. Enjoy friends and family & spend time with them: don't be married to ministry
- m. Be careful re leadership selection [harder to get folks off the team than on]
- n. Be patient: endure difficult times and people

7. Leader meetings

- a. Remind leaders about the vision/mission
- b. Remind leaders what makes "this church" distinct > why we make a difference
- c. Empower and encourage leaders to lead
- d. Respect people's time
- e. Have a reasonable agenda and plan to work through it

LIFEWORX

Read and study the leadership lessons section frequently as you prepare to plant. Prepare to share this section with your core leaders and future leaders one to two times a year.

III. Recognizing Gifts & Abilities

a. Importance: J. Oswald Sanders observes, "Leadership is the ability to recognize the limits and abilities of others and the capacity to fit each one into the job where they will do their best." Effective church leadership involves the ability to recognize gifts. This involves leaders being able to recognize their own gifts, as well as identifying the gifts of other team members. An effective team leader knows his calling as well as the ability to discern the best position for others to fill. You must be able to determine the strengths and weaknesses of the team.

b. Recognizing the gifts of others: The example of Stephen and Phillip Acts 6:1-8

The context: a dispute arose in regard to a benevolence program such that the Greek/Hellenistic widows complained that the Hebrew women received preferential treatment.

The disciples realized that it would be unwise to neglect the ministry of prayer and the Word, so they delegated this ministry to others.

i. It is unhealthy for the leaders and the body to neglect gifts: If people don't use the gifts God has given they tend to limit personal spiritual growth and the growth of the body. Gifts, like muscles, tend to atrophy when not used. If leaders try to do the ministry without encouraging others to use their gifts it is likely to limit growth and burnout leaders.

ii. Make the body aware of the needs: Ministry needs often help to reveal gifts in the body: There was an appeal to the multitude of disciples to minister to a particular need and people came forward who previously were uninvolved in this area of ministry. Announcing the need stirred people and helped to identify those who were called and gifted to minister to the need.

c. Know what you are called to do: The apostles knew that they were called to focus on prayer and the teaching of the word rather than directly overseeing the food ministry. Learn what you are called not to do.

Develop a not to do list: It is as important for leaders to develop a not to do list as a to do list. If there is a task or duty that can be delegated to someone else, the sooner you delegate the task the faster you free that time to invest in something that only you can do. For example, you may be a gifted counselor but if there is someone else in the body who can counsel the faster they are recognized, trained, and empowered to counsel the more time you can devote to the word, prayer, and leading. Once something is on your "not to do list" stop doing it and make sure that you allow others to use their gifts.

d. For any job, there are necessary gifts: For any role at the church you will need to consider what does the job require. The greater the influence [i.e. leadership role] the more critical character becomes in the assessment process. Consider the factors that were used as qualifiers in Acts 6:

i. Good reputation: The people chosen were known to those they were serving. They came from within the church and had a good reputation among the church.

ii. Full of the spirit: The people chosen to serve need to be spiritual people, who are controlled by the Holy Spirit. The Holy Spirit empowers us to serve.

iii. Wisdom: The reference is to spiritual wisdom that God imparts to those who are close to Him. This is the ability to know what to do in difficult situations.

iv. Availability: At the risk of sounding cliché, God needs availability more than ability. God will enable those he has called. Someone may be very gifted, but if they are unavailable they will not be used. For example, you might believe that a particular person would be a perfect fit but if they are unable to serve due to schedule conflicts then they are unavailable. I would recommend trying to identify when they may be available and calendar a diary reminder to follow-up.

v. The right person for the job: In the case of the complaints from the Greek widows, all the people chosen to serve had Greek names. They were the right people for this job. They

were likely chosen because it was expected that they would be able to relate to the people they were ministering to. Consider people as well as task issues. Develop a job description that describes the ministry to be completed and the type of gifts and experience likely needed to be effective.

vi. Results: can often provide evidence of a person's calling. When people are walking in their gifts a church will be blessed.

The church: In Acts 6, the church influence grew, and the Word of God spread. The church grew rapidly, implying multiplication rather than mere addition, as people were drawn to the message, the joy, the love, and the enthusiasm of the church. Even priests, least likely to be converted, came to believe.

The individual: Those who served grew. We see that Stephen was entrusted by the Lord with miraculous power, and in the next chapter we see him deliver a stirring defense of the faith before the religious leaders. Also, we see that Philip had a tremendously effective ministry as an evangelist in Samaria. As people are encouraged to use their gifts, they develop, and new gifts are revealed. Those who are faithful in small things are often entrusted with greater responsibility [Matthew 25:23].

e. Recognizing your gifts: Effective ministry requires that we realize our own calling/gifts, as well as the gifts of team members. Spiritually mature people can seek to minister in areas they have not been called to, so be careful. Paul was called to minister primarily to Gentiles [Acts 9:15], but he desperately wanted to minister to Jews. Unfortunately, this was not his calling, and the results were essentially unsuccessful and often disastrous. Similarly, Paul wanted to go to the Roman province of Asia to strengthen churches that he had previously planted, but was forbidden by the Holy Spirit [Acts 16:6-10], and redirected to Philippi. In essence, godly spiritually mature people will often pursue a direction or calling that God has not assigned at a particular season.

God gave some to be evangelists, missionaries, pastors and teachers [Eph. 4:11]. Not all evangelists are pastors, not all teachers are evangelists. You need to know your calling. God will put a desire on your heart [Phil. 2:13] but will also confirm His gifts and calling through additional means. Open and closed doors, the availability of resources, and the confirmation of others will all be used to confirm a gift or calling. Once you identify your gifts, strengths, and weaknesses you can more effectively determine the type of leaders you need to complement your team.

f. What about spiritual gifts inventories? Questionnaires are intended to help identify God-given spiritual gifts. While there are many spiritual gifts, the evaluation generally focuses on the nine task-oriented gifts used in daily life to do the work of Christian ministry. The analysis may help people discover which areas they are "less" gifted and also their dominant task-oriented gift. They can then begin to concentrate on further developing a dominant gift as exercised in daily life and in local church ministry.

LIFEWORX

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1. What are you gifted to do? What are some of your strengths?
 2. What gifts are needed to enhance your team to be more effective [i.e. weaknesses]?

IV. Projects to Prepare for Church Planting

1. Describe principles of church planting and development from the Book of Acts: focus on the following areas ~

- a. evangelism
- b. approaching a new city
- c. discipling
- d. organization
- e. finance
- f. reliance on God's work

2. Prepare a vision statement for one of the proposed ministries in the new church: [see, "How to Plant Calvary Chapel Churches", section 1 Foundation, #4 "Vision" as a reference and reminder].

Vision statement [sample template]

Ministry: Here, we identify the particular ministry [e.g., children's ministry, ushers' ministry].

Leader:

Assistant(s):

Theme verse: Here, we encourage leaders to identify a particular verse that relates to their ministry. We encourage people to consider why they believe that God has given them that verse as a theme for their ministry. Ideally, the verse clearly relates to the particular ministry.

Objective: In a brief expression, describe the big picture for your ministry. What do you believe God wants to do through your ministry in the coming year? As you consider your objective, it may be helpful to consider how your ministry impacted people's lives during the past year. Also, how would you like your ministry to impact people's lives in the coming year? A sample objective for the counseling ministry might read as follows: "Help real people turn to a real God to deal with real problems; and enable them to find answers in the Word of God to the questions of life."

Consider the strengths and weaknesses of your ministry and the vision. What has been the direction of the ministry, and where do you want to be going?

Goals: The statement of goals is distinct from the objective. The objective is broad or big picture, but the goals are specific. For example, a corporation might state that the objective is to increase the stock value in the coming year. On the other hand, a goal would be to increase the value of a share by a dollar by the end of the first quarter.

When considering goals remember the acronym “SMART”:

Specific • Measurable • Accountable • Reasonable • Time Specific

For example, expressing a goal as, “*Meet with assistants as needed*” fails to meet the SMART guidelines. The goal is not specific, measurable, or time determinable. On the other hand, a goal described as, “Meet with assistants on the second Wednesday of the month and otherwise as needed” is SMART. Describe goals that are reasonable, but also take into consideration that our God is awesome. For example, a desire for a home fellowship ministry may be to see 100% of the church involved, but this may not be a reasonable goal. On the other hand, setting the goal at only 10% might underestimate God. Therefore, a goal regarding participation might be stated “10% of the church participating by March, 25% by June, and 33% by September.”

Here is a sample statement of goals used in the counseling ministry:

- Implement a marriage mentor ministry. Determine the feasibility by January 31st and implement by the end of February.
- Identify and secure two books to utilize as a counseling resource to train counselors. Resources to be identified by the end of February and purchased and distributed to counselors by the end of March.
- Identify a counseling resource bibliography by the end of March. Confer with other pastors and counseling ministries in February.

As you consider the goals for your ministry, what are the priorities? What are the specific activities that are needed to address each priority? For example, your ministry may have ample volunteers but may need to emphasize training. This may require you to secure or develop training materials and schedule formal and/or informal training. Perhaps your emphasis this year is recruiting volunteers. Perhaps you have ample trained volunteers, but the ministry is not being utilized. You likely need to focus on promoting the availability of the ministry to the body.

Methods: Describe what your ministry does and how you do it. How does your ministry operate? What steps need to be taken to see the goals and objectives of the ministry fulfilled? Give a step-by-step picture of what the ministry does. This will help sharpen your vision and help to communicate it to others.

Vision Statement Sample 1

Ministry: Counseling Ministry

Leader: Bob Smith /Assistant Pastor

Assistant(s): John Jett / Associate Pastor & Wilhelmina Barksdale / Director Women’s Ministry

Theme verse: 2Timothy 3:16-17 “All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, for instruction in righteousness; that the man of God may be complete, thoroughly equipped for every good work.”

Objective: help God's people turn to a real God to deal with real problems. Equip people to apply the Word of God to the issues they are facing.

Methods:

1. typically, one hour meetings.
2. complete sessions in 6-8 meetings.
3. when counseling couples, both should attend.
4. avoid personal experiences of the counselor and rely upon the Word. Thereby, we hope to avoid creating unreasonable expectations based on the counselor's past.
5. issues involving suicidal or homicidal ideations must be referred to a staff pastor.
6. primarily, men are to counsel men, and women with women.
7. if meeting with the opposite sex alone, use an area visible to the public.
8. do not counsel people to stop taking prescribed medicine.
9. sexual or physical abuse must be reported to the authorities.

Goals:

- Implement a marriage and parenting mentor ministry by 3.XX
 - Provide a counseling resource such as *How to Counsel*. [Hoekstra], or Jay Adams' books. Distribute *Fruitful Marriage* books to counselors by (date)
 - Continue to supplement counseling resource bibliography (Date). Confer with other Calvary pastors and counseling ministries by (date).
 - By (date) consider developing a school of counseling, similar to school of ministry format.
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3. Outline a book of the Bible

Sample: 1 John Outline

Theme: Loving God and Others

I. Theme of Fellowship • Ch. 1

- v.1-4 blessing of Fellowship with God
- v.5-8 barrier to Fellowship with God
- v.9-10 basis of Fellowship with God

II. Tests of Fellowship • Ch.2

- v.1-2 live to please God
- v.3-7 obedience
- v.8-11 love others
- v.12-14 spiritual growth
- v.15-17 love God more than the world
- v.18-23 know the truth
- v.24-27 dwell in God's truth
- v.28-29 practice righteousness

III. Traits of God's Children • Chs. 3-4

- v.1-3 seek purity
- v.4-9 seek righteousness
- v.10-15 love others

v.16-23 demonstrate love by actions

v.3:24-4:6 test the spirits

v.7-11 love because of God's love

v.12-16 know God through love

v.17-21 trust God

IV. Trust God • Ch. 5

v.1-5 love of God is manifest in obedience

v.6-13 certainty of God and eternal life

v.14-17 certainty of prayer

v.18-21 certainty of truth

4. List factors that contribute to and hinder growth in a new church.

5. Create a sample organization chart for the new church.

6. Prepare a vision statement for the new church plant.

V. Ordination

Importance: At some point in the process of church planting the church planter should be ordained, if he is not already, and ideally this is done by the mentoring pastor/church [or the church planters home/sending church]. The following discussion is taken from the bylaws of Calvary Nexus Camarillo:

rites of ordination

PRINCIPLE OF ORDINATION

The candidate for ordination recognizes that only our Sovereign Holy God can truly call and ordain His children for service in the ministry of the Gospel of Jesus Christ.

The calling of a minister is not the result of a title, but rather the title is a result of His calling. This calling is recognized as from the True and Living God.

It is man's privilege and specifically the privilege of the overseers of the true church of Jesus Christ to ratify the ordination of God when such is obviously placed upon a man's life.

The purpose of this Article is to provide for the ordination rites of ministers of the Gospel of Jesus Christ by Calvary Nexus.

QUALIFICATIONS

The qualifications for Ordination

- A candidate for ordination must be a "born again" believer in Jesus Christ as described by our Lord in the third (3rd) chapter of the Gospel of John.
 - A candidate for ordination must meet the Scriptural requirements for the office of Elder/Bishop as described in the Holy Bible and defined in Article VI, Section 4 of these By-Laws.
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- A candidate for ordination must subscribe completely and wholly to Article II, Article III and Article IV of these By-Laws.
 - A candidate for ordination must believe and render evidence of his belief that the Holy Bible is the complete and divinely inspired Word of God, and that God has not added, deleted or altered this work with subsequent writings and revelations.
 - A candidate for ordination must have and be evidencing the obvious calling of God upon his life in terms of ministerial experience and report.
 - A candidate for ordination will be a man.
 - A candidate for ordination must have completed four (4) years of formal Bible study or the equivalent thereof [e.g. school of ministry and experience], as approved by the Board of Directors of this organization,
 - A candidate for ordination shall first be ratified by the Board of Directors as a licensed minister and hold this position for a term specified by the Senior Pastor.

3. PROCEDURE FOR ORDINATION

Each man fulfilling the above qualifications, upon having the recommendation of the Senior Pastor, will be presented to the Board of Directors of this church, and will receive full consideration for ordination into the ministry of the Gospel of Jesus Christ by Calvary Nexus.

The Board of Directors may make exceptions to these qualifying standards when, in the unanimous opinion of the Board of Directors and under the strong compelling conviction of the Holy Spirit, such exception is deemed to be according to the will of God and in accordance with His Holy Bible.

Upon unanimous approval of the Board of Directors, the candidate for ordination will be ordained as a minister of the Gospel of Jesus Christ with the right to perform all ministerial functions in accordance with the laws of the land and the ordinances of God's Holy Bible with all the prerogatives of such a calling and office.

All candidates for ordination, successful or otherwise, will be notified of the Board's decision in writing within one (1) week of the final Board action.

4. CERTIFICATE OF ORDINATION

(A) The text of Certificate of Ordination will be as follows:

CERTIFICATE OF ORDINATION

This is to certify that _____ was duly ordained on this ____ day of _____, _____, by Calvary Nexus of Camarillo in the State of California, as a minister of the Gospel of Jesus Christ; further, he has completed all studies and requirements of this body for recognition of such office; further, by rite of ordination this date he is duly licensed and ordained to perform all ministerial functions without limit as accorded by the laws of the land and in compliance with the ordinances of God's Holy Church as set forth in His Holy Bible.

We now pray for God's divine blessing and power of the Holy Spirit to be upon him as he ministers the Gospel of Jesus Christ, our Sovereign Lord and Blessed Savior.

President _____

Vice-President _____

VI. Internship:

Calvary Nexus Intern Program Vision

1. Purpose: To help those interested in vocational ministry discover more about who Jesus is, who they are, and discover more of God's calling for their life through working in the ministry of Nexus [Eph.4:11-12].

2. Biblical model: God called Joshua to be an intern for Moses, Elisha for Elijah, the disciples for Jesus, and Paul for Barnabas. Each mentor prepared his intern(s) to follow God, use their gifts and influence for His glory, and to prepare others to do the same [2Tim.2:2].

3. Duration: Six months to one year.

4. Weekly ministry time commitment: 15-25 hours per week.

5. General weekly schedule: It varies per area of ministry but usually multiple weekdays and Sundays. Interns attend weekly staff meeting, an hour mentor meeting, and a meeting with a staff person & other interns every two weeks.

6. Education requirements: Interns must have completed high school or have a GED. In addition, interns must attend [or have completed] the Calvary Chapel school of ministry.

7. Areas of ministry:

- Worship
- Children's ministry
- Youth
- Young adults
- Tech
- Youth center
- Administration

8. Compensation: Most of the areas of ministry do *not* provide monetary compensation or provide limited salary [e.g. \$10.00 per hour].

9. Personal program goals: Each intern will work with a mentor to identify and develop 5-6 work objectives and 3 personal spiritual growth development areas. These goals will be reviewed on a quarterly basis. The goals shall be completed by the intern and reviewed by their mentor within the first two weeks of starting the program.

10. Job/Ministry description: Each area of ministry shall have areas of responsibility for the intern.

11. Application: An applications form shall be completed and submitted to the church by January 31 for the Spring program [begins March 1], or by July 31 for the Fall program [begins September 1]. Admission determinations shall be made within 30 days.

12. Qualification matrix [8 C's]:

- a. Character: A premium is placed on Christ-like character [1Tim.3, Titus1, Gal.5:22-23].
- b. Commitment: Interns must be faithful to fulfill their responsibilities [1Cor.4:2].
- c. Consensus: We seek interns who share the philosophy of ministry & doctrinal views of Calvary Nexus [Ac.2:42-47].
- d. Competency: Interns must be able to develop their gifts & use their skills effectively [Mt.25:20-21].
- e. Compatibility: We place a premium on the community experience & seek interns who desire same [Ac.2:42-47].
- f. Compassion: Interns must be moved to care for the needs of people [Mk.6:34].
- g. courage: interns are encouraged to take chances as led by God and to make mistakes (ideally not repeating the same mistakes) [Josh.1:1-9]
- h. Calling: We desire to confirm & help the intern to recognize God's calling upon their life [Ac.13:1-4]

Calvary Chapel Intern Program Application

Name: _____ Date of

Birth: _____

Address: _____

Email: _____

Home Phone: _____ Home Phone: _____

Please answer the following questions:

- 1. How long have you considered Calvary Chapel your home church?
- 2. Briefly describe your story regarding your salvation experience:
- 3. Describe why you want to participate in the intern program:
- 4. describe your ministry experience at Nexus:
- 5. Describe your ministry experience outside of Calvary Chapel:
- 6. What are the area(s) of ministry you are interested in?
- 7. Please list your education experience:

Please provide two references

VII. Bibliography

Source materials for the training manual:

1. *Launch: Starting a New Church from Scratch* Nelson Searcy & Kerrick Thomas, Regal pub. 2006
2. *Starting a New Church – The Church Planter's Guide to Success* Ralph Moore, Regal pub. 2002
3. *Planting Missional Churches* Ed Stetzer, B&H pub. 2006
4. *Church Planter: The Man, The Message, The Mission* Darrin Patrick, Crossway pub. 2010
5. *Planting Growing Churches for the 21st Century* Aubrey Malphurs, Baker pub. 2004
6. *The Nuts and Bolts of Church Planting* Aubrey Malphurs, Baker pub. 2011
7. *Leaders Who Last* Dave Kraft, Crossway pub. 2010
8. *Calvary Nexus School of Ministry Training Manual* Bruce Zachary, Fruitful Life pub., 2009

Required reading from School of Ministry bibliography:

1. Warren Wiersbe: *On Being a Servant*
 2. J. Oswald Sanders: *Spiritual Leadership*
 3. John Stott: *Basic Christian Leadership*
 4. Kent Hughes: *Disciplines of a Godly Man*
 5. Warren Wiersbe: *Living with the Giants*
 6. Tim Jones: *Christian History Made Easy*
 7. Chuck Smith: *Calvary Distinctives*
 8. Gayle Erwin: *The Jesus Style*
 9. Henry Blackaby: *Spiritual Leadership*
 10. Howard Hendricks: *Living by the Book*
 11. Nathaniel Van Cleave: *Handbook of Preaching*
 12. Henry Thiessen: *Lectures in Systematic Theology* or Wayne Grudem *Systematic Theology*
 13. Wiersbe & Wiersbe: *The Elements of Preaching*
 14. Kent and Barbara Hughes: *Liberating Ministry from the Success Syndrome*
 15. Robert Clinton: *The Making of a Leader*
-

16. Norman Geisler: *Chosen but Free*

Recommended reading from school of ministry bibliography:

1. Charles Spurgeon: *Lectures to My Students*
 2. Henry Halley: *Halley's Bible Handbook*
 3. Roy Hession: *The Calvary Road*
 4. Andrew Murray: *Absolute Surrender*
 5. William Gurnall: *The Christian in Complete Armor*
 6. Bruce Zachary: *Fruitful Life Series: Marriage, Prayer, Worship, Ministry*
 7. Larry Osborne: *Sticky Church*
 8. Robert Coleman: *The Master Plan of Evangelism*
-

VIII. Acknowledgements

First and foremost, heartfelt gratitude to our God, who speaks, empowers, and directs church planting so that people receive life through Christ and His gospel.

Thanks to you the reader for investing your precious time in reading this resource. I hope and pray that God uses this manual to assist you in your effort to honor Him, as a church planter or mentor assisting church planters.

Thanks to *Pastor Chuck Smith*, for being my pastor, our spiritual leader in the Calvary Chapel Movement, and an outstanding example of the influence that church planting can have in the world. Also, to all the Calvary Chapel pastors who have planted and served our Lord faithfully during the last 40+ years thanks for the opportunity to enjoy your fellowship in our network of churches.

Pastors David Guzik, Carl Westerlund, Ed Compean, Juan Domingo, Mike Vincent and Lance Ralston are men who are a blessing to the Kingdom of God and the Calvary Chapel movement [and I'm pleased to say are my friends]. They were gracious enough to review the manuscript to ensure the manual aligned with Calvary Chapel's philosophy of ministry and core values. *Pastor Lance Ralston*, my neighbor, formatted the manual to help the user, and I'm incredibly grateful for all these efforts.

Thanks to *Brian Broderson* for the encouragement in regard to this manual and the Calvary Church Planting Network [CCPN] initiative in general. Special thanks to my fellow-laborers in the CCPN, *Pastors Miles De Benedictis*, and *Chuck Musselwhite* – So enjoy ministry with you.

Special thanks to our church family at *Calvary Nexus*, our Calvary Chapel church plant in Camarillo, California, U.S.A. It has been a wonderful blessing to plant the church with you, and grow together in the grace and knowledge of our Lord and Savior Jesus Christ. Your support and trust are cherished.

Epilogue

Several years ago I helped to launch a church plant by sending a former youth pastor and his young family to a community several hundred miles away. We had served together for a few years, he completed Bible College and a school of ministry program, and he is a man of godly character and passion. Unfortunately, I never mentored him in a comprehensive manner to prepare him [and his family] for success as a church planter, nor did I provide meaningful intentional follow-up training. As you might suspect, he struggled, in many ways. So, that distant but yet fresh memory has helped to motivate me to create this planter training resource.

If I had to do it all over again I would:

- View church planting, and pastoral ministry in general, as more collaboration and less competition with other local churches;
 - Be more pastor and less CEO;
 - Ensure more rest by less rush;
 - Create more friendships;
 - Create healthy boundaries from the start that: protected family time, avoided late night or weekend meetings, and used allotted vacations;
 - Let others preach more.
-