



**Report
For
Broadmoor UMC
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Introduction

This strategic plan is prepared specifically for Broadmoor by Bill Easum, founder and Senior Consultant of 21st Century Strategies, Inc., Inc. The design of the map process began months ago when your leadership filled out a questionnaire containing over 250 items. The Ministry Audit was completed by the leadership and the answers were analyzed before I arrived at Broadmoor.

The final touch was added to the data when we met in April of 2010, for five days. During this time, I met with various committees, key lay people, and staff to analyze your abilities and willingness to re-organize and revision to accomplish God's purpose for your church. In the evenings, I shared the unfolding information with key leaders. Through our time together, I reviewed and fine-tuned the recommendations that are presented in Section Four of this report.

This strategic plan is designed as a learning and planning tool. It presents you with some of the best thinking and most effective strategies for ministry from across the church today. Use it to inspire dialogue and discussion for the leadership of Broadmoor. Research and fine tune the strategies for ministry recommended. Most important of all, move ahead as quickly as possible so you can ride the wave of enthusiasm your leaders feel at the moment. The key to doing this is to develop an ever-widening group of leaders who capture, embrace, and work passionately to help your church accomplish God's vision for Broadmoor.

The more people you involve along the journey, the better your chances are of success. Pray for and process this report. Through it all pray earnestly, ***“Lord, make us part of what you are doing in your world. Put us within the flow of your Spirit. Help us to do the things that you are blessing in this present age.”***

Note: If you do not wish to read the teaching material in Section One, proceed directly to Section Two. Do not skip Section Two. If you wish, you can skip Section Three and go directly to the recommendations in Section Four.

The Purpose of This Consultation

The purpose of this consultation is to assist Broadmoor to accomplish the following objectives:

1. Raise the congregation's awareness of the cultural context in which ministry must occur at the beginning of the 21st century.
2. Develop a clear Mission/Purpose Statement that expresses God's vision for Broadmoor. This statement defines the heart and soul of the congregation.
3. Begin or strengthen the process of becoming a mission-driven, permission-giving congregation where everything the congregation does serves its Mission Statement and helps to accomplish God's vision for Broadmoor.
5. Recommend specific ministries and action items that are appropriate and essential to the congregation's future spiritual and numerical growth.
6. Encourage the pastor(s), staff, lay leaders, and congregation to commit themselves to a systematic, focused, and sustained approach toward accomplishing God's vision for Broadmoor

SECTION ONE

THE VISION

There is a classic line in one of Charles Wesley's best loved hymns that describes the challenge before the church today. The hymn is "*A Charge to Keep I Have*" and the line is "*to serve the present age, my calling to fulfill.*" The challenge to the church is that our present age keeps changing, and it is changing more rapidly now than ever before in history. The changes are so enormous and rapid that they are causing a metamorphosis in every area of life. Fewer people today have a Christian memory than at any time since the founding of America. As a result of such change, many of the ministries and methods that once worked so well no longer achieve the desired results.

We may not like many of the changes, but if we want to be effective in fulfilling our calling to offer Christ to the world, it is essential that we understand what is happening in *this present age* and develop effective ministries that will put the people of our day in touch with the timeless Gospel. As a new age dawns, the Gospel will not change, but the package in which the Gospel is shared is rapidly changing. In such times as these, vital congregations cannot continue to simply manage what exists. We must forge a new vision for ministry without compromising the Gospel. That is what this report is about.

In my book, *Growing Spiritual Redwoods*, I describe this new age as the "pre-Christian" world, a time when the age of Christendom is coming to a close and a pre-Christian world, much like the first century, is emerging. The book describes the present successful and thriving churches, which I call "*Spiritual Redwoods.*" These Spiritual Redwoods have grown head and shoulders above the other churches and, if we see the world from their vantage point, we can see where God is leading the church in the 21st century. These churches are spiritual giants because they have discovered how to grow people into spiritual giants. Each of these churches has focused its entire ministry on making disciples of non-religious people.

Principles of Today's Disciple Making Church

1. People who are not disciples of Jesus Christ are missing the primary reason they were created.
2. Unchurched people matter to God as much, if not more than, those within the church.
3. Their church is primarily a mission station for passing on new life in Christ to the unchurched.
4. High expectations for their people are essential.
5. Some things must be changed and some things must be preserved.
6. It is important to understand, love, accept, and like secular, unchurched people.
7. It is more important to use music that unchurched people understand and are interested in to spread the Gospel, than it is to teach people to appreciate "good" music.

8. It is important to start new churches and be involved in missions at home and throughout the world.
9. Their back yard is the primary mission field.
10. Nothing works today like it worked yesterday.

Our studies also show these same churches do several things that dying churches do not do:

1. They are as familiar with the unchurched population around them as they are their own members.
2. They strategically target the unchurched.
3. They have a clear vision and mission plan for the future.
4. They develop and implement a strategy for reaching unchurched, secular people.
5. They equip their members to actually serve in ministries to others and witness for Jesus Christ instead of sitting on committees.
6. They design worship so it is sensitive to the needs of the unchurched.
7. They challenge people to commit their lives to Jesus Christ instead of becoming members of a church.
8. They are open to the leadership of the Holy Spirit and develop prayer ministries.
9. They want other churches to join them in reaching out to secular people.

The needs in the world are many and great. People outside the church are spiritually hungry at the same time that they are alienated from, or simply ignorant of, traditional Christianity. The signs are clear... God is raising up a new kind of church to meet the challenges of *"this present age."* **The question is: Will Broadmoor be a part of what God is doing? Can Broadmoor claim the promise of Isaiah 43:16: "Cease to dwell in the days gone by...for I am doing a new thing in your midst."? Can Broadmoor earnestly pray, "Lord, lead us to what you are doing and blessing and help us to do it."?**

Churches that put themselves at God's disposal will emerge as the spiritual redwoods in the 21st century. *Please understand that being a Spiritual Redwood is not about growing a big church, but about growing BIG people.* It's just that experience is showing us that the churches that do an exceptional job of growing disciples of Jesus Christ also happen to be growing numerically. We believe that God wants to send seeking people to congregations where people will be loved and nurtured into discipleship.

Strong, healthy churches that are described as Spiritual Redwoods exhibit the following characteristics:

1. They are biblically grounded and culturally relevant.
2. Jesus Christ is Lord.

- 3 They exist to make disciples.
- 4 Everyone is considered to be a minister and missionary for Christ.
5. They are a trusting community.

The following information and recommendations are simply to help Broadmoor discover ways to respond to the challenge of the future. You may disagree with some of the information or recommendations. If some of the information is incorrect, correct it. If you find yourself disagreeing with the information, before you react, ask yourself this question: "Do I not like what I am reading because it goes against my Biblical foundations, or because it goes against my personal opinions or sacred cows?" Knowing the difference is the primary task of leadership in changing times.

SECTION TWO

PRIORITY COMMENTS

Broadmoor UMC has a long history of exceptional ministry in Baton Rouge and beyond. I remember being in Baton Rouge over 20 years ago consulting with another UMC when the subject of Broadmoor came up. When I asked “What is one of the most effective churches in the area?” the response I got was “Broadmoor.” You indeed have a great heritage. In fact, in 1990, Broadmoor was the largest UMC in Louisiana with a worship attendance near 1200.

However, in 2010 Broadmoor is in the endangered species category of churches. In the last three years alone, you have declined in worship over 17% with 50.0% of your worshipping congregation old enough to no longer be in worship 18 years from now. Without significant change, in the next twenty years Broadmoor will not be a viable congregation because of the sheer size of the facilities.

In order to have a viable future twenty years from now you must internalize and act on the following statement:

“You can’t keep doing what you’ve been doing and expect to see different results.”

During the fifty some years Broadmoor has been a leader in the Louisiana Conference, the world has undergone significant changes as has the area surrounding Broadmoor. Many significant changes have occurred since 1960 that are presently determining the future of Broadmoor more than the good work of its leadership. The church culture is disappearing in America. The people who are potential new participants of Broadmoor are totally different from those who presently make up the worshipping attendance. If Broadmoor is to do well the next ten years, several major changes are needed. Unfortunately, working harder at what you are presently doing will not bring health and vitality to the church. The 1960's are gone and will never return. You cannot go back to your former glory. You can go forward to better heights of glory, but not in the direction you are going.

In addition to the sweeping cultural changes in North America, the ethnic makeup of the area surrounding Broadmoor has significantly changed.

These changes have been so radical that the exceptional ministry that once sustained Broadmoor no longer addresses the needs of most people under the age of 50. Much of the Broadmoor’s ministry, as well as its staffing and structure, are designed on models from the 1950’s. Just to mention a few:

- You have multiple programs that have no cohesive discipleship function. In the past it was important for churches to have multiple programs that made the church the hub of the community. This model worked when most of the people participating were believers. Today, most people aren't believers and participating in programs doesn't make them disciples.
- Broadmoor waits for people to come to the church before reaching out to them. Confirmation is mentioned as a major source of assimilation. You can't confirm children if their parents no longer bring them to church.
- Your staff spends most of its time focusing on programs rather than people. Programs don't grow people; people grow people.
- You spend more money on administration and tracking money than you do on tracking people.
- Most mission programming is focused somewhere else other than Baton Rouge. Today, Baton Rouge should be your primary mission field.
- You spend more money on a music director and organist than on the contemporary service which is a big part of your future. Traditional worship is no longer the engine that drives most congregations, especially in the South.
- You are staffed to maintain the present membership with an emphasis on people over the age of 60.
- Broadmoor still believes in the "Build it and they will come" philosophy of the 1950's. It was true in the past; it's not true today.
- You put more emphasis on adult Sunday School than you do on small groups that meet in homes.
- Many of the facilities, such as the Nursery, are designed to meet the needs of pre-21st century families.

However, Broadmoor has several things going for it that makes it possible for Broadmoor to return to its once flagship status. Let me mention just a few of them.

- You have enough people in worship to have the time needed to turn the ship around.

- You have enough money to do whatever you need to do if you are willing to make the right decisions NOW before you begin to run out of money.
- You have a pastor who is willing to take on a truly difficult situation without flinching.
- You have enough parking to be able to return to a growth posture.
- You still have a critical mass in both children and youth
- You have a heart for missions
- Your reputation is still good in the area
- The 11:00 contemporary service is growing
- The only service growing”
- There is a very small debt
- You have four worship options
- You have a core group of people who have been to Emmaus

Here is the key to your future- You must take radical action now or within the next twenty years you will not have the people or the money to secure your future. You have a two to three window of opportunity to turn Broadmoor around. Otherwise over the next ten years you will wind up with: 300-400 in worship compared to 875 today; a budget of \$700,000-800,000 compared to 2.4 million today; your facilities will eat a significant part of budget; one pastor and three part time program staff; one secretary and no admin. assistants; you won't be able to pay your Apportionments; and you will have one custodian. Of course this is just one scenario. If you make the changes I'm recommending you may change this picture.

The primary obstacle I see about your adopting the recommendations is the number of people who still worship at Broadmoor. The worship services and the parking lot look full. So “What is the problem?”some people may be asking. “Why should we risk adopting these recommendations?” Well, keep in mind that over the next 15 to 17 years one out of two people worshipping next Sunday will no longer be with you due to age and you will have to slash and burn your budget and all your ministries just to keep the doors open and roof repaired.

Keep in mind that the issue before you is not church health or church growth. The issue is what does it mean to be a faithful church? A faithful church is one that is intentionally seeking to carry out the Great Commission of “making disciples of all nations.” To be faithful means that Broadmoor is doing everything that it can to win people for Jesus Christ. A faithful church is one that is intentionally seeking to be salt, light, and leaven in the world, both at home and abroad.

SECTION THREE CONSIDERATIONS IN DEVELOPING A STRATEGY

The following items are extracted from the 19 growth principles of the Ministry Audit that was filled out by your leadership prior to my arrival. Each item is considered essential to the strategic plan in Section Four.

1. 50.0% of the worshipping congregation was born before 1943.
2. The Baby Boomer generation is seriously lower than the surrounding area.
3. Broadmoor is organized according to the pre-1996 Discipline guidelines.
4. There is more internal ministry than outreach into the community to reach the unchurched.
5. There is a pre-school with 76 children.
6. There are 82 children and 29 youth in Sunday School.
7. Broadmoor has lots of programs but few of them aimed at discipleship or evangelism.
8. The membership is declining.
9. The number of funerals demands an additional staff person.
10. Broadmoor does not concentrate on assimilating new members during their first three months at Broadmoor.
11. Small groups do not equal one for every ten people in worship- short by 67 groups.
12. 45% of the membership is inactive and the rolls have been cleaned in the last three years
13. The amount of money being given away to outside causes continues to increase while the home front budget continues to decline.
14. A higher than average group of people do not find the music pleasing.
15. Broadmoor uses the attendance pads for registration.
16. There are four Sunday morning worship services - 8:30 (194) 9:45 (245) 11:00 (265) 11:00 (Casual 171).
17. The only service growing at the moment is the 11:00 casual service.
18. The Chancel Choir takes a vacation and sings 42 Sundays a year.
19. The worship attendance averages only 21% of the membership, low for this size church.
20. There is no choir at the 8:30 service.
21. Staff has access to the lead pastor anytime they wish.
22. The average attendance at worship over the last ten years has decreased by 16.3%.
23. The Nursery is not close to the sanctuary and on the same floor.
24. Pagers are not given out to first time visitors.
25. The present pastor is in the 2nd year.
26. The program staff, including the pastor, equals approximately eight full time people.
27. Sunday school declined 30% the last ten years.

28. Broadmoor has three sessions of Sunday School 8:30 (10) 9:45 (374) 11:00 (106).
29. Broadmoor has 13 acres of land.
30. There is ample parking off-street.
31. There is debt of only 662,000.
32. Members drive 12.2 miles to work and 7.3 to church.
33. 4 first time families visit each week.
34. 15.9% of the worshipping congregation is visitors.
35. 2.1% of the worshipping congregation is a first time visitor.
36. No one spends 20 hours a week with the unchurched.
37. Broadmoor doesn't know why a first time visitor came to worship.
38. Visitors are not put on the newsletter mailing list the first week they attend.
39. 10% of the parking is not set aside for visitors.
40. There is no information booth.
41. The budget is \$249,000.
42. The average pledge is \$3314.
43. The average person in worship gives \$2650 a year.
44. There is no serious Foundation.
45. There is not a mission statement.
46. The scores on the pastor are fairly good which is amazing considering the amount of changes he has had to make in his first year.
47. The scores on the lay leadership are very good.
48. Only 8.8% of the congregation listens to Classical music.
49. The Readiness Chart for the staff shows an average of 3.5, which indicates a high degree of difficulty doing what is necessary to reach out to the unchurched.
50. The Readiness Chart for the official body shows an average of 3.09, which indicates a moderate degree of difficulty doing what is necessary to reach out to the unchurched.
51. The average age of the person filling out the Ministry Audit is 47.
52. The average length of membership of the persons filling out the Ministry Audit is 18 years.
53. The number of people asked to fill out the congregational questionnaire was 14. 14 returned the questionnaire.
54. 80.6% of the congregation has email.
55. The most often listened to music by the congregation is Country.

Demographics of Selected Zip Codes for Broadmoor UMC, Baton Rouge
The years involved are 2000-2009
Zip Codes included are 70806, 70808, 70809, 70810, 70814, 70815, 70816, 70817,
70819, 70726, 70769, and 70737

1. The population is 347,593.
2. The population is projected to grow
3. The area is 67.4% white.
4. The average household income is \$72,605.
5. The average age is 36.4.
6. The largest group of adults is between 25-34 years of age.

U.S. Lifestyles of the Area Surrounding Broadmoor

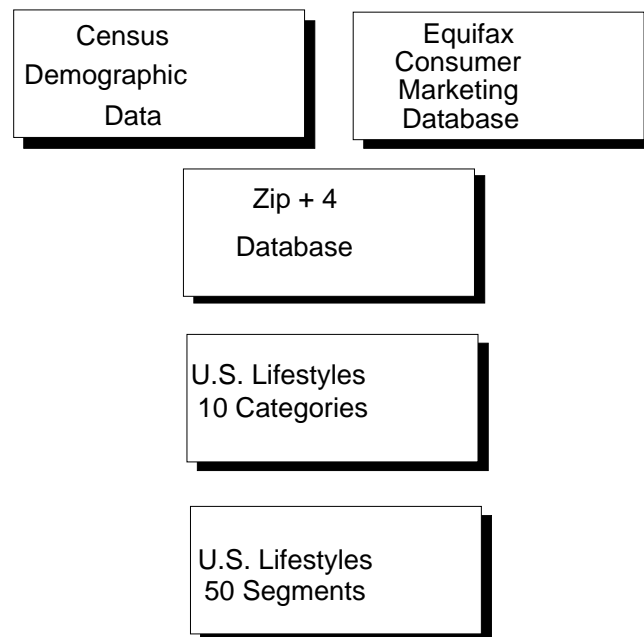
This section of the report is about the various lifestyles found in the demographic study of the area around your church. Lifestyles are a commercial way of assigning every house in the U.S. to a lifestyle cluster for the purpose of identifying groups of people who might be interested in a particular product or service because they share several things in common. Each segment consists of households that tend to be at similar points in their life cycle and share common interests, needs for services, and financial behavior. These lifestyles are excellent tools with which to learn about the spiritual and physical needs of the area. Percept has taken these lifestyles and added an Ethos segment, giving us even more information to help churches form new ministries directed at the needs of the community, not just the church itself.

The lifestyles are grouped according to three different methods. We are the only firm in North America that offers this three-fold look at these lifestyles. The second and third methods of grouping the U.S. Lifestyles are done by an associate, Dr. Stanley Menking.

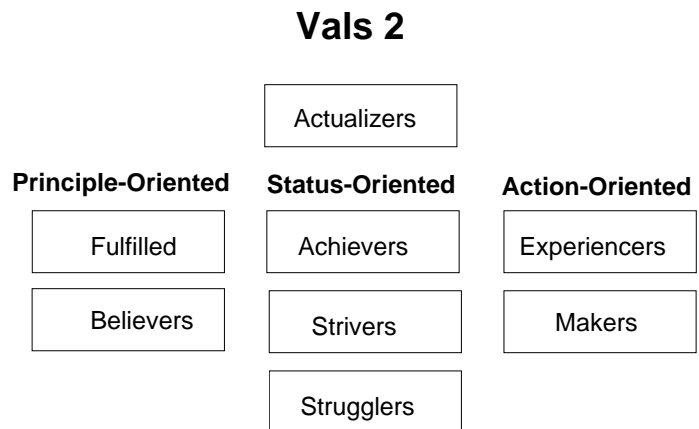
The first method is called "Equifax." This system is created and maintained by National Decision Systems and is referred to as Micro Vision. Micro Vision is based on the 160 million up-to-date individual consumer records in the Equifax Consumer Marketing Database, as well as the nation's most current census data.

The second grouping of the U.S. Lifestyles is based on the work of Tex Sample's book *U.S. Lifestyles and Mainline Churches*. While Sample has not assigned the lifestyle segments to his cultural grids, my associate, Dr. Menking, has. Tex Sample used Arnold Mitchell's work and constructed a very helpful way of plotting "VALS insights" (the third method) on a cultural grid, which he calls left, middle, and right (these are not political categories). Dr. Menking has assigned each of the lifestyles to one of these three cultures. This helps the church get a feel for the cultural orientation of the community.

How Lifestyles Was Built



The third method of grouping U.S. Lifestyles is based on work done by Arnold Mitchell, and is now called the "VALS 2" system. Again, Dr. Menking has assigned the lifestyle segments to Mitchell's analysis. The "VALS 2" uses more rational and empirical data than "VALS." "VALS 2" is based on the self-orientation of persons and what motivates people. The assumption is that everyone is motivated to act for different reasons. The study identified three basic groupings. The first is people-oriented persons, whose actions are guided by principles that are formed by conscious decisions, as opposed to feelings, circumstances, or the opinions of others. Second, are the status-oriented people, who seek to "fit in" to the life around them. They are concerned about the approval of those with whom they carry out their daily lives. Third, are the action-oriented people, who will be motivated by new challenges in the personal and social aspects of life. As a result of this research, "VALS 2" identified eight segments.



The results of these three groupings are described below, based on the top lifestyles for the area around your church. For a full description of each lifestyle, see the Percept workbook. The number that precedes the lifestyles below refers to where each one fits on the economic scale. The lower the number, the more affluent the lifestyle. Note: From time to time, the names of various lifestyles may be changed; however, their ranking number seldom changes. If one or two of the names are different on your report than what you find here, you can easily compare the numbers.

1. The number one lifestyle is Established Country Families (15.3%)
 - a. This lifestyle of what Equifax calls Established Country Families. (U.S. Lifestyles Group - Mainstream Families, Tex Sample - Cultural Middle, The Strivers, VALS 2 - Believers). Large Families, Medium Education, Medium Income, Mobile Homes, Precision/Crafts. Though not exclusively, many of these households are characterized by families who own mobile homes. Parents in their late 30s and 40s head the families, with mostly pre-teen and teenaged children. The household size is normally 3 to 4 persons. They are predominantly white, mostly from Northern European descent. Their education level is average, and they tend to work in precision production, and crafts and repair occupations such as mechanics, electricians and construction workers. This segment enjoys country music and fishing, and is likely to own a truck, van or sports utility vehicle.

- b. This lifestyle is among what Tex Sample calls the Cultural Middle. The **Strivers** sub-group, the smallest largest sub-category in the middle, has about 15% of the households from the middle and is striving to make it to the "top". They are the most outer-directed group in the nation. They tend to overspend and get in debt as they try to live a lifestyle that they cannot afford. 13% of this category is Black and 6% Hispanic. They tend to have low self-confidence and poor self-image. Politically, this category is more likely to be Democratic and Independent. They will be about evenly split in terms of liberal and conservative.
 - c. This lifestyle is among what Arnold Mitchell calls the believers.
2. The number two lifestyle is Suburban Mid-Life Families (8.3%)
- a. This lifestyle of what Equifax calls Suburban Mid-Life Families. (U.S. Lifestyles Group - Mainstream Families, Tex Samples - Cultural Right Respectables, VALS 2 Achievers). Families with Medium-High Income and Education, Managers/Professionals, Technical/Sales. This segment consists of white, urbanite parents with teenage children. Many are blue-collar and lower middle class. Most have an academic background (some with college degrees, most having attended a few classes), and are in technical/sales fields. The majority are homeowners, with two workers. These families keep abreast of world events by reading The Wall Street Journal and listening to news/talk radio. For excitement, they play video games and work out at the health club. Respectability is often very important to them. They are likely to be found in church. They believe in the self-denial ethic. Many are evangelical or hard core fundamentalists. They are politically conservative, and committed to traditional values of family. The community is the seat of their relationships. Love of country is strong. They respond better to human faces than to abstract ideas. God is providentially involved in life's events. The Bible is a sacred text which answers the questions of identity. The sermon is of central importance. They prefer stories more than rational, linear, or conceptual thought. They believe and feel rather than think and do. Their primary concerns have to do with the personal issues that relate to personal and family life. They are very busy. They are concerned about their retirement. Ministries must conserve time. They have fewer crucial questions than most lifestyles. They change their faith preference less than the national average (24.1%). Image is important. One half have a college degree. 13% of this group get their identity from their careers and achievements. They like to be in control of their work and prefer stability over risk. They are in their 30s. Their median income is \$50,000.

- b. This lifestyle is among what Tex Sample calls the Cultural Right. The **Respectables** have a significant number of blue-collar workers and the bulk of them are in the lower middle-class. Respectability is their road to self-esteem. Those in this category affirm more traditional values. Females compose 68% of this group, while median income falls below the national average. In terms of education, about half have a high school education.
 - c. This lifestyle is among what Arnold Mitchell calls the **Achievers**. They get their identity from their career and their achievements. They like to be in control of their lives and prefer stability over risk, intimacy and self-discovery. They have high commitments to work and family. Their social life will revolve around their family, work, and church. They respect authority and tend to be politically conservative. Image is important to them so, as consumers, they favor products that will demonstrate their achievements to others. This group is in their 30's or the beginning of middle age. They have young and teenage children. About one-half are college graduates and in managerial or professional occupations. They have a high median income of \$50,000 and almost half of these families have two wage earners.
3. The number three lifestyle is Rising Potential Professionals (7.3)
- a. This lifestyle of what Equifax calls Rising Potential Professionals. (U.S. Lifestyles Group - Mainstream Singles, Tex Sample - Cultural Left - Societally Conscious). Singles, Couples, Students and Recent Graduates, High Education and Income, Dormitories, Managers/Professionals, Technical/Sales; Medium-High Debt Loads. This segment is young, predominantly white and of Northern European descent. Rising Potential Singles are either recent college graduates or are still attending college. In the high-income bracket, they work in managerial/professional fields, the majority of whom live in one-unit residences. They carry somewhat high installment loan debt, perhaps reflective of student loans. They attend live theater and travel to foreign countries. They read USA Today and consult financial planners.
4. The number four lifestyle is Metro-Ethnic Families (5.1%)
- a. This lifestyle of what Equifax calls Metro Multi-Ethnic Families. (U.S. Lifestyles Group - Sustaining Ethnic Families, Tex Sample - Cultural Right - Respectables). School-Age Families, Medium Income, Low-Medium Education, Services, Laborers, High Retail Credit Activity and Debt. Metro Multi-Ethnic Families represents mostly black families with school-age kids. Most rent housing in the cities, with much of the housing built

between 1940 to 1959. Despite their medium income, some of these households live in poverty. Common occupations are in the services professions and in the laborer industry, with job titles including machine operators, welders, truck drivers and stock handlers. Financially speaking, their retail credit card balances are very high. There is a higher than average rate of divorced males and females. They enjoy listening to news/talk radio.

5. The number five lifestyle is Mid-Life Prosperity (5.0%)
 - a. This lifestyle of what Equifax calls Mid-Life Prosperity. (U.S. Lifestyles Group - Accumulated Wealth, Tex Sample - Cultural Middle - Successful Winners). School-Age Families, New Suburbs, High Income and Education, Managers/Professionals; Medium-High Installment Accounts, Very Low Retail Activity. Mid-Life Prosperity individuals are between the ages of 35 and 55, and predominantly white, with a significant amount of Asians. Degree holders, they work in managerial/professional, and technical/sales occupations. High income homeowners, their credit patterns reflect those of the nation. They read The Wall Street Journal, attend live theater, and do aerobics.

The area around Broodmoor is not the easiest area to reach for a traditional church. Less than 1/2 of the area will respond well to traditional approaches. For example: the top five lifestyles are

- Middle Culture 20%,
- Right Culture 13.4%,
- Left Culture 7.3%.

The Middle Culture is totally different from the Left and Right Culture which are both more alike to each other than they are to the Middle Culture.

Another way to put this is the area around Broadmoor is extremely diverse and leans away from traditional approaches. On top of that only 67.4% of the area is Anglo which is the primary worshipper at Broadmoor. In addition, the largest age group in terms of numbers is *Survivors* (age 28 to 48) comprised of 104,695 persons or 30.1% of the total population in the area. This is the least represented group at Broadmoor because Broadmoor has little in place to reach and retain them.

Ministry to the Cultural Middle must be intensely personal for redemption to them is a personal act and seldom corporate. One's career is a dominant concern. It is the source of one's status. That is why the question, "What do you do?" plays an important part of life in the Cultural Middle. The middle is future-oriented and stresses deferred gratification because the future for the most part will and can be better for most of the middle. Work is a major source of satisfaction and fulfillment. It is more than a way to

earn a living or to acquire status. It gives meaning because it is a place for personal accomplishment. Individualism is the primary foundation of life. This is its strength and weakness. It promotes a high degree of responsibility, and at the same time places an enormous burden on each person to succeed or accept blame for failure.

The Cultural Middle understands redemption as an individual, rather than social, act. This group has a very pragmatic, rational relationship to life. Self-discipline and responsibility lead to a view that the role of religion is motivational and inspirational. There is a strong degree of tolerance, and a tendency to avoid taking stands that might often alienate others. However, this group has a sense of isolation and loneliness that is a part of its individualism. It is compassionate, but not socially compassionate. This is part of its public/private split. They look for religious faith to reinforce their views. Personal pain that comes from personal or social ills will be difficult to handle, because those in the middle will hold themselves responsible for what is not their personal decision. They like religious dialogue and seek answers to many questions. The challenge is to offer an alternative vision of what it means to follow God that is more compelling than the cultural norms that dominate their lives.

The Cultural Middle is the easiest group to reach. They put a premium on individualistic utilitarianism, success, achievement, situational ethics, a theology that makes sense out of what happens in everyday life, family life, deferred gratification, tolerance and civility, self-discipline, and personal responsibility. Religion is intensely important and is more than a blessing of good fortune. Redemption is individual and not social, sin is more deed than condition, and religious ethics focus on personal virtues. Career is the dominant focus and the source of their status and often well-being. Work satisfaction is the highest in this group. Life is future oriented. They are expressive rather than self-fulfilling. They separate their private and public decisions, leaving them without an identity. Decisions are often private and they are often lonely. Their focus on doing leads to a loss of being and belonging. They are often under stress. They are politically conservative. They have compassion for individuals but not social compassion. They will not be agents of social change but will be leaders in the church. To reach them, the church must emphasize the family, pastoral counseling, strong pastoral care, have independent resources for social action, provide help with stress, mid-life crises and retirement needs, offer a divine rationale for what is happening in the world, provide an alternate vision of God's reign more compelling than the culture, design quality programs for adults, children, and youth, and self-esteem.

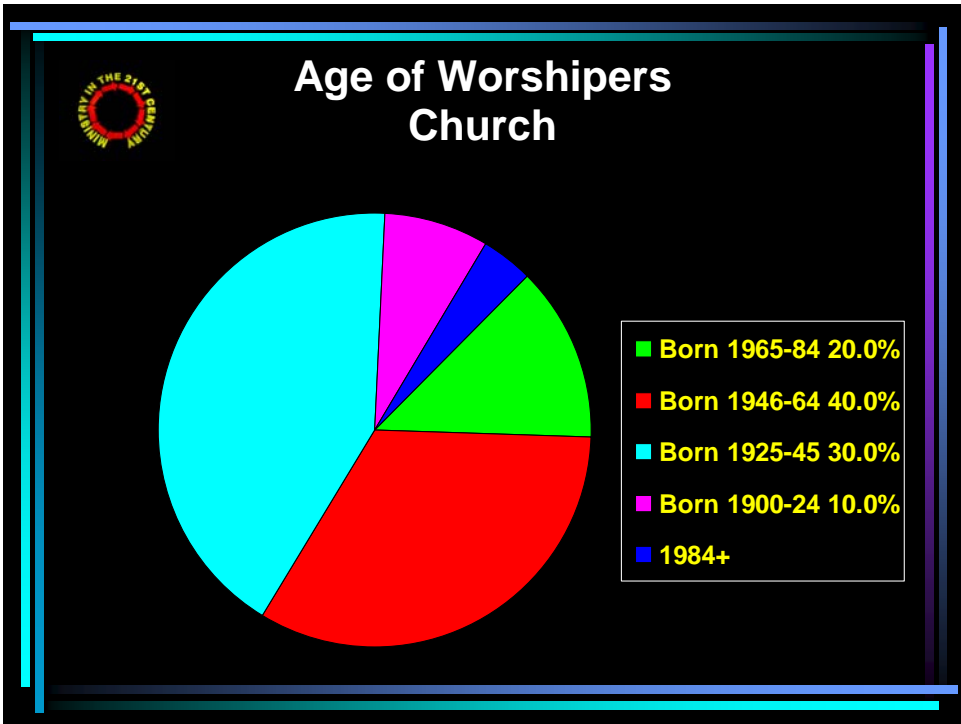
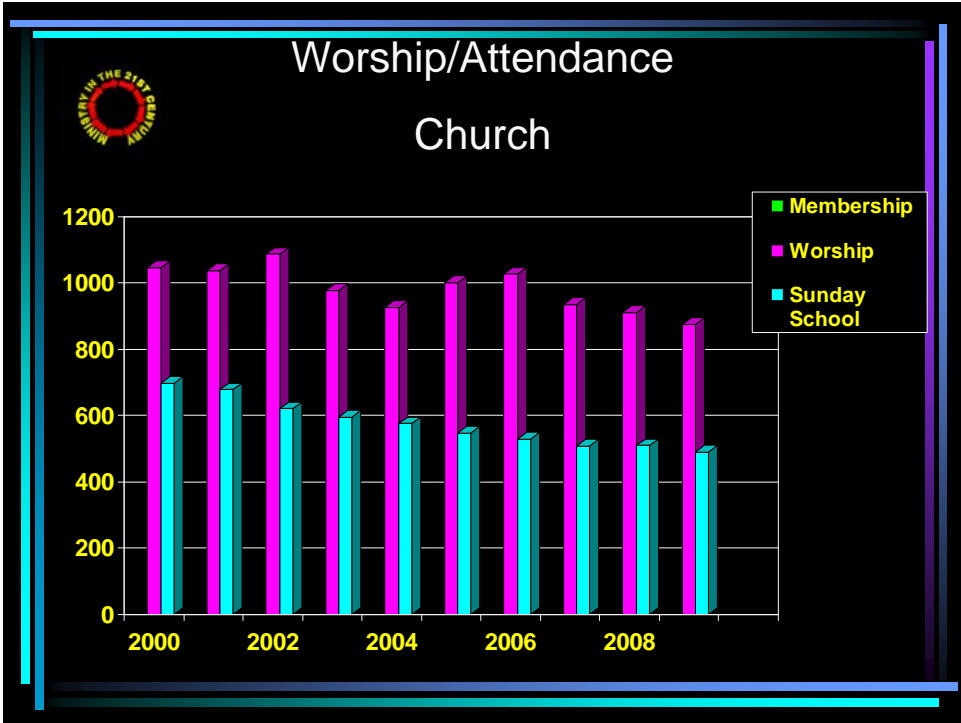
The Cultural Right is not as easy to reach as the Cultural Middle. They are more traditional, community is the seat of relationships, family-focused and less oriented to pursuing a career, love of country is foundational, focused on making ends meet, racially diverse, lower middle-class, working class, poor, blue collar. Respectability and self-denial are very important. They are politically moderate, conventional in moral issues, and financially frugal. When you reach one of the family, you tend to reach all of the family, including relatives. They feel powerless and respond better to human faces than abstract ideals. Religion is a way of life rather than a view of life. God is

providentially involved in life's events. Religion must meet real needs. They require a folk type of religion where the Bible is sacred text. Fundamentalists and evangelicals comprise 53% of this group. To reach them, your church must deliver excellent sermons, believe and feel rather than think and do, covenant rather than contract, focus on fellowship more than goals, respect their lifestyles and interests, and have a strong commitment to traditional family values. Music must be emotional.

Those in the Cultural Right are less oriented to pursuing a career. They are more likely to be found in small towns and rural communities. They are more interested in their communities and families, and the relationships that they have in these networks are very important to them. More persons on the right are in the lower middle-class and make up many of the blue collar families. Some of the most desperately poor are in this segment.

Ministry to the right will need to focus on their family and the community. Since people on the right move less, they find the meaning of their lives in these primary relationships. Their conventional values are understood because they are related to the financial realities of their lives. For example, a divorce is a catastrophe for the mother and children. They believe that God is providentially in charge of life's events and often feel powerless to alter life's outcomes. The Bible will be very important to them. Their religious needs are real. Therefore, the approach to the right must respect their values if it is to be effective.

The Cultural Left is the most difficult to reach. They put a premium on individual expression, spiritual journey as opposed to religious membership, process thought, feeling and being, and meaningful relationships. Churches must respect their commitment to personal freedom and tolerance, and social consciousness (politically liberal). The church must provide hands-on servant types of ministry, quality programs that include emotional outlets, strong community outreach opportunities, short-term commitments, diverse programming, mentor type of leadership (friendly and co-worker), alternative approaches to traditional church life, advertising that is specific, concrete, and credible, pragmatic and down to earth faith.



SECTION FOUR WHAT ARE THE LEVERAGE POINTS TO MOVING FORWARD?

Consulting with more than 500 churches has taught me that strategic action requires identifying and focusing on the points. A leverage point is the one thing that, if changed, makes it easier to change everything else. A leverage point is the number one priority on everyone's agenda. The following leverage points should be taken in the order in which they are listed. I am sharing them with you simply as a teaching tool. The recommendations are to follow in the next section.

I. Leverage points

A. A Solid Community consists of:

1. Leaders who know the Bible and have a prayer life and are growing daily in their devotional life.
 - a. Is the pastor a spiritual and strategic leader?
 - b. Does this describe the attitude of your key leaders: *"I have become all things to all people so that by all possible means I might win some."* I Cor. 9:22
 - c. How many spiritual giants do you have among the key leadership?
 - d. Are most of your leaders respected throughout the congregation?
2. The church has a solid plan for discipling people from where they are to their potential.
3. The church is a community that functions around trust rather than rules or policies.
4. The absence of major and/or ongoing conflict.
 - a. If conflict exists, this is always the place to start BEFORE trying anything else. Eliminating the conflict and or the ones causing it is essential first. If the leadership is not biblically based, then you could work on this while doing one of the following.
 - b. Churches are like rivers and estuaries, remove the pollutants and the river rebounds because all things are tied together.

5. Several good resources could guide you here.

a. Community

Alpha (15 weeks) - level one. For a brief description and how to reach Alpha, go to the FAQ's section of our website. Alpha (15 weeks) a new member study course that takes people into the basics of faith. It centers on Jesus, not denominationalism. Cook Communications Ministries, 4050 Lee Vance View, Colorado Springs, CO, 80918, 888-949-2574.

Disciple Bible is a United Methodist publication but is suitable for any mainline denomination. It includes videos, but requires training first (36 weeks). P.O. Box 801, Nashville, TN 37202. www.abingdonpress.com

Vital Christianity: A Manual for Teaching the Basics of Christianity. This is basic curriculum for any level of Christian. Ginghamburg United Methodist Church, Tipp City, Ohio, 513-667-1069. www.ginhamsburg.org

The Marks of A Disciple, Prince of Peace Lutheran Church and Changing Church. www.changingchurch.org

Contagious Christians, Zondervan. 800-727-3480. www.willowcreek.org

Experiencing God (13 weeks), Mike Rogers and Claude V. King, Kingdom Agenda Ministries, 1595 Michigan Blvd., Dunedin, FL 34698.

Mind of Christ (18wks), is a follow up to "Experiencing God". Lifeway, Southern Baptist. <http://www.lifeway.com>

Emmaus, Emmaus Journey. 6960 Snowbird Drive, Colorado Springs, CO 80918, Telephone: 719-599-0448, info@emmausjourney.org

Discovery from www.joyonline.org

Kicking Habits, Tom Bandy, Abingdon

Danger In The Comfort Zone, Judith Bardwick

b. Leadership Development

Leadership Without Easy Answers, Heietz
Leadership On The OtherSide, Bill Easum
Coaching Change, Tom Bandy
Diffusion of Innovation, Rogers
Five Star Leadership

Reinventing Your Board, John Carver
Leadership And The New Science, Margaret Wheatley
Waking To God's Dream, Dick Wills
Leadership, James Burns

c. Conflict

Two good books on conflict are *Clergy Killers* and *Antagonists In The Church*

Our associate, Jeff Patton, is very good with conflict. You can reach him at www.21st Century Strategies.com

The FAQs section of our website has a section on Conflict Management.

B. Owned and Managed Mission, Vision, and Value Statements, or Purpose Statements, or Core Values:

1. These instruments come out of the people's growing spiritual awareness of God, not from a planned retreat setting.
2. If no conflict exists, this is always the place to start because it is the foundation for all else.
3. Owned means that the leadership:
 - a. Can recite the statements from memory;
 - b. Uses them for all of its decision making, staffing and budgeting;
 - c. Teaches them to all new members.
4. Core values can be a purpose statement, a list of core values, or it can be the Mission, Vision, and Values Statement to which I refer.
5. Several good resources could guide you here.
 - a. Tom Bandy's book *Moving Off The Map* as well as the workbook "Vision Discernment."
 - b. See the FAQs section under the Free Resources on our website www.21st Century Strategies.com, then go to Resources, then Faqs, then Mission statements
 - c. Ken Blanchard's *Managing By Values*
 - d. Laurie Beth Jones *The Path*

C. Indigenous Worship

1. In the language, technology, and culture of the people the church is trying to reach.
2. Worship is a relevant, safe place to hear a dangerous gospel. It does no good to equip people to bring their friends, relatives, associates, and neighbors to church if worship is boring or irrelevant to their lives.
3. Several good resources could guide you here.
 - a. "Worship For People Of The Heart", Bill Easum [www.21st Century Strategies.com](http://www.21st_Century_Strategies.com) .
 - b. See the section on worship in *Growing Spiritual Redwoods* by Easum and Bandy.
 - c. *Worship Evangelism* by Sally Morgenthaler.
 - d. See the FAQ's section of our website for a long list of worship helps.
 - e. Tex Sample's *The Spectacle of Worship in a Wired World*
 - f. *The Wired Church*, Len Wilson
 - g. *Out On The Edge*, by Michael Slaughter
 - h. Tex Sample's *The Spectacle of Worship in a Wired World*
 - i. The Power of Teams, Video from Ginghamburg UMC www.ginghamburg.org
 - j. How To Start A New Service, Charles Arn
 - k. www.midnightoilproductions.net, Jason Moore and Len Wilson provide worship graphics

D. Lay Mobilization

1. The church sees Christianity as a journey as well as a destination. That means it is always trying to grow people as well as introduce them to Jesus Christ.
2. This involves a process for identifying new people, helping them find their gifts and passion, equipping for ministry, placing in actual ministry, and coaching them in their chosen ministry.

3. Accountability is required so this is not volunteer management. People serve as servants, not as volunteers.
4. Multiplication of leaders is one of the key issues of the church.
5. Several good resources can guide you here.
 - a. "The Equipping Church Guidebook" is one of the best resources for lay ministries. Contact Leadership Network - 800-765-5323
 - b. *The New Reformation*, Greg Ogden
 - c. See our website, Recommended Resources under Laity
 - d. See the FAQs section of our website for subjects such as Lay Pastors, Lay Ministries, and Permission Giving
 - e. *Witnessing Without Fear*, by Bill Bright
 - f. *Becoming a Contagious Christian*, Bill Hybels
 - g. *The Master's Plan for Making Disciples*, Charles Arn and Win Arn
 - h. The Lay Driven Church, Steinborn
 - i. Doing Church As A Team, Wayne Cordeiro
 - j. The Purpose Driven Church, Rick Warren

E. Redemptive Missional Opportunities

1. Mission is always redemptive, never just social. Churches are not service organizations and what they do should not be seen as a "service to the community." This is what happened to the church in Canada. What the church does is mission, not service. The mission is to transform people, not offer them a service or meet their need. The only reason to meet their need is to offer them Christ. Any group can meet their need; only the church can offer them Christ. "Our preschool is a service to the community."
2. Ministry, outreach, and mission are all seen as the same. However, the primary mission is now in the backyard rather than overseas.
3. The mistake most churches make is that they try to involve people before they disciple them. They skip Lay Mobilization and go directly to this one with new members. This turns them into "doers of good works" who often have no idea why they are doing good works. It has led to churches filled with biblically and spiritually bankrupt good people.

4. Several good ministries are available.
 - a. Week Day Children's Ministries such as Logos, Kids Club, Pioneer Club. See The FAQs section of our website for addresses of these and much more.
 - b. Servant Evangelism, see www.kindness.com
 - c. Sidewalk Sunday School
 - d. Habitat for Humanity
 - e. Week Day Children's Ministries
 - f. Social justice issues of the area
 - g. Books to help you understand the world today

RetroFuture, Gerad Kelly
Leadership And The New Science, Margaret Wheatley
The Birth of The Chaordic Age, Dee Hock

F. Organized around the DNA

1. Is the church organized to carry out its agreed upon mission?
2. There is no one form of organization since the DNA should dictate the organization. This is why top-down, imposed denominational organizational structures seldom work.
3. Restructuring usually comes toward the end of any transition. Seldom does it do any good to begin by restructuring.
4. Some good resources are:
 - a. Christian Chaos, Tom Bandy
 - b. How To Reach Baby Boomers, Wm. Easum, Chapter Four
 - c. Books on Organizational Theory

Sacred Cows Make Gourmet Burgers, Wm. Easum
Images of Organization, Gareth Morgan
Christian Chaos, Tom Bandy

G. Staffing

1. The goal is to hire equippers and mentors, not professionals.
2. Staffing issues are always related to something else.
3. The two most important staff positions, other than the pastor, are the worship leader (old music director) and the Lay Mobilizer.
4. Some good resources are:
 - a. Multiple Staff and the Large Church, Lyle Schaller
 - b. The Role of the Senior (Lead) Pastor and Staffing A Church, by Bill Easum on our website by download
 - c. See our website www.21st Century Strategies.com

H. Logistical Issues

1. Parking
 - a. This is only a logistical issue always related to something else in one of the first five leverage points.
 - b. Parking never helps a church grow, but it can hinder the growth of a church. Uncommitted people will seldom walk more than 600 feet to the door of a church.
 - c. The optimum goal is one parking space for every two people on the premise at the peak hour.
 - d. Another issue is the friendliness of the parking for non-Christians or unchurched people.
 - e. A good resource here is Growth Principle Thirteen in *The Complete Ministry Audit* by William Easum.
2. Facilities
 - a. Logistical issues always relate to one of the first five leverage points.
 - b. Do not build unless it is absolutely necessary.
 - c. Some of the keys issues to consider

- (1) Nursery is one of the most important areas in the church. For more, see the Nursery section in *The Complete Ministry Audit*, by Bill Easum.
 - (2) Lightness and Lighting. Stage lighting is now important. For more, see the FAQ's section of our website.
 - (3) Stairs. The fewer the better.
 - (4) Location. Does not mean as much as it once did, but it is still important.
 - (5) 80%. Avoid ever going over this percent in anything. For more, see the 80% section of *The Complete Ministry Audit*.
 - (6) Bathrooms. One of the ways Boomers measure the comfort of any building. Do you have diaper changers in the men's room?
 - (7) Amount of land. In the year 2000, to purchase less than ten acres is always a mistake, unless you are a downtown church.
- d. A couple of good resources can guide you here.
 - e. Ron Bowman's book, *When Not To Build*.
 - f. See www.21st Century Strategies.com for several resources under Architect, Audio Consultants, Church Security, Facilities, Improvements, Renting Space, Sound Systems, Office Space, and Strip Malls. *When Not To Build*, Bowman and Hall

I. Finances

1. Finances are seldom an issue in the growth of a church.
2. Finances are always an issue in the growth of people. If the people are growing, the church usually has the needed money.
3. Goal: either 4% of the total average household giving or tithing.
4. A logistical issue always related to one of the first five leverage points.
5. Several good resources can guide you here.
 - a. See the FAQ's section of our website for Bonds or Loans, Budgeting Around The Mission Statement, Finances, Grant Proposals, Money, Offering Plates, and Stewardship and Tithing.

- b. The Missing Piece Stewardship workbook by Bill Easum [www.21st Century Strategies.com](http://www.21stCenturyStrategies.com).
 - c. Effective Church Finances, by Kennon Callahan.
 - d. Consecration Sunday, by Herb Miller at www.Netresults.org.
- J. When these leverage points are addressed in the above order, everything is much easier to accomplish.
- 1. Failure to honor the order of importance often ends in failure in whatever is being attempted, not to mention an inordinate amount of unnecessary pain.
 - 2. Most churches can work with only one leverage point at a time. When it is firmly addressed so that it is no longer a need or problem, they can move on to the next leverage point.

SECTION FIVE RECOMMENDATIONS

The following recommendations are designed to help you remain as healthy 10 years from now as you are today- only younger.

The primary strength of the following recommendations will be in direct proportion to how the leadership and congregation feel toward the "yet-to-be-committed," and how willing it is to discover new "wineskins." The people of Broadmoor are being asked the following: "How much do you care about God's unchurched people?" "How much are you willing to sacrifice to reach those not yet actively participating in the Body of Christ?" "Can you stand with Jesus as He looked out over Jerusalem and wept because, like a mother hen toward her chicks, He could not gather them in under His wing?" No strategy can take the place of such spiritual passion for the souls of human beings. My prayers and the prayers of all God's people are with you as you entertain the following recommendations.

You may disagree with some of the information or recommendations. If you find yourself disagreeing with the information, before you react, ask yourself this question: "Do I not like what I am reading because it goes against my biblical foundations, or because it goes against my personal opinions or sacred cows?" Knowing the difference is the primary task of leadership in changing times.

A consultant can recommend strategies based on proven information from scripture, tradition, experience, and reason, but in the final analysis, all spiritual growth occurs because God's people are inspired by their spiritual leaders and their own inner spirit to reach out in love and compassion to those who are not yet in love with Jesus Christ.

The following recommendations are strategic pieces of an overall plan. The use of the alphabet within each section designates a new action item within that section. Help can be found in the Resource Section for those recommendations that are so noted. Respond to these recommendations only as prayer moves you.

Every consultant has some biases. Broadmoor needs to know those of Bill Easum. One, the purpose of the church is to give life away to those inside and outside the church in the name of Jesus Christ. The purpose of the church is not simply to take care of itself. Those who merely care for their members are clubs, not churches. Two, the purpose of the church is to win the area in which it is located to Jesus Christ. The purpose is never to build an institutional church, so size is never the issue. The issue is whether or not God's people are spreading scriptural holiness throughout the area. Three, I do not believe that God wants any church to be closed. Some churches choose not to be churches and therefore close themselves in spite of God. Four, if the above is true, then where the church is located and what ministries the church should be engaged in are determined by the felt needs of the community as much as the felt needs of the present members. Five, where the institutional church is located does not

matter to people who understand that their ministry is to reach out to people in the name of Jesus Christ. Six, God wants every church to grow. Seven, social justice is a natural ministry of an authentic church. Eight, recent history shows that circuits seldom work. Nine, the smaller the church, the more likely a local pastor will be able to grow the church easier than an ordained clergy. Ten, worship designed for unchurched and pre-Christian people is essential for ministry in the 21st century. Eleven, worship that reaches pre-Christian people born after 1946 must include indigenous music as well as multimedia.

Please note that some of what follows may require the leadership adopting a totally new frame of reference when it comes to decision making, envisioning the future, as well as what it means to be the Church of Jesus Christ. As Einstein reminds us: “No problem can be solved from the same level of consciousness that created it.” So, read carefully and test the spirit of the recommendations.

Based on the above, Bill Easum and 21st Century Strategies, Inc., Inc. offer the following observations and recommendations.

I. By 2011, Decide on a Mission Statement.

(See our website under Resources, under FAQs, under Mission Statement for many helps in this area).

There is a section in *Unfreezing Moves* that will give you guidance on how to achieve this. I would not spend more than a month achieving the Mission Statement.

II. During 2010-2011, Improve the Traditional Services

Worship is the most important thing a church does. From a practical side, it is where most of your money comes from. From a spiritual side, it is the primary place where people connect with God. From an outreach side, it is the key place new people decide if they are going to return. So, before spending any money anywhere else, every need of worship needs to be taken care of.

A. Before Christmas 2010 move the choir to the front of the sanctuary. People join people not altars. The design of your altar area was fine in the National Park world, but it seems cold in the world of the Jungle.

B. Have at least one greeter at 9:45 & 11:00 under the age of 40. This is essential if you want the traditional services to include more young adults. At the moment, when a visitor arrives it looks as if everyone is elderly. Greeters can either be good or bad for the growth of a church. If all of the greeters are long-term members born before 1946, young adults tend not to return. If all the greeters do is hand out bulletins - they are helpful, but it would be better if the ushers and

greeters were part of the worship team. They should be aware that it is their ministry and it does not stop until the service is over. They should monitor things like the temperature of the room, special furniture needs for the various services, the candles, and helping people find their way to or from Sunday school or the parking lot before or after worship, etc. It is also good if the ushers and greeters meet before the service for prayer and perhaps a short Bible lesson.

- C. By January 2011, decide if you are going to enlarge the lobby to the sanctuary. Since I don't know how much this would cost, I can't say how important it is. But, if the front can be glassed in for \$200,000 or under, it is worth doing if you can raise the money in a capital fund drive, if and only if by 2012 you are growing again.
- D. Either have the choir and clergy wear robes or the clergy shouldn't wear robes. It's a visual disconnect.
- E. By January 2011, double the size of the choir. The present size of the Chancel Choir is too small for this size church. It sounds good, but it looks weak.
- F. Beginning the summer of 2010, have the Chancel Choir sing all summer.

People look for a church around two periods of the year, July and August, and Christmas Eve night. Most people still move around the school year and after getting settled, start looking for a church in July, August or Christmas Eve. The number one time unchurched young families and singles go to church is Christmas Eve. Easter is not nearly as fertile a field for reaching the unchurched as Christmas Eve.

A signal is given to people when the church cuts back in the summer on programs. When schedules are reduced in the summer, people are told that it is okay to take a vacation from the organized Body of Christ. This translates to many that faith is not really the most essential part of our life. Unless faith is presented as the most important aspect of our lives, people born after 1950 do not take the church seriously.

- G. By Easter 2011, have an anchor choir in the 8:30 service. This increases both the value and size of that service. At the moment, it is a very sleepy service. You may want to develop two or three adult choirs. You have enough people to do this.
- H. Ask the choir to stay in the two services to help the congregation sing at the end of the service, or you may need to develop three different choirs with some overlap.
- I. If you're going to do Children's time put a camera on the kids and on the screen.

J. With the new computers put the words to the hymns on the screens.

III. By September 2010, improve the casual service.

You must realize that the casual service is at least equal to your future as are the traditional services. This service is a mission to the "yet-to-be-committed" people in the community. It is not intended to be for people in the congregation. This service must be visual, informally structured, and mostly music. It is important to remember that this service does not in any way replace your present traditional worship. It simply adds to it and provides an alternative.

A. By Sept. 2010 invest more money in the service

1. Better chairs. You've purchased some. Just finish the project.
2. A Welcome Center is essential. See the notes on this later on.
3. Better graphics and use of video. The graphics during worship and the sermon will help. Also, you need to use video in most of the services. This video can be a two minute clip from a movie or one that you produce or one of the Internet.

B. There is a need for a sign that can be seen from the parking Lot showing where the casual service is held. On the back of the Gym will work and in front of the Youth Activities Building.

1. Youth Activities sign hurts the casual service
2. You need a sign in three places
 - a. At the front of the building
 - b. In the long hallway leading to the gym
 - c. At the backdoor entrance to the gym
 - d. At the sidewalk leading to the sanctuary

C. When the 11:00 casual service reaches 250 begin a 9:45 casual service.

D. By Sept. 2010, develop an exciting children's experience at 11:00 and encourage parents to use it.

E. You need to keep extra chairs at the back for late comers so they can set up a chair if all the back row is taken as it was Sunday.

F. You will need a better Sound System when you reach 250-300. The one you have barely meets your present needs. It will be stretched at 300. The sound equipment is as important to the Jungle as a good pipe organ was to the National Park.

- G. Lee must dress to match the band- that means wearing jeans.
- H. Greeters need to stay longer at the back for late comers. A couple came in about 15 minutes after the service began while I was there and there was no one to assist them.
- I. See if there is any way you can move the Nursery closer to the casual service. The Nursery is a long way from the casual service. The Nursery is the most important room in the church. This is because: (1) parents today are having fewer children; (2) parents are waiting longer to have children; (3) parents have a lot of guilt about leaving their children attended by other people for so many hours of the week; (4) non-custodial parents have been known to kidnap their children; (5) children are accustomed to having quality care at day care centers during the week.

Young adults will often check out the nursery before looking at anything else. With a quick glance, they can tell if the church values small people, and whether the church is prepared to take care of their child. If the verdict is negative, the church will probably never hear from the young adults. They will simply move down the street and keep looking for a church that is ready to meet their needs.

- J. The words on screen need to track a bit better with the songs so they are the same. It may be you need to pay and train someone to do the sound and graphics every week.
- K. Eddie did a great job leading the band. But he needs to put more focus on encouraging guests to sign in. It would also not hurt for the band to smile more.
- L. You need to do something with the entrance to the casual service. It is a very cold entrance (the section where the coke machine is).

IV. Both services need to be more focused on the unchurched and the non-believer.

Both services assume the participants are Christians. The “key objective” actually excludes unchurched and non-Christian. So does the website. Neither services have a “what now?”

So, the following will help address this issue as well as make it easier on the present members.

- A. By August 2010, have a parking lot team with brochures that feature Worship Center, Sanctuary, and Nursery & map. It would be best if these brochures are in color.

- B. It would help to have an off-duty policeman at entrance to property on Sharp road.
- C. A parking lot attendant at the crosswalk where people park between the Sanctuary and the grass section with trees.
- D. The parking lot group could use the golf cart to help people get around. Three carts would be ideal.

V. During 2010-2011, Develop a Lay Mobilization Ministry around Small Groups

I should first stress that this recommendation in no way suggests doing away or shifting focus away from adult Sunday School. On the contrary, you need to continue to bolster attendance in adults. But you must also recognize that a growing number of people respond better to the more intimate setting of a small group. The goal of this recommendation is to insure Broadmoor reaches both types of people.

Studies have shown that one person normally knows around 100 people well enough to minister to them. You have 875 people each week in worship which means in any given month you probably have 1600 different people each month. At the moment you have around 700 to 800 people that no one on the staff knows. If people aren't connected to six or seven people they like within the first three months the odds are they aren't with you eighteen months later. So you have a large pool of people just waiting to be connected with a life changing ministry if you knew them well enough to ask them. And remember, very few people respond to pleas for volunteers in the newsletter.

Broadmoor needs to establish an intentional ministry that nurtures and equips laity to minister to one another and to the visitors. Keep in mind that the major change of our time is that people come to church now without any Christian memory. Many have grown up with little or no introduction to Jesus Christ and the Judeo-Christian value system. To disciple many of these new members will be far more complicated today than at any other time since the first century.

The primary problem in churches is that when they do grow, pastors and staff do most of the ministry and do not develop the priesthood of the laity to the point that the LAITY ARE THE MINISTERS OF THE CHURCH. This leads to churches with 1000 on the membership role, 240-300 in worship and a host of inactive people, pastors who burn out, and laity who are overworked with things they may or may not enjoy, thinking all the while that the pastor is responsible for ministry in the church. We must prevent this from continuing to happen.

- A. Focus the Lay Mobilization ministry around small groups that meet in homes for the purpose of sharing life, developing leaders, and inviting friends. You can find more information on this in my book *Go Big with Small Groups* or in the LIFE Groups workbook supplied to you free with this consultation.

B. By January 2011, have 10 small groups that meet in homes to raise up leaders and multiply. The purpose of these groups is to share life, develop leaders, and invite their friends so they multiply.

C. What is needed for this to happen?

1. A data system in place that is used daily by all the staff;
2. A staff person administering the system and equipping the staff and key leaders (Lay Mobilization Process);
3. Staff and leaders need to think people more than program;
4. Evaluate performance not on programs, but on the number of people equipped.

D. Assign one staff to the Lay Mobilization Process.

Keep in mind Lay Mobilization is much more than getting people to do spiritual gift inventories. In fact, most people won't fill one of those out any more. Now we must focus on our observation as much as an inventory.

Four broad components are found in some form in every effective lay ministry system - Assimilation, Discovery, Deployment, and Coaching. This system can be used as the framework for any of the discipleship ministries listed in this recommendation.

1. Assimilation: Helping people understand the church and existing members in order to extend their involvement beyond Sunday morning attendance and to find more meaningful ministry opportunities. Helping members understand scripture and trust that God has gifted and called them to ministry, and helping members to grow spiritually as they use their gifts in service.
2. Discovery: An interview and/or assessment process to help members learn more about the unique gifts, talents, temperament, and experiences God has given them, and allow them to share their needs for ministry and support from the congregation.
3. Deployment: Identifying ministry opportunities where members' unique abilities are needed within the church or community. Matching also involves connecting members with others interested in exploring new ministry outreach. The actual connection of the member with the ministry opportunity involves meeting with the ministry leader and other co-workers, reviewing the ministry description, receiving preparation and training for service, and initiating a regular pattern of service. Placement includes the opportunity to

explore other options for service if the initial placement proves to be inappropriate for any reason.

4. Coaching: The ongoing provision of training, nurturing, support, supervision, additional gift discovery, and new placement, as well as opportunities to learn from and through the ministry experience. The celebration of service and the opportunity to reflect on the meaning of ministry for a Christian. Recognition includes exit interviews for those leaving a particular ministry, opportunities for development for new areas of service, as well as preparation for leadership.

Addressing the concerns most important to your church will help to customize whatever system of lay mobilization you are using. The following guidelines for mission and strategy implications are from *The Equipping Church Guidebook*, from Leadership Network (1-800-765-5323. \$45).

If the emphasis is EVANGELISM, the mission is "we are known to be a safe place for non-Christians to hear and respond to the Gospel" and the implication is to emphasize assimilation of those casual attendees who no longer want to remain anonymous and can be quickly integrated into the community

- E. Provide money for the retooling of the staff and the laity. You may need to spend \$3,000 to \$5,000 per program staff person retooling them. I wasn't with you long enough to know if all of your staff can do what needs to be done. But Fred has good instincts; so I would follow his lead here.
- F. Provide developmental opportunities at all levels of the church. Opportunities for first time visitors, new Christians, beginning and maturing Christians. Provide opportunities that allow people to commit to ministries as short as one day to long term.
- G. In such a system, the role of staff is to identify, recruit, equip, resource, and deploy all the laity into ministry. When done correctly, the number of volunteers increases dramatically over the years.

The primary paradigm shift today in the area of church staff is the movement from staff doing ministry to staff equipping others to do ministry. Instead of going to work thinking about what one must do, staff goes to work dreaming about whom they might meet, transform, and mentor. Instead of trying to get a ministry done or a task performed, staff look for new people to mentor, equip, and send out into ministry. The shift is from doing to finding.

In such a model, job descriptions get in the way. All that is needed is the charge to find new people and equip them to use their spiritual gifts and to take

responsibility for ministry. Some call this the “Jesus model.” He was people oriented instead of task oriented. To be the follower of Jesus is to look for people to whom we can say, “follow me and I will make you fishers of people.” The role of staff is the transformation of people, not the taking care of people.

Staff must ask,

NOT “WHAT MUST I DO TODAY?”, BUT “WHO WILL I MENTOR TODAY?”

NOT “WHAT IS MY JOB?”, BUT “WHO WILL I DISCOVER?”

NOT “HOW MUCH CAN I DO?”, BUT “HOW MANY OTHERS CAN I EQUIP?”

Because of the history of laity dependency on ordained clergy, it may take some time for some laity to be willing to release staff and become receptive to receiving ministry from lay people as well as clergy. But that is the essence of Ephesians 4:11-12 and must be done for Broadmoor to move forward. No staff should do things that laity can do just as well. All staff should be scouts and coaches rather than players.

What if every paid staff person equipped 15-25 new leaders each year who had never been leaders before? Would that change your church?

VI. Beginning now, develop a Serious Outreach To Those Who Aren't Here Yet

Nothing is more important than your taking a serious stab at making Broadmoor more visible in the community and in Baton Rouge and focusing more on reaching those who aren't presently with you. Remember, if they aren't coming in the front door, you can't disciple them. If you can't disciple them, you will continue to die and the Kingdom will be smaller.

Remember there are only four things that grow a church:

- You must bring them in the front door. They don't come to you anymore. You must go to them. This means you must focus on the community as much as the church and you must know your community as well as you know your church. You must get to the point that, like Jesus, you weep over Baton Rouge.
- You must retain them long enough to disciple them. This takes much longer today than in the past because they often come with a blank slate. This is why worship and small groups are so important.
- You must equip them to use the gifts God has given them. Lay Mobilization is about equipping the congregation for ministry rather than electing people to fill offices and committees. This is where the scouting and coaching skills of the staff become crucial. If they do these well, new leaders emerge who take responsibility for many of the ministries recommended in this report.
- You must send them back out into the world to infect the community with Christ. This is where ministries like Servant Evangelism and Double Day come into play.

- A. Redirect some \$200,000 of the present budget into areas that will help Broadmoor thrive again or raise that amount by September 2010. I took a good look at your budget and you can achieve this amount without harming Broadmoor. I would use $\frac{3}{4}$ of the amount for evangelism and marketing, including Servant evangelism and Two Double Days a year. I would spend a $\frac{1}{4}$ of the amount for additional staffing for growth. No matter how you reconfigure your staff you are going to be a $\frac{1}{2}$ to full time program person short.
- B. Make Servant Evangelism a major ministry over the next few years. The goal here is to do service projects in the area that help the neighborhood, bring visibility to Broadmoor, and give the people of Broadmoor a means of serving. I have also seen this ministry promote intergenerational ministries.

Fred has a copy of the Servant Evangelism ministry at The Journey Church in New York. Since you already have that workbook, I would use it as the model. I would start out monthly in the neighborhood until you get the bugs out and develop a good core of people participating and then I would branch out into the Baton Rouge region. In time I would do the ministry every Saturday. You can see how this is a major thrust and needs a paid staff person to supervise it.

In this model of evangelism, the church designs intentional ways to say to the community that it cares. For example: going to the softball game and giving out free drinks or whatever. When asked why you are doing this you say, "we're just making a practical demonstration of God's love." If they continue to question, you tell them you are from Broadmoor church. For more information about easy ways to reach out to the community see, Steve Sjogren, *A Conspiracy of Kindness*, Vine Books. They have a web site with many examples: <http://www.servantevangelism.com/matrix/matrix.htm>.

The key is to look for ways to connect with the community. The church has to make the transition from saying: "here we are; now come to us" to "here we are, we'll come to you." The church has to move from a fortress mentality to seeing itself as a launching pad for new ministries. You must become a delivery system to the community. This will always mean redirecting much of the way the congregation and leadership spends it time.

- C. Do two Double Day's a year. The goal of the ministry is to double your first time visitors each time you do it. The first couple of times you do this ministry may not yield much based on the age of the congregants. But the more you do it, the more it will begin to work as people get over their hesitancy to invite their friends. Where it will show the most fruit will be with the younger people in the casual service. A workbook has been provided you free of charge detailing the Double Day ministry.

Word of mouth is a powerful marketing tool and should be encouraged in worship

and small groups. That is why you need to have a “What now” at the end of every worship service as well as the small groups. Developing a word of mouth buzz takes time, but if you consistently bang away at it, people begin to invite their networks.

The best form of advertising is to advertise a sermon series through the use of direct mail and television along with asking your members to give a mail piece to one of their neighbors they would like to see in church. The sermon series should not appear overly religious and the direct mail and television ads should be somewhat off-the-wall.

VII. Over the next twelve months develop the paid staff.

You are blessed to have a pastor who has an excellent track record. Every church he has pastored has grown. You also seem to like him. The scores on your lead pastor are good. Your leadership feels as if you have a good match. This is crucial in a church this size. The PPR Committee will do well to allow Fred to be the guiding factor in the hiring, firing, and reconfiguring of the paid staff.

We do know from history that in order to turn a declining church around, all staff will have to step up to the next level and begin to function differently than they have been. They can't keep doing what they've been doing and expect to achieve something different. We've also found it's rare for all staff to be able to turn a declining church into a thriving church. Usually some will have to be replaced and some will have to have different responsibilities. This is not a value judgment, just an observation over the years.

What is required of staff at this point is that they are self-starters who function like scouts and coaches and demonstrate high energy and passion . They also have to be extroverts.

We know based on studies that the average person can know and relate to between 75 and 125 people at a time. This is where we get the figure of one full time program staff person for every 100-125 people in worship including children who aren't in worship. You have slightly more than the equivalent of 8 full time program people. This means you are short approximately one full time program person.

We have seen many churches where the ratio is between 200-400 people for program staff. When we see that and see the church developing disciples we also see a very strong small group system in place where all of the pastoral care is accomplished and relationships built. At the moment Broadmoor doesn't have a strong small group system. You have recently taken a stab at it by initiating the Christ Care ministry. Christ Care will work ONLY if you put a strong emphasis on the multiplication part of the ministry when training the leaders.

The primary paradigm shift today in the area of church staff is the movement from staff doing ministry to staff equipping others to do ministry. Instead of going to work thinking about what one must do, staff goes to work dreaming about whom they might meet, transform, and mentor. Instead of trying to get a ministry done or a task performed, staff look for new people to mentor, equip, and send out into ministry. The shift is from doing to finding. The role of staff is the transformation of people, not the taking care of people.

If you have an adequate number of the right staff in the right ministry, you will have all or most of the volunteers you need. Staff members do not replace volunteers. Staff identify, recruit, equip, and deploy laity into ministry. They do not perform ministry on behalf of or for the congregation. They do not serve the congregation. They should not be thought of as the “hired gun.” Most program people should be able to pay for themselves within two to three years in additional people they bring in.

More staff is needed today than in the 1950's because the world we live in today is far more complicated. In the 1950's the nuclear family of mom, dad and the kids came to church. Today, there is a vast area of different types of families. In the 1950's, the church had very little competition for the lives of children and youth. Today, the church finds itself competing with a variety of things that pull children and youth away from the church. In the 1950's, the Judeo-Christian value system was reinforced in the home, the schools, and the church. Today, only the church reinforces the Judeo-Christian value system. Drugs and gangs were not widespread in the 1950's. Today, people are more mobile and most often do not have an extended family nearby to help in times of crises. In other words, it is far more difficult today to minister to people and equip them for a life that follows Jesus Christ.

There are five key ministries in a growing church.

Lead Pastor - is responsible for casting and guarding the vision, overall responsibility and/or delegation for staffing, ensuring an environment where spiritual leaders arise and are nurtured into leadership.

Worship Leader - is responsible for planning and leading worship, developing singers and musicians, choirs if you have them, the spiritual development of all of these people, special **worship events, anything pertaining to worship**

Outreach Person - is responsible for ministries like, Servant Evangelism (www.servantevangelism.com), Alpha (<http://www.alphana.org/>), Membership Training, Decision Booth (places after worship for people to register their faith decisions), Prayer Partners, making sure each group has a mission, Parking Team, Fishing Pools (social events under 100 where people come together, both members and non-members, and where your spiritual leaders and small group people go fishing for potential converts or group members), gift ministry, interpreter of the culture to the staff and especially the way the pastor crafts the message.

Lay Mobilizer - is responsible for creating the list of six systems mentioned in Lay Mobilizing, Adults, Lay Pastors, Equipping Disciples, Discovering God or Disciple or Bethel, etc. (a program), Emmaus, Spiritual Gifts, Children, Sunday School, Youth. Remember, in time, this person DOES NOT DO any of these ministries other than create and insure there are systems in place that move people from no faith to deep faith. At first, this person may be responsible for all of the above, but as you grow each responsibility is handed-off to someone else. In your case, the small group ministry is the primary responsibility of this person.

Administrator - is responsible for the following: Stewardship drive, wills, legacies, Finance Committee, all property issues including the Trustees, supervises office and maintenance personnel, use of the facilities. This person should be present on Sunday to take all administrative needs off of people-oriented staff. This person assists and represents the pastors at finance, trustees, day care, and pre-school.

The rule of thumb in a church this size is that staff should be able to function with minimal input from the senior pastor. The primary role the senior pastor should play is that of visionary, not "nuts-and-bolts" leadership. The primary responsibility of staff is to identify, recruit, train, lead, and deploy lay people into ministry. Staff should not be paid to do ministry, they should equip the laity to do ministry.

It is better to bring people on the staff to accomplish certain new ministries or to strengthen certain ministries than to ask them to fill a position that is very general in nature. For example: it is deadly to hire someone to "run the educational program." Instead, hire them to develop the adult ministries by starting new classes every three to six months, or to develop small groups that multiply, or to train a cadre of key teachers to train other teachers, or to start an after-school ministry to children, etc.

Another trend is the reduction in the number of secretaries a church needs because of computers and volunteers. It is not uncommon for a church of 1,000 in worship to have only two secretaries, when it has a strong lay driven ministry. One computer literate secretary with a good network system and the ability to delegate to a cadre of trained volunteers can support ten full-time program people. Of course, this is complicated by the senior citizen who wants to drop in the office for an informal chat with the secretary.

The most influential trend in church staffing is the team concept. In this model, there are no job descriptions for each staff person. Instead, there are goals and objectives for each team. The teams are organized around a common mission. Instead of a person to do evangelism and one to do assimilation, there is a team with the mission to win people, a team with the mission to disciple people, and a team with the mission to send people. See *The Com21st Century Strategies, Inc.ck Church* by Randy Frazee. The team evaluates itself. I would not be surprised in time to see churches paying teams rather than individuals. The team would then decide who receives what remuneration based on their contribution to the team mission.

An exceptional model for interviewing prospective new staff members is included in the Appendix. See **A Team Concept of Bringing Paid Staff on Board**.

- A. By Easter 2011, reconfigure your staff to move Broadmoor forward. If you find some staff can't or aren't able to make the step to the next level, you will need to replace them. This is never easy, but essential. If you have to secure new staff, they need to be under the age of 40 if you wish to reach younger families.
- B. By January 2011, reduce the support staff by some \$75,000. I know this will be painful to the support staff, but you simply have too many support people for this size church. Two Administrative Assistants can handle the ministry staff of Broadmoor. Put them into a secretarial pool which is more efficient than one on one. In order to do this some unnecessary things may have to be eliminated. These things once might have played a role, but today they are meaningless. So Michael needs to take a look at everything the office turns out and decide what is and isn't still necessary. Email and digital has changed much of the way things occur in the office.
- C. By Easter 2011, have a paid ½ - fulltime staff person in charge of small groups. This could come from within your present staff or may be a new staff person. Fred should make this decision.
- D. By Sept. 2010, have someone in charge of Evangelism, Marketing, and Outreach. This really needs to be a full time person. I know this is hard to understand but take a look at all the responsibilities this person will have, most of which you aren't doing at the moment.
 - 1. Responds personally to all first time guests within 24 hours and follows up with them and tracks their progress. This means if the new family has a youth, this person makes sure that name gets to Miranda and she or someone from the youth group calls that youth. The same would be true with children.
 - 2. This person equips evangelists within your church so that the Servant Evangelism and Double Day ministries are effective.
 - 3. This person oversees and recruits people for Servant Evangelism, Double Day, Welcome Center, Hospitality, Gift Ministry (discussed later), and Parking lot team.
 - 4. This person equips people to respond to guests.
 - 5. This person develops fishing pools where members and non-members connect with each other. You can find a list of fishing pool ideas on our website under FAQs, under Evangelism.

6. This person oversees the Advertising. You probably have someone in your church who works in the advertising business who could offer expertise in this area.
 7. This person oversees all Outreach and Guest Friendly Ministries.
- E. Over the next twelve months special attention needs to be given to the children and youth ministries. These are essential ministries that must start growing if Broadmoor is to grow and *become* younger.

1. Myranda needs to grow the youth program from the 29 in average attendance now to 75-100 in order for this to be a full time position.

The most important issue in youth ministry today is to decide whether your youth ministry is going to entertain or equip. If entertainment is your goal, then your group will seldom develop spiritual leadership. Every great youth group I have seen has equipping and mentoring as their goal. The youth leader's goal is to identify, recruit, train, support and deploy a team of sixteen and seventeen year old youth to serve as mentors and peer leaders of the youth group.

Four factors seem to build the strongest youth ministries. One, the group worships together, led by their own peers. Two, small groups are central. Three, the youth are equipped to minister to one another. Four, relationships are basic and evangelistic.

The best youth programs across the country consist of a youth worship band and small groups. Of course this is in addition to Sunday School. However, the growing edge of great youth ministries happens more on some time other than Sunday morning.

2. Charlotte needs to grow the children's ministry from the 80 in average attendance now to 150 for that position to justify full time.

Children's ministries are essential today. However, children's ministries are changing. The changing family structures mean that parents take less responsibility for their children and their spiritual development, which is never good. The number of children with emotional and physical special needs is skyrocketing due to fetal drug and alcohol abuse. The church is now in competition with community activities such as sports.

A major change is related to the increasing legal implications of children's ministry in the screening of workers, both paid and volunteer, safety issues, and compliance with local, state, and federal laws. Security and litigation are increasingly important and consuming more time on the part of the children's ministry. Parents are concerned about safety and child friendly environments as well as more Bible.

Education has changed to interactive and participatory learning for children with increasing awareness of the many ways children learn today. Audio and video tapes as well as interactive learning games are important.

VIII. During 2010, Increase the Guest-Friendly attitude.

Much of what I saw while with you suggests that you rarely think in terms of the guest who might show up Sunday. This will be one of the areas you really need to firm up. You must learn to think as much about the guest as you do the members.

- A. Staff should spend time in staff meeting and during the week discussing and praying for those who are visiting.
- B. Staff should track each new visitor to see how they are progressing in their faith and if they are developing networks in the church.
- C. Staff should seek to connect and involve new people in the first 90 days. This is crucial to retaining people.
- D. A regularly updated color visitor's packet needs to be made available on Sunday morning as well as mailed to every first timer who signs in.
- E. First-time guests (visitors) should be put on the mailing list the first Sunday they sign in or let you know they are present. They should also be visited by the pastor with 24-36 hours.

Studies show that friendly, brief calls on first-time visitors within thirty-six hours after they attend will cause 85 percent of them to return the following week. If this home visit is made within seventy-two hours, 60 percent of them return. If it is made more than seven days later, 15 percent return. A phone call by a layperson or the pastor, instead of a personal visit, cuts results by 80 percent. This immediate response is the most important factor in reaching first-time visitors.

The average person today visits several churches before they decide on a church home. This means they may not come back for six weeks. By then, they decide which church to return to by the friendliness and helpfulness of the members. If you wait until they return the second time, you lose 75% of the visitors.

- F. First time visitors who sign in need to be contacted three to four times the first week after joining. The first contact should be within 24 hours from the lead pastor until the church reaches 600 in worship and then it should still be a paid staff member under the age of 50. The second contact should in the form of a letter from the church explaining the mission, vision, and values of the church

and how to join or participate without joining. The rest of the contacts could be from someone in the children or youth area because the family has a child or a youth. The final contact should be an email or letter inviting them to join a small group.

- G. Establish a gift ministry where laity deliver a plant, bread, or other gift made or grown by the congregation to first-time families within two hours of their visit. To do this, you will need color-coded registration cards, one color for members and one for visitors. Take up the cards during worship, sort them during worship, and have the gift, a map, and the gift card ready to be picked up by volunteers after worship. They can deliver it on their way home. They are requested not to go inside. Most cities have vendors that provide "key" maps, which are 8-½" by 11" maps that break the city into small segments. These are the maps that are given to the people delivering the gifts. These are doorstep visits. They can deliver the gift on the way home. Be sure to register attendance on Christmas Eve night.
- H. Put a sign at all entrances saying "First Time Guests Turn Your Lights On." This will alert the parking lot team to take them a map to the area.
- I. You need to spend more intentional time welcoming your first time guests in worship. Ask them to share with you by filling out the Guest registration card and putting it in the plate rather than money. Do they need prayer or information about Christ or Broadmoor.
- J. Design an attendance recording card, envelope, or perforated bulletin tear-out and include one in every worship bulletin. There should be a specific time in the worship service set aside for the completion of attendance record and then they should be taken up immediately rather than waiting until later in the service and allowing people to put them into the offering plates. Although this creates a "blip" in the service (you can add special music during the collection time), it is vital for the congregation to get this information. Consider using the backside of the card, envelope, or tear-out to record prayer requests in order to encourage use by the current members. However, it is important to recognize that guests will not complete the attendance record if the rank-and-file member isn't setting the example by filling it out. Ongoing membership training will be a necessity.
- K. In the Welcome Center develop an information center and stock it with material about the ministries offered at Broadmoor. First, to maximize the Guest Services kiosk, it should be staffed by two people from a half-hour before the first worship until the church building is empty of all visitors and guests following the last services (think redundant systems as well as apprenticeship training). The kiosk should never be vacant before, during, between, or after the church services. Whenever there are people congregating in the lobby, at least one of the Guest Services kiosk servants should be standing and making eye contact with the larger community. They should be especially eager to make friendly, welcoming

eye contact with people they do not recognize in order to engage them in conversation.

Those serving at the Guest Services kiosk should be thoroughly familiar with the church's DNA and should literally be able to quote the mission, vision, and values if asked. They should also be well briefed on upcoming events and be able to answer virtually any question a typical guest might ask (including the location of the restrooms, nursery, and offices; nursery safety, security, and sanitation policies; dress expectations for events; and both general denominational practices as well as local expressions of those practices).

IX. Before June 13, 2010 Set up an Aggressive Endowment

- A. By 2013, have \$2 million to \$3 million in endowments. To achieve this you will have to have a big vision.

Allow people to give to buildings, Ministry, and Staffing to grow not to survive. Use the endowment to thrive on instead of survive. Use it in a way that secures the future of the church's ministry. It is not a matter of whether it is used for capital improvements or whether it is used for programs. It should be used so it does not become a crutch. Place the endowment ministry under stewardship instead of trustees, so that it will be understood that the money is for a variety of ministries. I never suggest setting it up so all you can use is the interest.

You may find it helpful to talk with the development officer at your local college.

Develop a brochure describing the various areas in which people can donate money. Send it to every member of the church and make it available.

Consider allowing the pastor to start the **Five Percent Club**. Invite a group of 20 dedicated members who are willing to give 5% of the cost of a special project twice a year. They will receive an explanation of the need and vote on it. If at least 13 approve the project, all 20 are expected to contribute an equal share of the cost, not to exceed \$250 per person per proposal (no more than two proposals a year). The maximum gift in a year would be \$500. These people should be invited by letter.

In addition, invite members to be **Angels**. These are individuals who are willing to be approached individually once a year about a special need. Each angel would determine in advance the maximum amount of the gift. It may be as little as \$1,000 or as much as \$100,000. After hearing the proposal, the donor may decide whether or not to contribute and how much. These people should be invited by the same letter as the Five Percent Club.

X. By September 2010 have a first class, interactive website.

We are entering a day when websites will replace the print Yellow Pages when people start looking for a church. At the moment your website is more a detriment than an asset. It seems to assume that everyone who views it is a Christian.

It needs a more up-to-date look to it where people are encouraged to learn more about Christ and Christianity. It is very traditional and static.

A. Change the visitors section by:

- Making it more visible when someone goes to the page.
- The information needs to change and be kept current. Much of the information dates back to 2009.
- Include the unchurched and the non-believer in your thinking.
- Most of the videos don't work in IE. They do work in Firefox but most people still use IE.
- Remove the word "Evangelism" from the visitors section.
- List small groups under Adult ministries and allow people to sign up for them online.
- Lee Allen's picture in the casual service section of worship needs to be without coat and tie.

XI. Spend the \$400,000 from the sale of the parsonages on the following:

- A/C
- Lighting
- Signage
- Welcome Center
- Move the choir upfront
- Covered walkway between sanctuary and casual worship

SECTION FIVE

CONCLUSION

The leadership needs to understand that any time a church attempts to do anything significant, or make the necessary adjustments in strategy to meet the demands of a new generation, it will always have a few who strongly oppose such change. To give in to these vocal few results in hurting many unseen people by not providing ways to minister to the needs of the present day. Please understand that some people will get upset with these recommendations. Do your best to bring everyone along in your planning and decision- making, but do not allow such efforts to stop the momentum. The vast majority of the leaders of Broadmoor will be ready to move positively on all of the amended recommendations by the time they are asked to vote.

SECTION SIX

A WORD OF APPRECIATION

Many members of Broadmoor gave a great amount of time and energy to make this report a reality. Between 40 and 60 hours went into just collating the material used in preparing the final report, not including the time people spent answering questionnaires. Everyone cooperated extremely well. The pastor was exceptionally helpful. I want to thank each of you who filled out forms, answered questions, attended the meetings, and agreed to be part of the on-site interview process. The ball is now in your court. You must soon determine what to do with this final report. May God richly bless you as you seek to find ways to faithfully serve God in the 21st century!

Bill Easum
President
21st Century Strategies, Inc.

Appendix

A Team Concept of Bringing Paid Staff on Board

One of the most crucial responsibilities of a senior pastor in a church with one hundred and fifty or more people in worship is the discovery, recruitment, coaching, and empowerment of a diverse, talented staff who are all following the same goal. As a church grows larger, this responsibility becomes more central and crucial to the role of the senior pastor. Denominational officials seldom communicate this truth to pastors who move through the ranks from small to medium to large churches or who are appointed or called to a larger church. Thus, most pastors waste valuable time trying to figure this one out. Small churches do not prepare either the pastor or the personnel committee to be aware of these responsibilities. This section focuses directly on one aspect of this process, recruitment, and indirectly on empowerment.

Before Bringing Them for the Interview

Before spending the money to bring a person to the church for an interview, do the following. One, have the candidates submit a resume of where they have served, along with three references. Two, have the candidates take several personal inventories to see if they have the temperament and gifts that are needed on your team. These inventories do not measure the skills of the person but how this person might use their skills on your team. Many inventories exist to assist you in this process.¹ Three, if the persons who appear to be possible candidates are at a distance, contact them by phone and boil the process down to one to three candidates that you are going to bring to the church for personal interviews.

The On-Site Interview

A great method of on-site interviewing that I have found to work consists of four questions that are asked of the candidates by the Senior Pastor at the beginning of the interview process. The questions are sequential, with each one built on the ones before it. The next question is asked only if the candidate enthusiastically and adequately responds to the previous question. Otherwise the interview is terminated without wasting any more time of the candidate or the church. It may be that you may ask the candidates to answer these questions before bringing them to your church for interviews. Still, you would go through the following process eye-to-eye. Here then are the questions.

Describe for me your spiritual journey. More important than one's skills or talents, attributes or qualities, is whether or not the person has been on and is on a spiritual journey. You want all of your staff to be spiritual giants. Staff should be about kingdom business, not just looking for a place to use their skills or merely earning a living.

I run into the two following examples most often. The music director or organist who works in a church only because it is a place where they can use their talent. If they were not directing the choir or playing the organ, they would not be in that church or perhaps any other church. The other example is the business manager, financial person, or secretary who works at the church only because it is a place to earn a living. No one should work on a church staff simply to earn a living. What you want are people who passionately yearn to pursue their spiritual journey as well as the journey of others.

Just being able to enthusiastically describe their journey is not enough. The journey must be one that has prepared them for ministry in the 21st century. I would use the following chart to evaluate their journey.²

<p><i>Ineffective Paid Staff are:</i></p> <ul style="list-style-type: none"> Committed to the church Managing committees Holding offices Making decisions Trained for membership 	<p><i>Effective Paid Staff are:</i></p> <ul style="list-style-type: none"> Committed to Christ Deploying missions Doing hands-on ministries Making disciples On a life long quest for quality Serving at the church Serving in the world Preoccupied with rescuing people Finding personal fulfillment Pursuing constant personal growth Sensitized to community Eager for everyone to know God Drawn to the unchurched Building faith on ex. with Christ Visioning a future
<ul style="list-style-type: none"> Preoccupied with raising money Doing church work Retiring from church work Surveying internal needs Eager to know everyone Loyal to each other Building faith on information Perpetuating a heritage 	

If most of their spiritual journey is on the left side of the chart, the interview is over. If most of it is on right side, then continue the interview.

How do you FEEL about our Mission, Vision, and Values Statements (referred to from now on as church culture)? At this stage of the interview, look at the eyes of the candidate. Do they dance and sparkle when the person answers this question? Do they do so in such a way that you are convinced they really resonate with the church culture? Does his/her response convince you that this person would be a great ambassador of your church culture? You are looking for staff who are so in love with your church culture that they are willing to set aside personal agendas and conduct their ministry based on what is best for the church in the long run. Avoid like the plague recruiting anyone whom you suspect is only using this position as an opportunity for advancement to a better church. You are looking for people who are so in love with what they do and with whom they are doing it that they have no desire to leave, even if offered a promotion.

Never, ever give the candidate a job description. You want to recruit people around your church culture, not a job or task to perform. You are asking this person to join you on an adventure. In most churches, you are asking the person to take a journey where perhaps neither of you have gone before and therefore, a map must be drawn as you go.

All a job description does is discourages staff from taking a journey, becoming a team player, being a life-time learner, taking innovative risks, coloring outside the box, and looking for ways to expand their responsibilities. Job descriptions are the prelude to hearing *“That’s not my job.”* Such a statement should never be heard in a team based ministry.

What gifts do you bring that would add value to our church culture? Instead of asking the candidate to do something that the church feels it needs done, let the candidate explain to you how he/she would use their gifts to enhance the church culture. Doing this helps insure that the person understands how his/her particular gifts bring more completeness of the Body.

How would you go about adding this value? Using this approach allows the Holy Spirit to work more freely in your midst. You may be surprised how often this approach leads to effective ministries that would otherwise never be discovered. It might be good at this point to explore if the candidate has any previous experience working in a team based environment or if the candidate has any feelings about working in such an environment. Listen for such responses as, *“I know I’ll need to put together a team because I don’t have all the necessary skills to do the kind of ministry that the culture calls for, but I’m open to learning it;”* or *“To be effective here, I’ll have to develop and empower a team.”* Such responses are what you want to encourage in all leaders of the church.

Those who make it to the end of the interview process are then interviewed by the appropriate staff members. A great method of corporate discernment is to have as many appropriate paid and unpaid staff interview the candidate as possible. I would start the interview at 8:00 a.m. with the Senior Pastor asking the above questions. Then, at thirty minute intervals, have the paid staff individually interview the candidate. They will ask questions based on their role within the team. Give each of them a sheet of paper that asks of them three things: Would you hire them, yes or no? Could you work with this person? What further questions would you like asked of them by the Personnel Committee at the end of the interviews?

At the end of the interview process, the Senior Pastor tallies the interviews and lists the questions. If any one person says they could not work with this person, do not hire the candidate. If two or more vote NO, do not hire this person.

Depending on the size of the church, this process could take all day or two days. At the end of the process, the Senior Pastor would meet again with the candidate. Part of the purpose of a grueling schedule is to see how the person's stamina is holding out. Do not ever bring anyone on board who has low energy. If the candidate did not pass the interview process, the Senior Pastor would meet with him/her and explain why. The hope here is that the candidate might learn from the experience. If the candidate did pass the interview process, the Senior Pastor would ask the candidate the questions the staff compiled during the interview process.

Finally, the candidate is interviewed by the Personnel Committee. In most church structures, this committee has the final word. This final word is a check and balance of the power of the Senior Pastor. The Senior Pastor meets with the committee prior to the candidate doing so and shares with them the results of the interviews as well as a recommendation about whether or not to hire the candidate. In most well run organizations, if the Personnel Committee disagrees often with the Senior Pastor, the Senior Pastor is out of a job.

No model insures absolute wonderful hiring discernment. This one maximizes the team concept and eliminates most of the mistakes made by most congregations.

WORSHIP LEADER JOB DESCRIPTION

Position Objective: To provide pastoral leadership to the worship ministries of (your church)

This should reflect whatever mission or vision statement that you have.

Position Description: The worship pastor will be the “producer” of each worship service and special programs. Although the senior pastor is the “director” in terms of setting the theme and overall direction, the worship pastor will oversee and coordinate all the details that a service encompasses. The worship pastor must be a visionary who is creative in leading people to God. The worship pastor is a leader who can communicate a direction in a way that inspires those around him/her to join in the pursuit of that vision. This position is a pastoral one that therefore requires the individual to serve not solely as a musical or performing arts director but also as a shepherd to the people who serve in this ministry.

You need to build this around this person being able to build a team.

Qualifications:

1. A clear testimony of faith in Jesus Christ and a vital, growing personal relationship with Him.
2. Commitment to moral purity.
3. Commitment to the mission, Vision, and worship philosophy of (your church).
4. Demonstrated excellence as a worship leader, i.e. has grown a music ministry over the past few year.

Abilities:

1. A pastor as well as a musician. This does not mean ordained.
2. A heart for the spiritual formation of those in the congregation and the worship ministry.
3. Relational skills and an enthusiastic presence for leading a large church in worship.
4. Skilled in choral, vocal, and instrumental direction.
5. Skilled in organization, administration, and interpersonal relationships.
6. Skilled in the use of technology in worship and in the use of sound, lighting, computers, Power Point, and video projection.
7. Ability to incorporate other art forms as needed.
8. A self-starter
9. A team player with a positive attitude.

Responsibilities:

1. Maintain an authentic and growing walk with Jesus Christ through the ongoing spiritual disciplines of Bible reading, prayer, personal worship, fasting, confession, and fellowship.
2. Spend time developing relationships with lost people so as to be personally effective in pursuing the Great Commission and helping the church to do the same.
3. Build the necessary teams to carry out the worship areas of (your church).
4. Plan the corporate worship services of (your church) in consultation with the Senior Pastor and do so with prayer, conceptual forethought, theological accuracy, and musical appropriateness. Ensure that all the musical and technical aspects of the service advance the theme for the day. Oversee song and choral selection, media preparation and presentation, sound and lighting enhancements, and coordination of all instrumentalists, vocalists, and dramatists.
5. Serve as lead worshiper in all worship services.
6. Direct all weekly activities and rehearsals necessary to facilitate worship in services.
7. Provide pastoral care for the worship teams and choirs.
8. Develop and oversee a drama team and ministry.
9. Introduce our worship teams and choirs to worship training provided by other ministries, books, and conferences.
10. Plan major seasonal and/or outreach musicals/dramas two to three times per year. Find and plan other ways to use music and drama to reach out to the community evangelistically.
11. Oversee the worship department budget, organization, and volunteers.
12. Build contacts and relationships with local musicians, studios, and clubs for both evangelistic and staffing purposes.
13. Set annual goals for the worship ministry that are in line with our vision and then evaluate how those goals were attained or modified during the year.

Double Day and the Retention of Guests

Fast growing churches don't grow incrementally; they grow in big spurts. Often these spurts come from an intense push within the congregation for each person to invite their networks to worship on a specific Sunday. So this workbook is a road map to having three double days a year with a goal of doubling the number of first time guests attending worship. The goal isn't increasing worship attendance; it's about increasing the number of first time guests which will lead to growth in worship over the long haul.

The same is true about moving through growth barriers such as 200, 500, 1,000, 1,500, and 3,000 and so on. Most fast growing churches leap through these barriers instead of creeping through them. Double Day will help you break through the various barriers and grow to the next level.

Just do the math. If your church has 0 first time guests each week and you do a Double Day and have just one first time guest you have doubled the number of first time guests. But what if you do a Double Day three times a year for two years? You would go from 0 first time guests to 32 first time guests. Would that change things at your church? It would if you also had things in place to capture 50% of the first timers. So this workbook will show you how to double the number of first time guests as well as how to retain at least 50% of them.

So let's get started. **And be sure to read through the retention section and check list before starting the program.**

Step One: Prior Preparation time

Before initiating the Double Day program, decide how much publicity you can afford. This could include door knockers, TV, direct mail, radio drive time, newspaper - the more publicity, the more increase in first time visitors. At the least, you will need enough money to do the door knockers and the sermon-series brochures. Estimate how many doors you can cover in one Sunday and how many brochures you will need if you give two to each person on an average Sunday (make sure you have some left over). If you can do TV, stick with the major cable networks like USA, TNT, etc. and avoid the regular networks due to their cost. If you do newspaper, avoid the church page. If you do radio, do only the drive time portion.

If you need to get prior approval for the Double Day program, do so well in advance of the actual kick off.

Step Two:

Pick out three dates you will use for the Double Days. If this is your first time, you may want to do just one or two Double Days. Once people see the results they will be more ready to do three Double Days a year.

We recommend Palm Sunday or Easter, early fall usually the first week in October, and late January or early February. You want to avoid major events such as back to school, Labor Day, Super Bowl, Thanksgiving, Christmas, etc. Always have Double Day on Sunday morning unless your regular worship time is at a different time. Even if you have worship on more than one day during the week, if one of those days is Sunday morning, Double Day needs to be on Sunday morning.

Step Three:

Assign one staff person to oversee the entire process. If you are the only staff person then guess who is chosen to lead the event- you. Never put a lay person in charge of the overall process. Even if the lead pastor has another staff person over the process, the lead pastor will still have to use the pulpit to intensify the push to get as many people as possible to commit to bringing a guest to worship. The larger the church the more likely the person in charge will want to pick a team of two or three people to assist in the planning and implementation.

Step Four:

- **Week One:**

It is time to begin the intense push to get your people to invite their networks to worship on the Double Day. Set a goal of either doubling the number of first time guests or the worship attendance. Most churches will choose to double the first time guests.

Decide on a sexy sermon series to kick off the campaign. The series needs to be something about the practical everyday life of most people in the area that the Bible can speak to. Center all publicity on this series. Keep the series to three weeks or less.

Develop and print the various handouts, business cards, door knockers, and media to be during the process. If this is your first time to do a Double Day, you will want to plan further ahead so you have time to develop and print the various pieces. After you have done a Double Day all you will need to do is redesign the various pieces to fit the theme for the month.

Begin recruiting people to commit the Saturday of week four to spending three to four hours hanging door knockers in their area of town. If you live in an area that isn't safe for this to be done, see if you can find a company that will deliver them for you. If you live in an area with lots of apartments, you may have to mail the brochures, but it is best if people who know people in the apartments, deliver the brochures to them.

Begin recruiting people to commit to being extra hospitality people on Double Day Sunday to work in the parking lot, or lobby, or information booth, or bookstore, or coffee shop, or whatever hospitality venues you can offer on Double Day Sunday.

- **Week Two:**

The Lead Pastor preaches on the importance of outreach and evangelism. The first time you do a Double Day I would encourage you to get my book, *Preaching for Transformation*, and focus your messages for the month on The Acts of the Apostles. Each Sunday you will preach on some aspect of New Testament evangelism. Emphasize there are ways to do this without violating people's space. Talk about relational evangelism. If you need help here, go to the following link for a list of the best books on evangelism.

<http://churchconsultations.com/resources/library/recommended-best-books-by-category/evangelism/>

During this time you will want to encourage your small group leaders to spend time discussing the importance of each small group being responsible for leading the way by each person inviting two families to worship on the Double Day. This should be their focus over the next three weeks. Make sure the small group leader has enough brochures to give one to each person the week before Double Day.

The next three weeks are a perfect time for your small groups to focus on the Empty Chair and begin praying for specific people that the individuals in the group know.

If your church has the capacity to do so, print up special material for your small groups and/or Sunday School classes that focuses them on the importance of inviting and how to go about inviting someone to worship. We know many people are afraid to invite people to church much less talk about their faith. To see an article on why go to

<http://churchconsultations.com/resources/faqs-resources-and-info/e/evangelism/why-people-dont-invite-people-to-church/>

The small group leader and/or Sunday school teacher should be encouraged to lead their group in committing to one of the various Double Day opportunities planned during the next three weeks such as hanging door knockers, or giving water away at Wal Mart, etc. For a list of possible opportunities see <http://churchconsultations.com/resources/faqs-resources-and-info/u/unchurched/#c2068>

And don't forget the children and youth. They are often some of your best evangelists. Have an adult visit each children's Sunday School class and share with them the importance of each one inviting a friend to worship on Double Day. In the younger age groups you may want to have a contest and give stars to the child in each class who brings the most guests. You might want to have the younger children create a brochure to give to their friends.

At the end of worship on week two, take time for the people to pray and ask God to lay on their hearts the names of two families or individuals that they will invite to worship on Double Day.

If you do not already have an information booth in a central location, now is the time to set this up and recruit people to take responsibility for the booth. The booth should include some well-done color brochures about the vision of the church and its key ministries as well as a CD or DVD that highlights the staff, key leaders, and key ministries. Testimonies of what God has done in a person's life are important to include.

To maximize the Guest Services kiosk, it should be staffed by two people from a half-hour before the first worship until the church building is empty of all visitors and guests following the last services. The kiosk should never be vacant before, during, between, or after the church services. Whenever there are people congregating in the lobby, at least one of the Guest Services kiosk servants should be standing and making eye contact with the larger community. They should be especially eager to make friendly, welcoming eye contact with people they do not recognize in order to engage them in conversation.

Those serving at the Guest Services kiosk should be thoroughly familiar with the church's DNA and should literally be able to quote the mission, vision, and values if asked. They should also be well briefed on upcoming events and be able to answer virtually any question a typical guest might ask (including the location of the restrooms, nursery, and offices; nursery safety, security, and sanitation policies; dress expectations for events; and both general denominational practices as well as local expressions of those practices).

- **Week Three:**

During week three and four spend as much on some form of media as you can. Try not to be stingy with the money you spend on media. Over a period of time it will show results. We suggest you spend a minimum of \$10,000 on each Double Day or 2% of your budget, whichever is greater. This could include TV, Direct Mail, Radio drive time, the sports section of the newspaper, billboards, etc. Be sure to use your website to let people know the importance of Double Day. Consider this an investment in your future as well as in the lives and souls of people you have not yet met.

You will need to recruit a group of people who are willing to drop off a gift to first timers on their way home from church on Double Day - More about this in the section on retention of members. You will need enough servants to visit every first time visitor on Double Day on their way home from church that day.

On this Sunday give each person two well done Double Day flyers that include the Sunday message for week four and ask them to write down the names of the two families or individuals God has laid on their hearts to invite to worship on Double Day. Leave adequate time for those who were not present last Sunday to pray about the two names. Then ask them to take the two flyers to the names on their cards and invite them to come to worship the following Sunday. Depending on the relationship, some people may want to offer to pick the family or individual up on Sunday and bring them to worship. Or they may want to offer to meet them at worship and sit with them.

- **Week Four Double Day:**

The Saturday prior to Double Day have as many people as possible hang door knockers in their area of town. Have them go two-by-two for support and fellowship. At the end of the three hours have the people return to the church for a free barbecue and prayer for the next morning.

During Double Day worship set aside time for the completion of attendance record. You don't want to be pushy, but you do want to make this a special time that isn't rushed. During this time welcome the first time guests but don't single them out. Tell them they are your guests and instead of an *offering*, just place the registration form in the offering plate as it is passed. When finished registering attendance, either take up the cards immediately or have them put them in the offering plate. If you use the offering plate, the plates need to be taken out of the worship center so the cards can be separated during worship. If you don't pass the offering plate, just take up the registration cards at the end of this period.

Use color-coded cards- one color for members and one for guests. Encourage everyone to fill out a card. It is important to recognize that guests will not complete the attendance record if the rank-and-file member isn't setting the example by filling it out.

As soon as worship is over, tabulate the number of first time guests. This means you need to have some way to ask them to register that morning and note they are a first time guest. Not all of them will register. Don't let that worry you. They don't all register on a regular Sunday. So you can compare the number registering to the number you normally receive on Sunday morning.

Now that you doubled your first time guests, let's look at how to retain them!

Retention of Your Double Day Guests

Now you have doubled your first time guests. That's great! But what do you have in place to retain them? That is the subject of this section of the workbook.

Step One:

Immediately following Double Day worship, a team of servants need to take a gift to all the first time guests. The gift can be anything that has stay power. Cakes and cookies for example are gone in a day or two, so don't use them. The gift needs to be something that will linger such as a coffee mug, a potted plant, a CD, etc.

We gave each new guest a small potted ivy with a note that said, "We hope you will nourish your spiritual life just like you water this plant daily." And we included the name of a contact person at the church. Other churches give a mug with the name and mission statement of the church printed on it. Still others give them a bag of things including the mug, a CD introducing them to the church, and a flyer about new member orientation.

The best church response to first time visitors I've seen did this: anyone that signed in, family or child or youth in Sunday School or Children's and Youth Church received a Fed Ex package Monday or Tuesday afternoon that included a veggie tale CD for children, or an appropriate CD for a youth, a CD introducing the adult ministries and leaders of the church, a 25% discount to their bookstore, and invitation to the next Pastor's Gathering, and an assortment of other items. You can be sure any Fed Ex package is going to be opened.

No matter what type of response you choose to do, make sure you do as much as you can. A gift basket with a variety of helpful items is better than just one item. The younger the family the more likely they will respond to a well-done CD or DVD that introduces them to the church, its leaders, and ministries. Don't scrimp on the gift bag.

In order for people to be able to deliver the gift bag on their way home from church, it will help if you provide color-coded registration cards, one for members and one for visitors. Take up the cards during worship, sort them during worship, and have the gift bag and a map to the home of the guest ready to be picked up by volunteers after worship. They can deliver it on their way home. They are requested not to go inside. Most cities have vendors that provide "key" maps, which are 8-½" by 11" maps that break the city into small segments. These are the maps that are given to the people delivering the gifts.

If you have enough paid staff, have them separate the registration cards for first timers and put their name by the gift on a table with a map to their home. If you don't have enough staff, then recruit a couple of dedicated members to do the job. If you have only one worship service, someone will have to miss worship this one Sunday, otherwise people will either have to wait around for the bags to be set out or come back later that day. If there is any way you can pull this off without having them come back, do so.

Step Two:

Depending on the size of the church, within 48 hours either the pastor or some other staff person needs to call every one of the guests who signed in, no exceptions. If your church is under 500 in worship the lead pastor should do the calling. Studies show that if the church is under 500 in worship, the pastor calling results in a much higher response rate than is a lay person or other staff person calls. If your church is over 500 in worship, that responsibility needs to be handed off to another staff person. Failure to take this first step in a timely manner results in a serious reduction in retention. For example, people are 75% more likely to return if they are called within 48 hours. After that the response rate drops off dramatically.

The goal of this call will vary based on the response on the other end. Some people may be open to an in-home visit; if so try to get a day and time during the call. This is the most productive way to insure their return. But some people may not be open to such a visit. Some may be more open to an email. Others may not be open to any future contact with the church. However, we do know this- when the person doing the calling is able to set up an in-home or office appointment (in the first timer's office) the odds of that person returning to the church increases by 95%.

The original caller should note the receptivity level of the guest with 1 being no future contact other than mailing, 3-5 being email contact, 6-8 being personal and/or email, and 9- 10 being the more personal contact the better. This response should be passed that along to whoever is responsible for follow-up beyond the original contact.

Step Three:

This person or family should then be placed into a database, along with any particulars about the family such as receptivity, family members, hobbies, interests, etc. Then this family or individual should be tracked over the next 90 days to see if they are returning and if they are actually plugging into a ministry of the church. Someone on staff should be responsible for the follow up from this point on. If the family has children, the staff person in charge of children should be given their names and required to contact them either by email, mail, or phone call or all three depending on the report of the receptivity of the family by the original caller. If the church has paid staff, the staff should focus on the first time guests at each staff meeting to see what progress is being made.

Step Four:

An email and/or mailing designed specifically for a first time guests needs to be sent later in the week. This piece should introduce the guest to the key ministries of the church as well as the staff. The piece needs to include more graphics than words and kept to no more than one page front and back. Color is preferred.

Step five:

The name of the family or individual should be given to either a small group leader either around their interest, family structure, or geographic location or Sunday School Class that best fits them. The expectation is that someone from either group will contact the family or individual and invite them to their group. This invitation can be done by phone, email, or postcard depending on the receptivity level suggested by the original caller. Someone should follow up to insure the small group leader did invite the guest to a small group.

Step Six:

During the next three months the family or individual should be monitored closely by someone on the staff. Never give this responsibility to a volunteer. During this time, depending on their level of involvement, this person may want to contact them either at church or at home to see what questions they have, how they are finding their way into the church, if they are ready to take on some ministry responsibility, and if they need more information about Christ or joining the church.

People should not be made to feel as if they have to join the church in order to participate in or lead a ministry. The further we go into the 21st Century the less importance will be given to membership and more importance to participation.

During these three months it is imperative that the first time guest meets and becomes friends with at least five or six people. Without making these connections, the odds of the family or individual will drop out within 18 months. That is why participation beyond worship is crucial.

Step Seven:

If the first time guest hasn't returned in three months, take them off your regular database and put them in an inactive database (they may return later and you will want to keep what information you already have on them).

Step Eight:

Four months after Double Day or before your next Double Day, spend time evaluating what worked and what didn't work.

Check List

- Decision on publicity _____
- Publicity printing started _____
- Color-coded registration cards _____
- Dates chosen _____
- Staff Person assigned _____
- Goal set for first time guests _____
- Sermon Series chosen _____
- Preparation of publicity _____
- Recruit door knocker-hangers _____
- Recruit hospitality people _____
- Sermon series began _____
- Small groups included _____
- People encouraged to pray _____
- Information booth ready _____
- Recruit information booth workers _____
- Recruit people to do barbecue _____
- Recruit gift bag workers _____
- Handout the two brochures _____
- Recruit people to take the gift bags _____
- Prepare the gift bags _____
- Recruit people separate cards
and prepare gift bags _____
- Hang door knockers _____

Make time in worship for people to fill out the color-coded cards	_____
Take the gift bags	_____
Pastor calls within 48 hours	_____
Responses in database	_____
Reponses passed on to appropriate Person	_____
Email or letter sent out	_____
Names given to small group	_____
Monitored for 90 days	_____
Attempt made to connect them with 6 to 7 new friends	_____
Evaluation of Double Day	_____

Recommended Resources

21st Century Strategies Material

Our resources are available in download (40% off the print price). All normal copyrights are reserved by 21ST CENTURY STRATEGIES, INC.. You may make as many copies of the workbooks as you like for your church ONLY. Study Guides cannot be reprinted without a license from 21ST CENTURY STRATEGIES, INC. Videos and audios are also available. Please visit our web site to order download of resources.

RESOURCES BY BILL EASUM

1. "The Missing Piece To Spiritual Maturity: Stewardship of Money" - Stewardship based on tithing as the missing piece. Includes models for targeted mailing, pledge cards, posters, and testimonials. Includes teaching material, calendar, retreat outline, and more. 56 pages. \$12.00
2. "Discovering Our Place In God's World" by Bill Easum and Linnea Nilsen Capshaw. This workbook is for helping churches help their flock to determine and use their spiritual gifts. It includes: An Introduction to Spiritual Gifts, Spiritual Gift Definitions, Suggested Retreat Outline Including Worship, A Short Gift Inventory to Use in Worship, and the longer Easum Spiritual Gift Inventory containing 255 questions, Spiritual Abilities Form, Talent and Skill Development, and Consultants Personal Guides. 43 pages. \$9.00
3. "L.I.F.E. Groups" by Bill Easum and Jeffery Patton. A small group model for churches of any theological persuasion. It works very well in helping a church move from a traditional program based church to a small group based model that multiplies. It includes: The Issue Facing Mainline/Established Churches, The Basics of LIFE Groups, Requirements for LIFE Group Leaders, LIFE Groups, Spiritual Gifts, Steps to Transition and Support Material. 106 pages. \$12.00
4. "Worship For People of the Heart" - This workbook is for churches wanting to reach people born after 1960. It includes: The Changing Face of Worship, The Different Tastes in People Who Grew Up In Church and Those Who Didn't, The Two Things That Matter the Most, Clues to Indigenous Worship, Preaching Issues, The Five Keys of Indigenous Worship, Three Tracks of Worship, The Worship Team, Creating Indigenous Worship, Steps in Starting the New Service, Several Examples of Churches, Planning the Service, The Multi Media Myth, The Flow of Worship, All the Tech's You Need, Drama, Christmas, Twelve Month Worship, Helpful Resources and Books. 48 pages. \$16.00
5. "Evangelism In Traditional and Non-Traditional Churches" - This workbook is designed for two types of churches, non-traditional and traditional, moving toward less traditional methods. The non-traditional section contains: Evangelism in the 21st Century, A Comparison of the Past and Present, Elements of Relational Evangelism, Successful Disciple Making Models, Effective Programs, Practical Suggestions, Suggested Reading. The Traditional section contains: the FRAN Network, Sample Letters, Nominations Made Simple, Evangelism Suggestions, Property Appearance, Recommended Reading and Resources. 50 pages. \$6.00
6. "The Role of the Senior (Lead) Pastor and Staffing A Church" - This 56 page workbook has four sections. Section One: The Introduction, explains how the role of a lead pastor is changing due to the death of Modernity. Section Two: The Lead Pastors, details the Role of a Sr. Pastor. Section Three: Staffing Issues, examines the basics of staffing a church. Section Four: Appendices, covers a variety of issues pertaining to leadership and staffing. \$6.00

7. "The Small Church" - Focuses on how churches under 100 in worship can reach out to include more people. It includes: Basic Decisions, Types of Small Churches, Skills Needed, Obstacles to Growth, The Role of the Pastor, Things To Watch For As The Church Grows, Small Church Morale, Workable Programs, Modeling a Large Church, Staffing the Small Church, Finances, Stuff Just for Methodist, and Recommended Reading. 38 pages. \$6.00
8. "Strategic Strategies for Change" - This workbook is based on actual strategies used by Bill Easum, both as a pastor and as a consultant, in more than 500 churches. Numerous exercises appear along the way to help churches determine what they need to do. The workbook includes: The Four Assumptions of Transition, Counting the Cost of Transition, Understanding Why Most Attempts Fail, The Three Keys of Transition, The Stages of Organizational Life, Discovering the Leverage Points, A Seven Step Process of Change, The Need for Personal Transformation, Building a Strategic Management System, Is Transformation Really Worth It?, and Recommended Reading. 45 pages. \$6.00
9. "Disciple Making Leaders" - This workbook is designed to be interactive between the readers and the workbook by including assessment tools along the way. It includes: Laying the Foundation, How Disciple Making Leaders Think, Disciple Making Leaders, The Key Virtues, The Three Keys of Disciple Making Churches, The Steps to Making Disciples, The Role of Paid Staff, Keys to Lay Ministry, Team Based Ministries, Lay Pastors, Recommended Reading and many URL links to other material. 59 pages. \$6.00
10. "Leadership On the OtherSide Study Guide - Leadership On the OtherSide: Leaders and Participants Guide" - This study guide is designed to be used with Bill Easum's book *Leadership On the OtherSide*, Abingdon 2000. This study guide is to be used for both laity and clergy in church groups who desire to see an increase in the number of leaders in a congregation. It is designed to be used in groups of 15 or less, and has video resources to augment it if desired. Includes CD, power point presentation. \$12.00
11. "CD - Leadership On the OtherSide" - Power point presentation prepared by Bill Easum specifically for this study. The presentation includes the basics the presenter needs to lead the study and can be customized by the leader. Several graphics and "avi" animations are included as well as one flash movie. Kisok movie to be used as people gather for the study. Requires a minimum of 32 megs of ram, PowerPoint 97 or higher only, and some form of viewing, such as LCD projector, television or large computer screen. The flash player will help, but is not necessary. \$7.00
12. "Team Based Ministry" - Congregations trying to decide whether or not to transition to a team-based ministry or are ready to transition to a team-based ministry will find this workbook a helpful road map. 75 pages, \$9.00
13. "Unfreezing Moves Study Guide" - This 82-page study guide is intended to be used with the book *Unfreezing Moves*, by Bill Easum. It includes a Leaders Guide with print, video and web suggestions. A Participants Guide includes questions and exercises. \$12.00
14. "**Strategic planping**" - **Strategic planping** is replacing Strategic Planning. This workbook explains that context and desire destination and a good compass or GPS are the primary tools of **Strategic planping**. Don't picture a road map, but a topographical map of the journey a church is going to take and the map needs to be filled out along the way. \$5.00
20. "*The Complete Ministry Audit and Study Guide*" includes the Ministry Audit, worksheets, and a step-by-step guide to help you analyze your church and set a course for the future. \$16.00
21. *Leadership On the OtherSide*, by William M. Easum, Abingdon Press, Nashville. \$11.40

22. *Unfreezing Moves: Following Jesus into The Mission Field*, by William M. Easum, Abingdon Press, Nashville. \$10.00
23. *Beyond the Box*, by William M. Easum and Dave Travis, Group Publishing. \$10.00
24. *Put On Your Own Oxygen Mask First*, by Bill Easum and Linnea Nilsen Capshaw, Abingdon Press, Nashville. \$10.00

The above can be purchased through 21st Century Strategies, Inc. by download only. Remit funds or Visa/MasterCard/Discover number. Checks payable to: 21st Century Strategies, Inc. Mailing address: 554 Bayside Drive, Port Aransas, TX 78373. Phone 573-234-4374. Fax 361-749-5303, email – Easum@aol.com, web site - www.21st Century Strategies.com

ADMINISTRATION

1. Lyle Schaller, *The Multiple Staff And The Larger Church*, Abingdon Press.
2. For personnel policies and procedures or job descriptions, write Multi-Staff Ministries, 3819 N. 154th Lane, Goodyear, AZ 85338. Phone/Fax 602-935-0747. This information comes in both print and on disk. They are somewhat expensive.
3. Knowledge Point has software programs for staff review, personnel policies, and job descriptions. They run from \$59.00 to \$89.00. 800-851-2917.
4. Owners Representatives can help churches before, during, and after construction phases from site selection, contractor selection, equipment, project review, to system analysis. 703-790-5412.

ADULTS

1. *Strengthening the Adult Sunday School Class*, Dick Murray, Abingdon Press.
2. *Teaching the Bible to Adults and Youth*, Dick Murray, Abingdon.

ASSIMILATION

1. "Every Member In Ministry Involving Laity and Inactives," John Ed Mathison, Nashville: Discipleship Resources.

BIBLE STUDIES

1. Disciple Bible, contact Wini Grizzle, Room 233, P.O. Box 801, Nashville, TN 37202.
2. Bethel Series, P. O. Box 8395, Madison, WI 53708.
3. Kerygma Program, 300 Mt. L21st Century Strategies, Inc.non Blvd. Suite 205, Pittsburgh, PA 15234.
4. Trinity Bible Studies, Box 77, El Paso, AR 72045.
5. "Through The Bible In One Year," 6116 East 32nd Street, Tulsa, OK 74135.
6. The Kingdom Agenda: Experiencing God in Your Workplace, by Mike and Debi Rogers (Lifeway). For seminars involving the Kingdom Agenda message, contact Kingdom Agenda Ministries, 2720 Onizuka Court, Palm Harbor, FL 34683.

7. Experiencing God, Henry Blackaby and Claude V. King, Lifeway Press.
8. Alpha is a 15 session, including one weekend, course for introducing non-Christians to Christianity. Each session consists of a meal, one lecture, and small groups. There are 6,000 courses running now in 55 countries. I have heard only good things about this ministry. North America phone is 212-378-0292, 1029 East 50th Street, New York, NY 10022. <http://www.alphana.org>

CHILDREN

1. Logos Program, Inc. 1405 Frey Road, Pittsburgh, PA 15235.
2. Pioneer Clubs, Box 788, Wheaton, IL 60189-0788. Phone (708) 293-1600. Good material for those wanting a conservative approach.

CHURCH PLANTING, Building, Relocating

1. *44 Questions for Church Planters*, Lyle Schaller, Abingdon Press.
2. Malkoff and Associates are project managers. They also help churches deal with the city or state government regarding restrictions, zoning, or anything that stands in the way of building, expanding, or relocating. They are the primary firm that helped Saddl21st Century Strategies, Inc.ck Church through its 52 moves. 800-MALKOFF (625-5633) or 714-288-6200. 18456 Lincoln Circle, Villa Park, CA 92861. Fax 714-288-6210.
3. The Home Mission Board of the SBC has developed resources for a variety of languages. Call 800-634-2462.
4. Portable Church Industries, started by Kensington Alliance Church sells all the equipment a group needs to start a church in rented facilities, even to the point of the van in which to transport it. Six people and two hours and 800 people can be accommodated. Call 800-939-7722.
5. ChurchSmart has a variety of excellent materials by people who have started new churches. 800-253-4276. ChurchSmart@compuserve.com
6. There are several good profile tests to give potential church planters. DISC, contact Jim Beard at NAMS, 800-441-6267, \$50 each; Role Preference Inventory, self-scoring 800-443-1976, \$5 each; and the popular Meyers-Briggs.
7. Church Planter's Toolkit, Robert Logan and Steve Ogne, CRM Publishing, 800-253-4CRM, \$69.95.
8. How to Implement a Regional Church Planting Vision, Robert Logan, CRM Publishing, 800-253-4CRM, \$79.95.
9. Church Multiplication and Training Center (CMTC). This organization sponsors a Boot Camp for church planters. 3214 Summersworth Run, Ft. Wayne, IN 46804, Phone: 219-434-0090 Fax: 219-459-0597. <http://www.cmtcmultiply.org>
10. Sprung Instant Structures. Offers a revolutionary way to put up quick, good looking buildings in record time with a 25-year guarantee. 800-528-9899, www.sprung.com, sprung@earthlink.net

COMPUTERS

1. "Christian Computing," (magazine) Christian Computing, Inc., P.O. Box 198, 406 Pine Street Center/Suite L-M, Raymore, MO 64083. Phone (816) 331-3881, Fax (816) 331-5510. You can usually get this magazine free of charge.

2. Shelby Systems, 65 Germantown Court, Suite 303, Cordova, TN 38018. Phone (913) 877-0222. This software is designed to handle any size church. It has everything you need. It is expensive and requires extensive training. You will never outgrow it.
3. Desktop Ministry offers a variety of good software products for program use. Their electronic brochure for use in the foyer on Sunday is very good. You can get samples by calling 800-964-5250. Emerald Blvd., Southlake, TX 76092.
4. Wisdom Tree, Inc. has some software games for children to learn the Bible. Phone (800) 772-4253.
5. Bridgestone Multimedia group has software games for children to learn the Bible. Bridgestone Multimedia Group -- 300 N. McKemy Avenue, Chandler, AZ 85226. 800-523-0988
6. Ministry Business Services, Box 1567, Huntington Beach, CA 92647 consult with large churches about their systems and computer needs. Their web page is www.mbsnet.com.
7. Lion Publishing. Children's software. <http://www.lion-publishing.co.uk>

CONFLICT MANAGEMENT

1. *Surviving Difficult Church Members*, Robert Dale, Abingdon Press.
2. *How To Deal Constructively with Clergy/Lay Conflict*, Speed B. Leas, Alban Institute, Washington, D.C. 20016
3. *Antagonists in the Church*, Kenneth Haugk, Abingdon Press.
4. John Savage, L.E.A.D. Consultants, Box 664, Reynoldsburg, OH 43068. Phone (614) 864-0156. <http://www.leadplus.com/introduction.htm>

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1. United Media www.unitedmedia.com for cartoons
2. Copyright Clearance Center www.copyright.com for print

DEMOGRAPHICS

1. For Percept reports, call Stanley Menking at 570-646-0973 or email smenking@epix.net. Cost is \$310.00. Give him the intersection nearest your church.
2. "American Demographics," (800) 828-1133. This is the best in its field.
3. Demographics Workshop Handbook, Stanley J. Menking, 1991, Perkins School of Theology at SMU, Continuing Education Department, SMU, P.O. Box 133, Dallas, TX 75275-0133. Phone (214) 768-2251. \$10.00.
4. Focus Groups: A Guide for Marketing and Advertising Professionals, Jane Templeton, American Demographics, P. O. Box 68, Ithaca, NY 14851. Phone (800) 828-1133
5. Focus Groups: See Stanley Menking, "Demographics Workshop Handbook". Perkins School of Theology, Continuing Education, SMU, P. O. Box 133, Dallas, TX 75275-0133. Phone (214) 768-2251. \$10.00.
6. Focus Groups: See *Church Marketing*, George Barna, Ventura California: Regal Books.

DIRECT MAIL

1. Direct Mail Ministry, Walter Mueller, Nashville, Abingdon.
2. For technical advice on mass mailings, contact Rev. Deral Schrom, South Suburban Christian Church, 7175 South Broadway, Littleton, CO 80122.
3. Breakthrough Media provides graphics for direct mail or for mailing for the Phone Is For You. 804-829-6426 or www.us.net/btmedia.
4. The Church Ad project is very good for radio ads. 800-331-9391...ask for their latest catalogue.

DISCIPLE MAKING

1. Witnessing Without Fear by Bill Bright, Thomas Nelson, 1993.
2. Becoming a Contagious Christian, Bill Hybels, Zondervan.

DRAMA

1. Willow Creek Community Church has excellent drama sketches. P.O. Box 3188, South Barrington, IL 60011-3188.
2. Puppet Productions, P.O. Box 1066, DeSoto, TX 75123, 800-854-2151.
3. Drama Share has on line dramas. It comes out of Canada <http://www.dramashare.org>

EVANGELISM

1. There are several good, inexpensive sources for new residents: Research Data, Inc., 16950 Dallas Parkway, Dallas, TX 75248; Dataman Information Services, Inc. 1100 Johnson Ferry Rd. Suite. 450, Atlanta, GA 30342; New Resident Data Marketing, Inc. (201) 666-2212. Do not forget to include the county or counties served by your church.
2. *Friend Day* is a worship attendance program that has been used in over 30,000 churches with great results. Church Growth Institute, P.O. Box 7000, Forest, VA 24551, (800) 533-GROW.
3. Biblical Perspectives on Evangelism: Living In A Three Story Universe by Walter Brueggemann, Abingdon Press. The best book in print at the moment on the relationship of evangelism to the Judeo-Christian biblical traditions. It also has a very good word on the relationship of evangelism and social justice.
4. "Workshop on Personal Evangelism", United Methodist Church, (615) 340-7050.
5. *The Phone is For You*, can be ordered from Church Growth Development International, 131 E. Grove Avenue, Orange, CA 92865. 714-279-6570. For help designing the mail outs, see Breakthrough Media below.
6. "Perceptions," by Maxie Dunham, Abingdon Press. This is a series of excellent radio ads.
7. Breakthrough Media has some of the best and widest selection of church media outreach resources. For a sample packet contact Breakthrough Media at 804-829-6426 or visit their website at www.us.net/btmedia.

8. "Contagious Christians" from Willow Creek Community Church.
9. Steve Sjogren, *A Conspiracy of Kindness*, Vine Books.
10. Alpha is a 15 session, including one weekend, course for introducing non-Christians to Christianity. Each session consists of a meal, one lecture, and small groups. There are 6,000 courses running now in 55 countries. North America phone is 212-378-0292, 102 E. 50th Street, New York, NY 10022. Website is <http://www.alphana.org>

FAMILY MINISTRIES

1. The Stepfamily Association of America. Phone 402-477-7837.
2. *Strengthening Your Stepfamily*, Elizabeth Einstein and Linda Albert, American Guidance Service, \$10.95.
3. National Center for Fathering, 217 Southwind Place, Manhattan, KS 66502, 913-776-4114.

GENERATIONS

1. Strause and Howe, *Generations*. This is a large and expensive book that you can find summarized in Stanley Menking's "Demographics Workshop Handbook."
2. *Jesus for a New Generation*, Kevin Ford, (InterVarsity), 1995.

INACTIVES

1. John Savage, Lead Consultants, Box 664, Reynoldsburg, OH 43068. Phone (614) 864-0156. John is the leading authority on listening skills. <http://www.leadplus.com/introduction.htm>

INTERACTIVE VIDEO

1. *A Father and Two Sons*, a wonderful interactive look into Luke 15:32. Requires a CD Rom and at least 8 megs of RAM. American Bible Society.

LAY MINISTRIES -- SMALL GROUP MINISTRIES (META)

1. The Ministry/Chemistry Match materials is great for matching people with ministries. Contact Steve Johnson at the Profile Group, 303-745-2097.
2. "Networking," Spiritual Gifts developed around the Willow Creek model. Zondervan. 1-800-727-3480
3. *Making Cell Groups Work*, M. Scot Boren.
4. Program-based churches wishing to transition to small group-based churches may contact North Star Strategies, 1500 N. Lincoln, Urbana, IL 61801 in care of Jim Egli. Phone (217) 384-3070.
5. Dale Galloway, *20/20 Vision*, Portland: Scott Publishing, 1986.
6. Carl George, *Prepare Your Church for The Future*, New York: Fleming H. Revell Company, 1991.
7. "Small Group Church," 14925 Memorial Drive, Suite 101, Houston, TX 77079.
8. "First Love" video from Ginghamburg United Methodist Church detailing its small group ministry based on the Meta model. (800) 322-5817, (800) 686-HOPE inside Ohio, Media Resources for Ministry, United Theological Seminary, 1810 Harvard Blvd., Dayton, OH 45406.

9. Stephen Ministry is developing a new ministry for small groups that can be used in program-based churches that do not wish to become cell-based churches. Write or call Dr. Kenneth Haugk, Stephen Ministries, 2045 Innerbelt Business Center Dr., St Louis, MO 63114-5765. Phone (314) 428-2600.
10. Team Ministry, Church Growth Institute, Box 4404, Lynchburg, VA 24502. Another form of spiritual gifts that will work with mainline churches. It is not very expensive.
11. Birkman International can help you in the selection of important staff and key laity positions. They are a world-wide management consulting firm that is now interested in helping churches select and train leadership. 3040 Post Oak Blvd., Suite 1425, Houston, TX 77056. (713) 623-2760. www.birkman.com
12. "Every Member In Ministry Involving Laity and Inactives," John Ed Mathison, Nashville: Discipleship Resources.
13. The Equipping Church Guidebook is one of the best resources for lay ministries. Contact Leadership Network - 800-765-5323.
14. "Walking With God Series," an excellent material for small group ministries, from Willow Creek Community Church, P.O. Box 3188, South Barrington, IL 60011-3188. Zondervan Publishing House.
15. Serendipity has an excellent booklet that gives examples of all of the major small group ministry models. Order "Small Group Leaders Training Manual." Box 1012, Littleton, CO 80160. Phone (800) 525-9563.
16. The 2:7 Series from Navigators, P.O. Box 6000, Colorado Springs, CO 80934.
17. *How To Mobilize Church Volunteers*, Marlene Wilson, Abingdon.
18. John Savage, L. E. A. D. Consultants, Inc., is an excellent trainer for lay ministries. Box 664, Reynoldsburg, OH 43068. Phone (614) 864-0156. <http://www.leadplus.com/introduction.htm>
19. See "Cell Church" under Magazine Section.
20. "Building Christian Community Through Small Groups" is training material for small group leaders on cassettes and print material (Fuller Institute) and "Using the Bible in Groups," Roberta Hestenes, Westminster, 1985. This may or may not be available in the future. But the back copies are great.
21. Curriculum and Resources for Small Groups, Judith Hamline. NavPress.
22. Telecare Ministries, Dale Galloway. Contact New Hope Community Church, 11731 S. E. Stevens Rd. Portland, Oregon 97266. 503-659-LOVE.
23. Palmer Becker, *Called To Equip*, Scottsdale, PA, Herald Press, 1993.
24. Equipping Ministries International has a good catalogue of materials. Equipping Ministries International, 4015 Executive Park Drive, Suite 309, Cincinnati, OH 45241. Phone (513) 769-5353.
25. "Nine Facets of Effective Small Group Leaders" (video) with Carl George, Center for the Development of Leadership for Ministry, 231 Indian Creek Road. P.O. Box 5407, Diamond Bar, CA 91765, phone 909-396-6843.
26. "52 Ministry Skills for Small Group Leaders" describes the training of laity by the four district pastors of New Hope Community Church in Portland Oregon (the latest small group ministry in North America). 52 practical lessons accompanied by a one hour tape of an actual training session. \$69.95. Foundation of Hope, 11731 S. E. Stevens Road, Portland, OR 97266. Phone (800) 935-4673.

27. Cell Net is a networking of cell-based congregations by Touch Ministries in Houston, TX. Ralph Neighbor's group. 281-497-7901.
28. There is a cell church BBS on the Internet that can be accessed through America On Line. It is called Cell-Church. Listserv@Bible.ACU.EDU.
29. Dale Galloway provides a variety of small group materials. 52 weekly TLC Classes, Vols. 1,2,3; Ministry Skills for Small Group Leaders, Creating Small Groups for Children; Seven Day A Week Church Kit. Contact New Hope Community Church, 11731 S. E. Stevens Road, Portland, OR 97266 503-659-LOVE.
30. *Serendipity New Testament for Groups* is a great tool for small group leaders. Serendipity House, Littleton, Colorado. Box 1012, Littleton, CO. 80160, 1-800-535-9563.
31. *How To Lead A Small Group Bible Study*, Navigators, P.O. Box 6000, Colorado Springs, CO 80934.
32. "Your Home, A Lighthouse" video series shows how a couple has been doing small groups in their home for 22 years. NavPress.
33. Churches Alive, Box 3800, San Bernardino, CA 92413, 714-886-5364.
34. *Leading Children's Cell Groups*, Lorna Jenkins, Touch Publications, P.O. Box 19888, Houston, TX 77224, 713-497-0904.
35. Life Development Process, by Saddl21st Century Strategies, Inc.ck's The Encouraging Word, 714-587-9534, The Encouraging Word, Box 6080-388, Mission Viejo, CA 92690.
36. Cell Track, a software package for keeping track of small groups and all that goes with them, 800-735-5865.
37. North Star Quarterly resource service is not a magazine but a packet that includes printed resources and audio cassettes related to transitioning to a cell-based church. \$99.
38. National Association for Christian Recovery. 714-528-6558.
39. Small Group Network on Internet has a wonderful array of resources. <http://smallgroups.com>
40. INJOY 1530, Jamacha Road, Suite D, El Cajon, CA 92019-3757. This is John Maxwell's organization.
41. "Calling and Caring Ministries" (eight audio cassettes, by L.E.A.D. Consultants (John Savage) are remarkable. They will help any lay person be a better listener and minister in whatever area of the church. P.O. Box 664, Reynoldsburg, OH 43068. 614-864-0156. <http://www.leadplus.com/introduction.htm>
42. Alpha, a new member study course that takes people into the basics of faith. It centers on Jesus, not denominationalism. Cook Communications Ministries, 4050 Lee Vance View, Colorado Springs, CO, 80918, 888-949-2574.
43. John Ortberg, Small Groups As Life-Saving Stations, from Defining Moments tapes from Willow Creek Association.
44. Intentional DiscipleMaking, Navigators.

LEADERSHIP TRAINING

1. Leadership Network, P.O. Box 199277, Dallas, TX 75201, (800) 765-5323 or 214-969-5950. This is one of the very best of the very best training organizations specifically for churches. www.leadnet.org
2. Bill Easum's Summit Series held each year in the Fall on the island where he lives. Each group is kept to no more than 12 people per facilitator. Some groups are limited to as few as nine people.
3. International Center for Leadership. In Canada this is the old Fuller Institute, Canadian Ministries. Contact John Baergen.
4. 21st Century Strategies, William Easum, P. O. Box 780, Port Aransas, TX 78373, 361-749-5364. Specializes in ministry innovations, systems, local church consultations, leadership training, futuring, capital fund drives, endowments, small group ministries and contemporary worship. Seminars and catalog.
5. Center for Church Leader Development, Robert Dale, 2828 Emerywood Parkway, PO Box 8568, Richmond, VA 23226. 804-672-2100.
6. Center for Creative Leadership, Box 26300, Greensboro, NC 27438, 910-288-7210. Workshops and publications.
7. Greenleaf Center for Servant Leadership, 921 E. 86th Street, Suite 200, Indianapolis, IN 46240, 317-259-1241. Workshops and publications.
8. L.E.A.D. Consultants, John Savage, P.O. Box 664, Reynoldsburg, OH 43068. 614-864-0156. Specializes in leadership, conflict resolution, and communication skills. Training seminars and catalog. <http://www.leadplus.com/introduction.htm>
9. Leader Development Services, Bill Carter, 2211 Wyndale Road, Johnson City, TN 37604, 615-926-3055. Specializes in multi-staff congregations.
10. Parish Consultant, Lyle E. Schaller, 530 N. Brainerd Street, Naperville, IL 60540. Workshops and publications with Abingdon Press.
11. Pecos River Learning Center, Inc., 7600 Executive Drive, Eden Prairie, MN 55344. One of the most expensive in the nation.
12. Shawchuck and Associates, Norman Shawchuck, RR 1, Box 123, Leith, ND 58529, 701-584-3002. Specializes in leadership, quality management, and conflict management. Seminars and catalog.
13. Quest for Quality, Ezra Earl Jones, General Board of Discipleship, 1908 S. Grand, Nashville, TN 37212, 615-340-7000. Specializing in quality church management workshops and catalog of publications.
14. Christ-centered training for youth ministers, pastors and laity. Tentmakers, 500 Blake Road South, Hopkins, MN 55343. 800-989-TENT; 612-935-3147. www.TentmakersYM.org

MAGAZINES

1. *Net Results* (for church leadership/vitality ideas and methods), contains articles from Bill Easum, Lyle Schaller, Herb Miller, and others. Cokesbury 800-672-1789.
2. "Cell Church," 14925 Memorial Drive, Suite 101, Houston, TX 77079, 281-497-7901.

3. WCA Monthly is from Willow Creek Association. Phone 708-765-0070.
4. Fast Company, a bimonthly publication, one of the best two magazines for leaders.
5. Leader to Leader, a quarterly publication, one of the best two magazines for leaders. It is rather expensive. 888-378-2537, subinfo@jbp.com, www.josseybass.com.

MARKETING

1. *Church Marketing*, George Barna, Ventura California. Regal Books.
2. "Welcome," Andrew Weeks, Alban Institute, 4125 Nebraska Avenue, N. W. Washington, DC 20016, Phone (800) 457-2674. \$15.95.

MEMBERSHIP TRAINING

1. *Vital Christianity: A Manual for Teaching the Basics of Christianity*, Ginghamburg United Methodist Church, Tipp City, Ohio. 513-667-1069.

MOVIES

1. "Service Builder" (<http://www.willowcreek.org>) As a part of that program, they have a data base of film clips that can be used for worship. It is free and helpful, even though it is somewhat limited.
2. See our FAQ's page for much, much more on www.21st Century Strategies.com under free resources.

MUSIC--Indigenous

1. Hosanna Integrity Music (MUSIC) 800-877-4443, P.O. Box 16813, Mobile, AL 36616.
2. Maranatha! Music (MUSIC) 800-444-4012, 800-245-7664, P.O. Box 31050, Laguna Hills, CA 92654-1050.
3. Saddl21st Century Strategies, Inc.ck Praises. Phone (800) 458-BSSB.
4. Brentwood Music (SLIDES* see item 10) 800-333-9000, 316 Southgate Ct., Brentwood, TN 37027.
5. Bethel Chapel Box 51, Brentwood, TN 37024.
6. Christian Copyright Licensing, Inc. 6130 NE 78th, Suite C-11, Portland, OR 97218. They provide copyright privileges for thousands of songs. The charge is based on the size of the church. They also have all of the songs on CD arranged by theme.
7. Word Music offers an excellent book on planning worship called, *Songs for Praise and Worship/Worship Planner Edition*. This material is a must for those planning indigenous worship designed around a theme. Phone (800) 933-9673, Ext. 2389, 2784, 2374.
8. J & J Graphics and Designs (SLIDES). 39888 John Drive, Canton, MI 48187. Phone (313) 453-0697, Fax (313) 453-0698.
9. Phil Barfoot Music Company (SLIDES and OVERHEAD TRANSPARENCIES) P.O. Box 4629, Chatsworth, CA 91313.

10. Interline sends you every quarter the best in Christian music on CDs or tapes. P.O. Box 680848, Franklin, TN 37068. (615) 790-9080.
11. A new music ministry has emerged for mainline Protestants, and much of it includes inclusive language. Call Wellsprings Unlimited, Inc., 204 Sevens Court, Burnsville, MN 55306. Phone (612) 890-3863. The music is good and is designed by two United Methodist leaders.
12. Pure Word is a new beyond praise band that is excellent. 8700 Emerson South, Bloomington, MN 55420.
13. Song Select gives instant access to the 5,000 most popular songs used by the 80,000 who have license from CCLI (Christian Copyright Licensing, Inc.) \$49. 6130 NE 78th, Suite C-11, Portland, OR 97218.
14. LaMar Boschman Ministries, (800-627-0923), P. O. Box 130, Bedford, TX 76095. Outstanding materials for training worship leaders and praise teams.
15. CHOICE Ministries, P. O. Box 6326, Waco, TX 76706, "Worship As A Lifestyle" audio tape series. CD's and Songbooks/"Grace" and "Strong Tower" (2nd & 3rd projects).
16. WORD MUSIC, INC. (800-933-9673), 7300 Imperial Drive, Waco, TX. 76702. "Songs for Praise and Worship" - the best comprehensive praise and worship hymnal. Worship Planner Edition - Accompanist Edition - Pew Edition - Choral Club - outstanding contemporary literature.
17. Davisongs Music Group (318-448-9300), P. O. Box 8169, Alexandria, LA 71306. Choral Club - great contemporary-gospel literature. Convenient xeroxing policy (pay royalties).
18. J & J Music (800-456-4966) (334-452-2000), P. O. Box 11468, Chickasaw, AL 36671-0468. Choral Music Distributor - unparalleled in quality and service. Hold magnificent choral seminars in January and June.
19. Worship Connection (800-881-8008) (512-795-0853), P. O. Box 201808, Austin, TX 78720.
20. Christian Artists' Music Seminar in the Rockies, (800-755-7464), 425 West 115th Ave., Denver, CO 80234.
21. International Worship Leaders' Institute (800-627-0923), P. O. Box 130, Bedford, TX 76095.
22. Lillenas Publishing Company, Division of the Nazarene Publishing House, P. O. Box 419527, Kansas City, MO 64141.
23. Maranatha! Music (800-245-7664), Worship Leader's Workshop, 30230 Ranch Viejo Rd., San Juan Capistrano, CA 92675.
24. Worship International, Inc. (334-639-0639), P. O. Box 9309, Mobile, AL 36691.
25. Vineyard Music Group (800-852-VINE) (714-777-7733), P. O. Box 68025, Anaheim, CA 92817-8025.
26. Integrity Music, Inc. P. O. Box 851622, Mobile, AL 36685-1622.
27. "Worship Evangelism" by Sally Morgenthaler; Zondervan Publishing House.
28. Fair Oaks Learning Center (Fair Oaks Presbyterian Church) <http://www.fopc.org>

29. The Almost Definitive Contemporary Christian Music Hot Page
<http://www.afn.org/~mrblue/ccm/ccm.html>

30. Christian Music Online <http://www.cmo.com>

NEW RESIDENTS

1. GGC Associates, Inc. 2900 Bristol, Bldg. H, Suites 202-203, Costa Mesa, CA 92626. Phone (800) 444-9521. They can provide both names and sample letters to mail to the different kinds of new residents.

PASTORAL CARE

1. "Care Notes" is aimed at helping those who hurt in mind, in body, or in spirit, offering a blend of information and inspiration, modern psychology and religion. Care Notes covers the gamut of pastoral counseling needs. One Caring Place, Abbey Press, St. Meinrad, IN 47577.

PRAYER

1. Prayer Tract News, Global Harvest Ministries, 215 N. Marengo Avenue, Suite 151, Pasadena, CA 91101. Phone (818) 577-7122.
2. Up Link is an every other month newsletter or prayer from The Community Church of Joy. 16635 N. 51st Avenue, Glendale, AZ 85306. (602) 938-1460.

SINGLES

1. "How to Start a Singles Ministry," by Britton Wood, Broadman Publishing Co. Nashville, TN.
2. *The Baby Boomerang*, by Doug Murren, Regal Books.
3. Single Adult Ministry, Jerry Jones ed. NavPress, 6000 Colorado Springs, CO 80934.
4. J. Kenneth Dodd, "Beyond the Storm of Separation and Divorce," a set of six audio tapes with workbooks and a leader's guide, Bracken Life Resources. Suite 226, 2320 East Matthews, Jonesboro, AR 72401.
5. National Single Adult Ministries Resource Directory, 1991/92, NavPress.

SOCIAL JUSTICE

1. Industrial Areas Foundation is in New York. Phone (210) 222-8562 (San Antonio office) for additional information.
2. The Gamailiel Foundation is a breakaway from the Industrial Areas Foundation. 203 N. Washbash, No. 808, Chicago, IL 60601.
3. Several good software programs can be purchased for under \$100, designed to help people make their voice known in the political world. "Personal Advocate" generates letters and includes a data base of consumer groups, government agencies and officials. From Parsons Technology, (800) 223-6925. "Write Your Congressman," includes excellent up-to-date information on all 535 members of Congress. Software International (800) 365-0606. "Federal Soapbox Software" improves on both of the above and offers totally everything you will ever need to make your voice heard. The program is also updated free every quarter. (800) 989-7627.

STAFFING

1. Birkman International can help you in the selection of staff and key laity to give leadership to important positions. They are a world-wide management consulting firm that is now interested in helping churches select and train leadership. 3040 Post Oak Blvd., Suite 1425, Houston, Texas 77056, 713-623-2760. <http://www.birkman.com>
2. Willow Creek provides a page in their Willow Creek Association newsletter for churches looking for additional staff. 708-765-0070.
3. Gallup has a great tool for evaluating prospective staff members. Ask for Rosanne Liesveld, 301 S. 68th St. Pl. Lincoln, NE 68510, 402-489-9000.
4. You can search our site for job placement groups.

STEWARDSHIP

1. "Consecration Sunday Stewardship" Program is one of the best low cost annual budget programs for small and middle-sized churches. Cokesbury: 800-672-1789.
2. The Horizons Company LLC does capital funds and endowment campaigns. Horizons was formed to work with churches "That See Beyond Where They Are". Horizons deals with vision and helping persons fulfill the vision of where God wants them to go. Horizons works with 21st Century Strategies consultants in strategic planning for the church and are then able to assist in building consultation, capital fund campaigns and endowment programs. <http://www.horizonsstewardship.com>
3. Endowments, see number 2 above.
4. Malcolm MacGregor, Box 82, Gresham, OR 97030 (consultant).
5. "In Joy" Stewardship by John Maxwell stresses tithing and is only for the strongest of churches where accountability and discipleship are part of their tradition. In Joy, Box 1700, Spring Valley, CA 92077.
6. Nehemiah Ministries, 14300 Nicollett Court, Suite 301, Burnsville, MN. Phone 612-435-2700.
7. Budgetshare, Box 460127, Houston, TX 77056. Phone 713-691-0849.
8. (RSI) Resource Services, Inc. 12770 Merit Drive, Suite 900, Dallas, TX 75251. Phone 800-527-6824.
9. The Genesis Group specializes in designing and implementing stewardship solutions for growing churches. They have a unique campaign, "The Adventure of Lifestyle Stewardship," that is providing the strong stewardship education and growth needed by the church of the 2000's. Go to <http://www.thegenesisgrp.com>. 102 North 85 Parkway, Ste. B., Fayetteville, GA 30214-4070. Phone 800-233-0561.

SUMMER MINISTRIES

1. Exploring Summer Ministries: A Guide for Congregations, Minneapolis: Augsburg Fortress. Phone (800) 328-4648.

SUNDAY SCHOOL

1. Rich Kirchoff, "How to Start New Sunday School Classes," 575 Lambuth Blvd., Jackson, TN 38301. Phone (901) 427-8589.

2. "Growing Through The Sunday School," Louise Barger, P.O. Box 851, Valley Forge, PA 19482.
3. Godly Play, a curriculum for elementary children. P.O. Box 563, Ashland KS. Phone (800) 328-4648.
4. Group has excellent hands-on curriculum for preschool through grade 12. 800-537-1030.
5. Michael Mack, The Synergy Church: Integrating Sunday School and Small Groups, Baker, or order at their website at <http://smallgroups.com>.
6. Sidewalk Sunday School, videos and material on how to take the Sunday School into the streets where the kids are. Metro Ministries 714-453-3352.

TEAMS

1. *The Power of Teams* is one of the best videos on how to use teams to design contemporary worship. Order from Ginghamburg UMC in Tipp City, Ohio.

TELEMARKETING

1. "The Phone Is For You," can be ordered from Church Growth Development International, 131 E. Grove Avenue, Orange, CA. 92865. Phone (714) 279-6570. For help designing the mail outs, see Direct Mail, Breakthrough Media.
2. For a wide variety of excellent examples of telephone surveys see *Church Marketing*, George Barna, Ventura California: Regal Books.

USHERS AND GREETERS

1. *A Guide To Church Ushering*, Homer Elford, Cokesbury Service Center. Phone (800) 672-1789.
2. *Greetings! A Guide To Evangelistic Welcoming*, by Thom Albin, the Christian Board of Publication, P.O. Box 179, St. Louis, MO 63166.

WOMEN'S MINISTRIES

1. Lyle Schaller, *44 Ways To Revitalize The Women's Organization*, Abingdon Press.

WORSHIP

1. "Growth Plus Worship Attendance Crusade Guide," Discipleship Resources, Box 189, Nashville, TN 37202, 615-340-7285.
2. Worship Leader, Box 40985, Nashville, TN 37204.
3. House of Worship (newsletter) 800-245-7664 \$29.95 a year.
4. Banners 615-791-0800.
5. The Church Concert Series Handbook, Carol Wilson, Coral Ridge Presbyterian Church, 5555 N. Federal Highway, Fort Lauderdale, FL 33308. Phone (305) 491-1104.
6. *Starting A Seeker Sensitive Service*, Ed. Dobson, Zondervan. This is a very creative book.

7. *A Community of Joy*, Timothy Wright, Abingdon. This book is for developing an indigenous service. It even has an appendix with a variety of formats.
8. The Sunday School Board of the Southern Baptist Convention has worship resources for the small church. Order a catalogue by calling (800) 458-2772.
9. Fowler Productions have several LCD machines that throw large images over a long distance. These are far more productive than an overhead or carousel if your worship center is designed so that light does not hit the chancel area. They seem to be extremely honest in their approach. 1-800-729-0163.
10. Drama Sketches Catalog can be ordered through Zondervan Direct Source 800-876-7335.
11. To get copyright for motion pictures (video) Motion Picture Licensing Corporation, 5455 Centinela Avenue, Los Angeles, CA 90066. 800-462-8855. The cost is much the same as a copyright license for music from CCLI. It is also for one year at a time. \$95 a year.
12. Idea Bank (Creative Christian Concepts), bi-monthly from Willow Creek, provides a comprehensive listing of sermon topics indexed to songs, dramas, multi-media sources, and sermons. 800-307-4332. \$75 a year.
13. Thematic Programming Package, from Changing Church (Prince of Peace Lutheran Church), provides you with a weekly theme for all age levels and life stages. It includes bible studies for adults, junior and senior high; children's bulletins, and faith questions for families to talk over and pray about. 800-874-2044.
14. Boxlight Corporation has reliable LCD products as well as fast service. 800-762-5757
15. "The Source," provided by Willow Creek Community Church, has dramas, songs, video clips, messages, and topics/titles, coordinated with themes for messages and services. Phone 708-765-0070. You can find the same material at <http://www.willowcreek.org>. It is easier to use than the book. Just click on the Programming Material section and you will be guided through a search of their dramas, songs, message topics/titles, and videos.
16. Call 21st Century Ministries...800-748-5119...they have a Church Media Kit that includes a wonderful guide to video clips...it is indexed by subject and gives you the frame, etc. to use. At the back of the guide is all the legal stuff and who to contact, etc.
17. Contemporary Worship: A Source Book for Spirited-Traditional, Praise, and Seeker Services. Sixteen different authors fill this book with practical information. It also contains a resource kit for each of the types of worship, including sermon and worship outline. Obtain through Abingdon Press, Nashville, TN, 800-251-3320.
18. The Power of Teams is a video from Ginghamburg UMC on how their team prepares worship. It is one of the best videos on the market.
19. The Internet Movie Database (<http://www.imdb.com>). A free database that has a powerful search tool that has a key word search to help one find just the right movie. However, be aware, it can be time consuming.
20. Harbinger Communications, Inc. A library of original video and multi projector slide presentations designed for use in the church. They are for rent for \$35-\$45 and are relatively short. A catalogue and demo are available at 800-320-7206.

21. Swank Motion Pictures, Inc., (<http://www.swank.com>) 800-876-5577. It will cover almost every other secular title MPLC misses. License is per use, \$40-\$250 each. Videos for churches are usually under \$100 regardless of size.
22. Criterion Pictures USA, Inc. 800-890-9494. Covers what the others do not. Fox, ABC, Kit Parker Films/Hallmark. Cost same as Swank.
23. Motion Picture Association of America 818-995-6600. Can answer any question that you might have about legal use of video.
24. The Wired Church, by Len Wilson.
25. American Society of Composers, <http://www.ascap.com>, and Broadcast Music, Inc., <http://bmi.com>, for music.
26. Harry Fox Agency <http://www.harryfox.com> for the use of sound combined with other media.
27. Media Image Resource Alliance <http://www.mira.com> for photography rights.
28. www.Worshipmusic.com
29. Worship Evangelism, by Sally Morgenthaler.

YOUTH

1. Search Institute, 700 South Third St., Minneapolis, MN 55415. Phone (800) 888-7828. Write for their catalog. Their quarterly newsletter is called SOURCE and is worth ordering.
 2. *Healthy Communities, Healthy Youth*, Search Institute. Phone (800) 888-7828. \$10.00 plus \$1.50 for shipping and handling.
 3. "The Troubled Journey: Full Report," Peter L. Benson, Search Institute. Surveys 47,000 6th - 12th graders and suggests strategies for those working with youth.
 4. *Working Together With Youth*, Shelby Andress, Search Institute. A practical approach with specific instruments to help youth workers identify and implement programs.
 5. Contact Sun Cities Ministries, Willow Creek Community Church, South Barrington, IL.
 6. "Youth Leaders Update" is an audio cassette tape series that provides nine tapes a year with listening guides. \$72.00 for the first year. Fuller Institute. This may or may not be available in the future, but the back copies are great.
 7. Group has creative material. P.O. Box 202, Mt. Morris, IL 61054.
 8. Making Disciples, William Willimon. This is a mentor approach to confirmation. Cokesbury Service Center. Phone (800) 672-1789.
 9. "To know, to live, to grow," effective junior and senior high curriculum for confirmation. It is designed by Prince of Peace Lutheran, so you may have to make some adjustments theologically. 800-874-2044.
 10. Young Life 407-628-3303.
 11. Purpose Driven Youth Ministry, Doug Fields, Zondervan, is the best youth ministry book on the market as of 1999.
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