

PREPARATION FOR CHURCH PLANTING SELF-STUDY GUIDE

INTRODUCTION:

Welcome to *Preparation for Church Planting Self-Study Guide*. This guided study is based on the Basic Training for Church Planters Workshop.

So you are considering planting a church or may very well be into the church planting process already. Either way, the next few units will give you an opportunity to either lay down your plans for starting your new church or help you to strengthen your current church planting efforts.

First of all, you would definitely get more by attending a Basic Training for Church Planters Workshop. In that experience, not only would you be able to be with other church planters who are experiencing the dynamics of the “iron striking iron” analogy, but you would gain from their experiences. You would also be paired with a Church Planter Mentor that would work with you as you processed the various issues as related to church planting.

Well, let’s not bemoan missing being part of a workshop, because this self-study will lead you in the right direction for planning your church plant.

FOUNDATIONS FOR CHURCH PLANTING

Desired Outcome: To help the church planter confront three issues—(1) Whose kingdom am I building? (2) What is the church as the body of Christ? (3) Am I a church planter?

Three threads through your *Preparation for Church Planting* experience.

Three threads are common to each unit of learning. The threads focus on different aspects of the person and the learning experiences.

1. Head—church planting concepts

Church planting concepts will be presented in each unit. Understanding these concepts is essential for the planter to process the training experience and effective functioning on the field.

2. Heart—spiritual transformation

It is not enough to have head knowledge about planting. Church planting is spiritual work and requires spiritual preparation.

3. Hands—skills to be developed

Preparation for Church Planting seeks to introduce to the planter skills essential to the process of planting a church. More work is needed to develop proficiency in the identified skills. Additional skills will be needed as the plant proceeds.

Nine actions to get the most from *Preparation for Church Planting*.

- A. Approach it with an open and prayerful spirit.
- B. Take the activities seriously and work aggressively at completing them.
- C. Discuss what you are learning with a friend or, better still, with a person willing to serve as your mentor in this church planting experience. Encourage them to ask you tough questions.
- D. Talk over what you are learning with your spouse; not only listen to your spouse but also involve your spouse.
- E. Schedule times to complete activities.
- F. Follow up the *Preparation for Church Planting* with a Basic Training for Church Planters and then a Church Planter Network (CPN).

ACTIVITY:

Spend a few minutes identifying the distractions and challenges to a positive *Preparation for Church Planting*. Involve your spouse or members of the church planting team, if you have a team working with you.

Spend a few minutes in prayer for others who will be involved in your church planting efforts. Continue this practice each day that you are involved in this study.

Begin a journal of your progress through this study. Use the journal to maintain a record of your thoughts and answers to the questions you will encounter throughout the study. Your journal should become a road map of your successes and failures. Write it in such a way that you will feel free to share it with a mentor, fellow church planters, members of the church planting team, and others that you will be a part of along the way. In particular, make use of your journal whenever you come to an **ACTIVITY** in this study guide.

I. Church planting and the kingdom of God.

To join God in His work of church planting, there are three important areas to explore that provide a strong foundation for building. They are the kingdom of God, the church, and the planter. This first unit is designed to challenge you to unpack and repack your bags as you prepare for the journey of church planting.

ACTIVITY 1:

Define the kingdom of God.

A. There is only one kingdom and it belongs to God.

Our Father is the sole owner of His kingdom. God builds only one kingdom; however, Satan builds many. We are either building God's kingdom or building one of Satan's many kingdoms. God shares His kingdom with us, intending for the church to become the window through which the world sees His kingdom.

B. God's kingdom is extended to the ends of the earth through His church.

Through the planting of New Testament churches, God's kingdom is to extend into communities, neighborhoods, and people groups. The transforming grace of God creates the visible presence of the kingdom of God as groups of people are gathered into spiritual bodies. God's desire is that every church be an authentic revelation of the presence of His kingdom.

C. The church extends God's kingdom through its **apostolic** function.

Our English words "apostle" and "apostolic" have the same Greek word as their root. The word means "to send out." The English words "mission" and "missionary" come from a Latin word with the same meaning, "to send out."

God is the sending agent; the church is the sent. The mission field needs to be defined in theological not geographical terms. The mission field exists where faith and unbelief collide.

D. Jesus was the first apostle.

God sent Jesus into the world; thereby, He became the first apostle. "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession" (Heb. 3:1, NASB). As the Apostle, Christ is the unique and eternal pattern for an apostolic people to follow. He exhibits every quality our Father desires in an apostolic people.

In the synoptic gospels Jesus makes several statements about why He came. Some of these are Matt. 20:28; Mark 1:38, 2:17; Luke 19:10.

In John's gospel there are a variety of verses where Jesus talks about being sent (apostled) by the Father.

E. All disciples of Jesus are called to be an apostolic people.

Jesus modeled this with the twelve. Jesus prayed, As you sent me into the world, I have sent them into the world (John 17:18, NIV).

Later Jesus said, “Peace {be} with you; as the Father has sent Me, I also send you” (John 20:21, NASB). What the Father sent Jesus to do in His physical body, He sends the church as His spiritual body to do. The early church was apostolic in its activity. In Acts we see that, “Those who had been scattered preached the word wherever they went” (Acts 8:4, NIV).

Implication: An apostolic people equipped and empowered by God has the potential of creating multiplying movements that go to the ends of the earth.

Reflection: What are other implications for you and your church planting setting?

II. Church planting and the church.

ACTIVITY 2:

Take a few moments and define the word, church. Now ask yourself, does this adequately describe what you think is a “church”? How would others feel about your definition?

A. The church is a spiritual body.

The very essence of the church is spiritual. It cannot be planted or built outside of God’s Holy Spirit. It is God who gives birth to His church through the presence and power of His Spirit. Therefore, the church is not to be viewed in terms of buildings, organizing structure, models, or programs, but as a spiritual body brought into existence by the Holy Spirit.

B. The church is a functional body.

The church is functional in that there are identifiable functions that exist in any healthy church. They are worship, witness, disciple making, ministry, mission, and fellowship. Let’s simply define these functions:

Worshiping is meeting God.

Witnessing is sharing Jesus (or sharing what I know to be true about Jesus).

Discipling is growing believers in their faith.

Ministry is meeting needs in Jesus’ name.

Missions is sharing Jesus beyond ourselves (think in terms of people groups, socioeconomics, language, racial, and not just geography).

Fellowship is sharing life. A key description of fellowship is found in Rom. 12:15, “Rejoice with those who rejoice, and weep with those who weep” (NAS).

C. The church is a relational body.

The church is a relational body in that it is made up of a people reconciled to God and a reconciling people of God. The relational aspect of the church is best expressed in horizontal and vertical dimensions. Even though worship is best expressed in the vertical dimension and the other five functions in the horizontal dimension, they are not mutually exclusive.

D. The church is a reproducing body.

Planting a new church is not an end in itself. Healthy churches need to be reproducing churches. Build into the DNA of the new church you are planting the genetic code for reproduction. Plan within the first three years of your church plant to be involved in planting a new church. Very few churches that wait longer than three years to reproduce ever reproduce.

Implication: God has not called me to plant my church, but is inviting me to join Him in the planting of His church.

Reflection: What are other implications for you in your church planting setting?

III. Church planting and the planter.

Some new churches fail. If everything rises or falls on the leader’s relational skills, then the church planter must evaluate his or her life in a number of areas.

A. The church planter needs to be a born-again Christian who continually cultivates a healthy relationship with the Father.

This is spiritual work and requires persons born of the Spirit. Additionally, in the busy, time-consuming, responsibility-laden work of church planting, it is easy to neglect one’s relationship with the Father. The planter must maintain a healthy relationship with the Father. The landscape is littered with the casualties of those who neglected this and have fallen morally or spiritually while seeking to serve God from an empty spiritual reservoir.

B. A church planter needs a clear sense and understanding of his or her calling and role as a church planter.

According to Paul, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, . . .” (Eph. 4:11, NIV). For one to

successfully plant a church he or she must have a clear understanding of the call to the role of church planter. Church planting requires a specific call and giftedness. Paul tells us that one is to plant, another water, but it is God who gives the increase (See 1 Cor. 3:5-9). One must explore his or her role in the plant. Has God called me to plant this church? Has God called me to plant and move on? Has God called me to plant and stay?

There is a difference in the church planter role and pastoral role. The church planter needs to be careful not to shift too quickly into the pastoral role.

C. A church planter needs to exhibit church planting characteristics.

According to Charles Ridley there are at least 13 church planting behaviors that are common to a successful church planter:

1. Visioning capacity
2. Intrinsically motivated
3. Creates ownership of ministry
4. Relates to the lost
5. Spousal cooperation
6. Effectively builds relationships
7. Committed to church growth
8. Responsive to community
9. Utilizes giftedness of others
10. Flexible and adaptable
11. Builds group cohesiveness
12. Resilience
13. Exercises faith

If you have not gone through an assessment, you would be well advised to make arrangements through a local mission board.

D. A church planter needs a good support system.

An objective and caring eye is invaluable to the church planter. Is there some kind of mentor/coaching system in place? The Church Planting Process (CPP) is designed to provide ongoing support through weekly mentor meetings and peer network meetings (Church Planter Networks) which meet every four to six weeks.

E. A church planter needs clearly thought-out expectations.

Unrealistic expectations can kill you. Have you clearly thought out what you might realistically expect? Have you considered the cost?

ACTIVITY 3:

Identify key issues you need to address as you set out or continue in the role of a church planter.

Develop a simple action plan identifying how your mentor will assist you in your continual development.

Before proceeding with the next unit, spend a few minutes praying for this entire process.

THE PRIORITY OF PRAYER FOR CHURCH PLANTING

Desired Outcome: *For the church planter to develop a list of potential intercessors and a plan to enlist these individuals as an intercessory prayer team.*

“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual {forces} of wickedness in the heavenly {places}. With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and {pray} on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in {proclaiming} it I may speak boldly, as I ought to speak” (Eph. 6:12, 18-20, NAS).

I. Developing an understanding of the priority of prayer.

A. God plants His church.

Church planting is spiritual warfare. God plants His church through retaking territory by breaking down barriers and strongholds. Prayer is our resource for the bringing down of these barriers and strongholds.

B. Prayer is the basic factor in the planting of a new church.

The priority of prayer is a clearly established pattern in tracing the movement of God in the book of Acts. (See Acts 16, the planting of the Philippian church.)

C. Prayer is the vital link between God and the church planter.

Prayer in the life of the church planter allows him or her to stay sensitive to the leadership of the Holy Spirit as He leads the planter in establishing His church.

II. Developing your personal prayer life.

In church planting, prayer must begin in the life of the planter. Because of the awesome responsibility and the high demands in church planting the personal prayer life of the planter must be closely monitored.

A. Biblical examples of prayer for church planters

1. The example of Jesus—Mark 1:35-38

Even during a busy time of ministry, Jesus recognized the need to get alone with the Father. Out of this time with the Father He was able to stay focused on the work that He had been sent to do and not get sidetracked into popular ministry.

2. The example of Peter—Acts 10:9-20

Because of this time of prayer, Peter was able to hear God speak to him about a new direction in ministry. This direction was one that Peter would not have taken at his own initiative.

3. The example of Paul—Acts 16:6-9

It seems that through prayer Paul was able to determine the Spirit's direction in closing and opening doors. Further, in the Philippian church planting experience, prayer played a role in finding Lydia and opening the heart of the jailer.

B. As a church planter, you need to develop your personal prayer life. Write the answers to these questions in your journal.

1. Do I have a personal quiet time?

Every planter needs a daily appointment with God. The best time is early in the morning. Putting prayer off to the end of the day is like going to work without dressing for the day. Not only should prayer take place early in the morning, but also in a quiet place. Plan enough time where you won't be rushed and will spend ample time listening to God. A prayer journal can be a helpful resource. Use your journal to write your prayers, record specific impressions, and list your prayer needs. Reviewing your prayer journal can be a source of encouragement and refocus.

2. Do my spouse and I pray together?

Are the two of us united in the physical and spiritual work of church planting?

3. Are we involved as a family in prayer?

Including your family in a time of prayer is essential for maintaining a proper perspective while planting a church.

4. To whom am I accountable for my quiet time?

Each planter should have at least one person with whom he/she can pray on a deep level. This would include those most intimate prayer issues. This also would be a person who can hold you accountable for your quiet time.

III. Developing your intercessory prayer team.

Following this section of material, you will be expected to work on developing an intercessory team. The following is designed to assist you in doing so.

A. Essential criteria in gathering your intercessory prayer teams.

1. They have a passion for the lost and for church planting.

Those who are to be intercessors must share your burden for reaching lost persons and planting new churches. Those you enlist should not be casual about spiritual warfare.

2. They are already people of prayer.
3. They have demonstrated an interest in your life and ministry.

A group of people who make good intercessory prayer team members are those who demonstrate an interest in your life and ministry. All along your spiritual journey God has placed key people on whom you can count for prayer. That no matter how long it has been since you have seen them, they are still praying for you. They may have a relational connection to your life. They may be people in current or former ministry settings. They may have supported you through their finances or stood alongside you in difficult times. They may be someone from your partnering church(es).

Don't forget those closest to you. They can often provide the best accountability as it relates to your intercessory prayer team.

4. They are people who are faithful in their prayer commitments.

They are people who will not just say, "I'll pray for you," but people on whom you can count to do it.

5. They are people who know how to keep confidences.

As you share prayer needs that relate to issues concerning your family, the developing core group, lost persons to whom you are witnessing, et cetera, you need to know that these issues will be treated with confidentiality.

ACTIVITY 1:

Stop right now and begin developing a list of people you will invite to join your intercessory prayer team.

1. Use the five ideas above to begin compiling your list.
2. Review the criteria and eliminate those who do not belong on your list. (Note the Intercessory Prayer Team list at the end of this unit.)
3. Plan to take some time to share your list with your mentor or your church planting team, describing the reason you include those on your list.
4. Review and adjust your list based on new insight you received from listening to others.

B. Essentials for enlisting your intercessory prayer team.

1. Develop an invitational piece for those you are inviting to join your intercessory team.

Getting started is often the greatest challenge. Enlistment requires clearly communicating to people your specific request. In this case, it is to serve on an intercessory prayer team.

Enlistment can take place face-to-face, by phone, e-mail, and/or letter.

2. Include a covenant agreement that reflects responsibilities and expectations on both sides.

Take the enlistment and responsibilities of your intercessory prayer team seriously. Spell out the responsibilities and expectations you have for your team members. Also, communicate to them what they can expect from you. Provide a simple covenant that they can return to you as a mutual commitment to be prayer team members. Share the names of other team members with those on the team. Create a sense of teamship through your covenant.

3. Develop an ongoing communication plan for requesting prayer and updating your intercessory prayer team.

Make regular contact with your intercessory prayer team. Develop an informational piece that can be used regularly to communicate updates, requests, and answered prayer. This should be different from a general newsletter.

ACTIVITY 2:

Develop your prayer enlistment piece.

1. Write a letter inviting individuals to join your intercessory prayer team.
2. Develop a simple covenant that includes roles, expectations, and responsibilities.

IV. Developing a praying church.

A. Whatever you want at the end, build in at the beginning.

It is not enough just to have people praying for the new church, but from the beginning the new church needs to develop as a people of prayer.

B. Make prayer more than bookends.

Often prayer is treated as bookends that we use to begin and end services and meetings. Give thought to prayer in every setting. Do not let it deteriorate to routine or perfunctory activities.

C. Teach prayer.

Do not assume that people know how to pray. Model prayer. Do some specific teaching about prayer. There are many good resources you can use and share with individuals and groups concerning prayer.

D. Develop some specific prayer ministry(ies).

There are many prayer ministries that a new church can develop. A prayer chain to keep members connected concerning prayer needs is a simple one. What are a few others you can list quickly?

E. Use the seasons of prayer for missions.

From the beginning train people to pray during the Week of Prayer for International Missions, the Week of Prayer for North American Missions, and your state convention's prayer emphasis. Many associations are developing their seasons of prayer. Be involved in praying and share prayer needs that could be included in these focused times of prayer.

INTERCESSORY PRAYER TEAM LIST

Name	Address	Phone

Personal Evangelism
Preparing to Share Your Story

Desired Outcome: For the church planter to develop a personal evangelism skill based on sharing your story.

I. Introduction

- A. Overview: Every effective craftsman has a number of tools that are used depending on a variety of factors. Effective personal witnesses need at least four tools at their disposal. These include:
 - 1. A well thought-out and sharp presentation of their relationship with God through Jesus Christ.
 - 2. A good gospel tract that can be used to clarify the issues of sin and

salvation (ex. “Eternal Life,” “Full and Meaningful Life,” “4 Spiritual Laws”)

3. A marked New Testament presentation of the gospel truths (ex. Roman Road or John’s Gospel)
4. A memorized gospel presentation that clearly presents the gospel truths and opens doors for dialogue and explanation of those truths (ex. *Evangelism Explosion*, *FAITH*, or *CWT*)

QUESTIONS:

- Which of these tools do you have? Are you proficient in using them?
- In which tools do you need to develop a greater proficiency?

In this unit we will help you develop or sharpen your personal testimony for use in church planting. If you are already using this tool well, think how you could use this unit’s resources to train others in the new church to share their story.

B. Biblical Foundation

1. Matthew 28:19-20—Jesus has given us a command to make disciples of all people. This is not a suggestion but a command.
2. John 14:6—Jesus said, “I am the way, the truth and the life, no one comes to the Father except through me.”
3. Acts 1:8—Jesus states that with the power of the Holy Spirit we will be witnesses for Him.
4. Acts 4:12—Peter states that there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.
5. 1 Peter 3:15—Peter tells believers to “always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (NIV).

II. **Using C-A-S-T as a Guided Conversation.** This conversation must never be used as a canned or memorized presentation. Let it become natural and put your personality into it. Enjoy the people with whom you visit.

- A. **C-Connection:** Talk about the person’s background.
Use this as an ice breaker. If not acquainted, ask questions like: Where are you from originally?
How do you like living here?
If already acquainted, ask questions about the person’s family or people both of you know.
- B. **A-Activities:** Find out about the person’s work, hobbies, interests, job or school. Seek to discover points of commonality.
Ask students: “What are you studying?”
If in a person’s home, look for evidences of interests or hobbies and ask about those.
- C. **S-Spiritual matters:** Find out if the person is open to discussing spiritual matters.

Questions that might be asked:

Would you consider yourself a spiritual person?

Do you ever think about spiritual things?

Ask: May I share my story with you?

D. T-Tell your story

III. Your Personal Story/Testimony

- A. Every Christian has a personal story/testimony.
- B. Definition: A personal account of your life before you made a commitment to follow Jesus, how you came to Jesus personally and how Jesus has affected your life since you came to know him personally.
- C. Basic characteristics of a personal story/testimony
 - 1. It is authoritative because God has given you new life.
 - 2. It communicates because you can tell others how Jesus has radically changed your life.
 - 3. It relates because everyone is in need of forgiveness and assurance of salvation.
 - 4. It is powerful because it enables the presentation of the gospel to be both unique and powerful.

IV. Developing Your Story/Testimony

- A. My life before I made a commitment to follow Jesus.
 - 1. Give general details of how you lived your life before you made a commitment to follow Jesus. Acts 22:3-6
 - 2. Tell: "How I failed to live up to God's standard." Acts 22:5
 - a. How I was convicted of my sin.
Note: Salvation as a young child.
 - b. How I realized I needed Jesus.
- B. How I came to know Jesus personally.
 - 1. Tell: "How I discovered God loved me."
John 3:16 When did "God so loved the world" become personal to me?
 - 2. How I learned the truth about Jesus.
 - 3. How I received Jesus as my Lord and Savior. John 1:12
- C. My life since I came to know Jesus personally.
 - 1. Tell: "How Jesus has made a difference in my life." John 10:10
"abundant life"
 - 2. Tell: "How I am now living for Him." Give an example of how life has changed.

V. Guidelines for Writing Your Personal Story

- A. Key points in developing your story.
 - 1. Be brief—keep the focus on how Jesus has changed your life.
 - 2. Give details that are important but be careful about issues that will confuse or keep the testimony from relating to the person with whom you are talking.
 - 3. Avoid church language that may not communicate or may confuse the issue of Jesus.
- B. Keep your story natural in presentation.
 - 1. Let your story flow as though you are sharing it with friends.
 - 2. Rehearse your story to become comfortable in sharing it.
 - 3. Take time to develop relevant details.

Activity 1: Take 15 minutes and begin to write your personal story using the outline in Appendix A below.

VI. Guidelines for Sharing Your Personal Story

- A. Smile when you share.
 - 1. If Jesus is the best thing that has happened to you, then you should have joy overflowing in your life.
 - 2. Assurance of salvation gives you joy and peace that surpasses understanding.
- B. Be relaxed and be real.
 - 1. Trust in the fact that Jesus has changed your life and that He can change others too.
 - 2. To have been changed by Jesus is to know the one true way to God.
- C. Pray before sharing.
 - 1. Always seek God before sharing your story.
 - 2. Always commit yourself and your story to God as an offering.
 - 3. Always intercede on behalf of the lost person.
- D. Prepare your “Most Wanted List.”
 - 1. Ask God to give you the name of persons with whom to share your story.
 - 2. Write down that person’s name and pray for that person.

VII. How to Draw the NET

- A. Determine if the person is ready to make a commitment.
- B. Ask three simple questions:
 - 1. Does what I have been sharing make sense?

- a. If answer is no, ask, "Could you tell me which parts are not clear?"
- b. If answer is yes, ask the second question.
2. Would you be interested in knowing how you can be adopted into God's family and receive His gift of new life?
 - a. If the person hesitates or says "No," deal with their response in a positive manner.
You may ask, "What do you feel is keeping you from making a decision?"
 - b. If the person continues to hesitate or refuse, leave the door open for future opportunities.
 - c. If answer is yes, continue to draw the net by sharing:
 - (1) "We must turn from our sin, which is repentance and ask God to forgive us."
The Bible says, "Repent and be converted, that your sins may be blotted out" (Acts 3:19).
 - (2) "We must place our trust in Jesus Christ alone for new life."
Remember, "Jesus said, 'I am the way, the truth, and the life. No one comes to the Father except through me'" (John 14:6).
 - (3) "You can become a follower of Jesus Christ by asking Him through prayer to come in and control your life."
3. "Would you like for me to lead you in that prayer?"
 - a. If the person hesitates or says "no,"
 - (1) You may say, "Let me share with you a prayer that is very much like the one I prayed when Jesus came in and changed my life." Read or say the prayer for salvation and ask, "Does this prayer say what you would like to say to God?"
 - (2) Again, seek discernment from God to know whether to continue.

It is not usually wise to press a person beyond his or her receptivity, but it is always wise to follow the leadership of the Holy Spirit.

Activity 2:

You will need to recruit someone else to work with you on this activity. This would work better if that person would also work on this exercise.

Pair up with one other person and share your personal story.

First person: Begin by asking, "May I share my story with you?"

Conclude by asking, "Does what I have been sharing make sense?"

Second person: Take a few minutes to help the other person think through his or her story. Specifically reflect, are there any parts that are confusing? Is there any church language that could be put in more common vernacular?

Reverse roles, and let the second person tell his or her story. First person can help with reflection.

EVANGELISM: PEOPLE STRATEGIES

Desired Outcome: For the church planter to develop an evangelism strategy that is based on the identified ministry focus group.

And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matt. 28:18-19, NAS).

ACTIVITY 1:

Using the following scenario, discuss how you would go about a witnessing conversation with this individual.

You are working a block party for a new church plant. You notice the person at the edge of the crowd who seems interested but uncomfortable. As you begin a conversation with him/her you discover that he/she is a non-practicing Catholic but seeking spiritual meaning for life. You also discover that he/she is going through some type of personal or family crisis that he/she is hesitant to share.

I. Assumptions relating to evangelism.

A. Evangelism is not optional in church planting.

Church planting is about reaching the unsaved/unchurched and not simply gathering up the saved or redistributing the already churched in new churches. If planting new churches is the most effective evangelistic method under heaven, evangelism is not optional for the church planter.

B. God is at work in the lives of non-believers and invites us to join Him.

God is in the redemption business, as demonstrated in His activity through His Son. All people strategies should begin with the understanding that God is not willing that any should perish.

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance” (2 Peter 3:9, NAS). God invites us to join Him in His work of drawing all men unto Him. There is a sovereignty factor in evangelism.

C. Many non-believers are curious about and interested in spiritual matters.

As we transition from modernity to postmodernity, chaos resulting in man’s openness to supernatural explanation is replacing order. This does not necessitate Christian belief, but it has created an openness to spiritual things. The New Age movement has raised questions that only the gospel can answer.

D. Non-believers must overcome specific barriers related to the gospel.

George Hunter introduces us to four types of barriers that secular people have to overcome in relation to the gospel. These barriers are language, image, culture, and the gospel itself. Regardless of the ministry focus group, it is helpful in reaching people to identify what specific barriers they must overcome. As evangelists, we must lower the first three barriers. The gospel must be presented plainly but it cannot be lowered. One missiologist said, “We can lower all barriers but the barrier of the cross.”

E. For most non-believers the conversion process is lengthening.

The Engel Scale is an excellent tool for understanding the journey one takes from lack of understanding and awareness of the gospel to being a disciple. In today’s world, many people are beginning further and further back in their journey toward faith in God. George Hunter suggested in 1992 that one-third of secular people had no Christian memory, another one-third did not understand what Christians were talking about and the final one-third had only a distant Christian memory. He stated, “Most secular people are unacquainted with the basic assumption of the Bible... They have no background for responding to Mother Teresa’s challenge to ‘put yourself completely under the influence of Jesus’” (*How to Reach Secular People*, p. 45).

F. A specific prayer strategy is an important part of the conversion process.

Church planting is the retaking of spiritual strongholds as we advance the kingdom of God. Prayer is our means of bringing down strongholds. Two ideas need to be dealt with here. The first is that the church needs a plan to pray for the lost. It must be able to answer the question, “For whom are we praying that they might be saved?” The church must realize the truth of the statement that evangelism begins with talking to the Father about men before we talk to men about the Father. One resource a new church might use is *Praying Your Friends to Christ*. Second, we must take advantage of the fact that many non-believers are sensitive and open to prayer. Agnes Liu suggests that the process to conversion involves three things: attitude, experience, and theological knowledge. Attitudes are changed as non-believers have positive encounters with believers. As individuals are prayed for or encouraged to pray, they have positive experiences as prayers are answered, which leads to openness to scriptural truth. (See George Hunter, *How to Reach Secular People*, pp. 83-85.)

G. Non-believers need a safe place to work through their faith issues.

Non-believers often have many tough questions related to the Christian faith. A small group or large worship group designed to deal with difficult faith issues can be an important part of their search.

H. Non-believers are often reached through their hearts.

With the integrity of the church on the line, it is essential that faith be demonstrated. Tools like servant evangelism are effective in demonstrating the authenticity of the gospel. Acts of kindness with no strings attached can make all the difference in opening the heart to the gospel.

I. Non-believers are often reached relationally.

Many studies have been done on the importance of relationships in both getting a positive hearing of the gospel and on the value of relationships in incorporating new believers into the church. This does not negate the need for sharing our faith with those we don't have opportunity to build relationships. It emphasizes the importance of sharing the gospel with those to whom we are already related, (2) building new relationships with unchurched and unsaved individuals, and sharing the message of God's grace with them.

J. The church planter must model evangelism.

There is significant truth in the statement that evangelism is more often caught than taught. The church planter must evangelize and not just talk about evangelization. If the church is being built from the unchurched and unsaved population, those being saved will experience the planter's modeling evangelism. If a core group is in place when the planter comes on the field, he/she should begin immediately to take persons with him so they might see him model evangelism.

II. Strategies for evangelism.

A. Review your profile of the community.

We can no longer assume that all evangelism strategies are the same; therefore, it is important to begin by reviewing the community profile. Four key questions that need to be asked are:

1. Where are the unchurched/unsaved?
2. Who are the unchurched/unsaved?
3. Why are they unchurched/unsaved?
4. What is being done in relationship to the unchurched/unsaved?

B. Create an image within the community.

Lyle Schaller suggests that one critical milestone in preparing to launch a new congregation is creating a positive image within the community. The community should be able to identify what spiritual needs you are going to meet. Key to this are the following principles.

1. Focus on the unchurched.
2. Neutralize existing barriers whenever possible.
3. Major on relational approaches and relationships.
4. Target people experiencing change.
5. Minister to the real, felt, and anticipated needs of the unchurched.
6. Utilize opportunities for creating a positive image.
 - a. Telemarketing
 - b. Direct mail
 - c. Newspaper articles and ads
 - d. Events
 - e. Concerts
 - f. Seminars
 - g. Seeker and special services
 - h. Other

C. Build credibility within the community through servant evangelism.

Servant evangelism involves demonstrating the kindness of God by offering to do some act of humble service with no strings attached.

ACTIVITY 2:

Take a few minutes to brainstorm some servant evangelism events that you can do that require little budget and only a few people. List as many ideas as you can, as quickly as you can. Also do this brainstorming activity with members of your church planting team, if possible.

D. Penetrate key people networks.

Jesus often demonstrated the importance of penetrating people networks. The calling of Matthew led to an invitation to a party; thus, a new network was penetrated. The calling of Andrew led to the calling of Peter. Every contact has potential for opening new doors to opportunities for sharing the gospel. In the New Testament, it was not unusual for

entire households to be evangelized. Priority should be given to penetrating key people networks.

1. Identify potential networks of non-believers. What are the social, political, educational, economic, work related, and recreational networks in your community?
2. Pray specifically for God to open doors to these networks. Who are the people involved in those networks? Who are the gatekeepers who can allow or block your entrance to these networks?
3. Penetrate these people networks on their own turf.
4. Build specific relationships within these networks.
5. Link believers with non-believers whenever possible. Sometimes planters are guilty of relating non-believers to whom they are witnessing only with themselves. Begin to link them with other believers. Ask the question frequently, "To whom might this person best relate in our new church?" Then facilitate the introduction and new contact.

ACTIVITY 3:

With your mentor, discuss ways and places where you were able to penetrate key people networks. Identify some specific networks and key people related to the networks that you believe God wants you to penetrate. (This activity can also be done with your church planting team.)

E. Intentionally share the gospel with non-believers.

A person became a Christian while attending a Billy Graham Crusade. Excited about the good news, a coworker asked, "Why didn't you become a Christian earlier?" The new believer explained, "When I saw how well you lived without being a Christian I thought I could do as well." The coworker was convicted because he also was a Christian but had been a silent Christian. The gospel should be lived, but it also needs to be shared. Intentionality is the key in any effective witness.

An accountability partner can help you to:

1. Watch, listen, and take advantage of opportunities to share the gospel.
2. Share what Christ is doing and has done in your life.

3. Share key Scripture verses with non-believers.
4. Ask non-believers to make specific commitments to the gospel.
5. Develop a specific plan to penetrate various communities that the church has not penetrated.

ACTIVITY 4:

List three couples or individuals to whom you are committed to pray and share the gospel. Schedule a specific prayer time for those you listed. Ask your mentor to keep you accountable to this prayer time for the next three weeks. It will be helpful if you and your mentor schedule times or dates on which you will be accountable to report your faithfulness to this prayer. Remember to share with your mentor any resulting answers to your prayers. (This activity can also be done by your church planting team.)

F. Develop some specific plans and activities to build a large group of evangelistic prospects.

It is critical that the new church be able to identify a number of people by name and address who are evangelistic prospects. Identifying the networks in which people live by an oikos or concentric circle survey is one way to begin this list. Registering people at “fishing pool events” is a way to constantly expand the list. A variety of community surveying events can be used to expand and target the list.

G. Use the Church Planter Management System (a computer program available on CD from the Church Planting Group, NAMB) to maintain and update your prospect list.

H. Equip others for disciple making.

We have all heard, “If you want to feed a man for a day, give him a fish. If you want to feed him for a lifetime, teach him to fish.” It should be the role of every disciple to equip others. Many churches don’t grow because of failure in this area. The following demonstrates a simple equipping format.

1. Model: I do it; you watch.
2. Mentor: We do it together.
3. Monitor: You do it; I watch.
4. Multiply: You do it; someone else watches.

ACTIVITY 5:

List two or three people you can multiply yourself through. What will be your plan to enlist and begin equipping them?

I. Have a specific plan for immediate follow-up of all new believers.

Some resources to use are:

“Let the Celebration Begin”

“Let the Celebration Continue”

Beginning Steps and Survival Kit

RESOURCES

Church for the Unchurched by George Hunter (Abingdon Press, 1996).

How to Reach Secular People by George Hunter (Abingdon Press, 1992).

Conspiracy of Kindness by Steve Sjorgen (Servant Publications, 1993).

Friends Forever by Jack Smith (Home Mission Board, SBC, 1994).

Building Witnessing Relationships by Jack Smith (Home Mission Board, SBC).

DEVELOPING A CORE GROUP

Desired Outcome: To help the church planter identify a strategy for enlisting and developing a core group for the new church.

I. What is a core group?

A core group is the new church in seed form.

New churches have genetic codes that determine their nature. Two sources of this encoding are the core group and the pastoral leadership. These two factors impact the size, shape, and personality of the new church. A prominent church growth writer has said, “Your first 20 members will determine who your next 100 members will be.” It is best if the core group reflects the ministry focus group and is within the target area for the new church. The gathering, developing, and deploying of a core group is the process of preparing a new church for its planting. In a graphic, it is the underground stuff that prepares for the church plant, or the church “going public.” *The African American*

Church Planter's Guide states, "The core group are those people you recruit to help you plan and launch the new work." Two words of warning are:

1. When gathering a core group, don't recruit just anyone; be cautious and prayerful.
2. Remember, your core group will influence the attitudes of your new congregation for many years.

ACTIVITY 1:

Review one of the passages from Paul's ministry (Appendix A). Do you see any principles for developing a core group? Are there any practices that you might want to use in developing your core group?

II. How do you gather a core group?

The primary factor for gathering the core group is the vision for the new church. A second factor is the make-up of the ministry focus group for the new church. Another factor is the new church's plan for growth, outreach, and evangelism. Of the many ways to identify and gather a core group, four basic ones are discussed below.

A. The first approach to gathering a core group is to develop the core group from people within the ministry focus group and target area (most of whom will be a combination of recent converts and/or long-term unchurched Christians). Sometimes this is viewed as a negative, "These folks have no church background; they don't know how we do things; they don't know the Bible; they don't know our traditions, et cetera." Kennon Callahan advocates this approach:

"We must begin with the grass roots of those persons who are not now participating in churches and, with and among them, help to create missional communities of reconciliation. . . . We would want many unchurched persons to be *early* participants. . . . It would not be helpful for the founding participants to consist solely or even primarily of already longtime church members. Mostly their experience will have been in stable and declining or dying churches. They will have learned well how to build stable and declining and dying churches, having learned the behavior patterns that focus on the functional, institutional approach to the local church.

Examples of how core groups are gathered from the target area.

1. Some planters gather a core group one person at a time. The process is normally one of personal evangelism. As persons come to faith, the planter discipled them. When a sufficiently large group has been won to faith, he brings them together and starts molding them into a new church.
2. Other planters begin by pulling together a group of people, often in a Bible study. As members of the study come to faith, the planter

disciples and leads them to making a commitment to becoming a church. A variation is to speed the process up by developing several Bible study groups simultaneously and then bringing them together to form the core for the new church

3. Recently, several tactics have been used to begin gathering a large group of people prior to developing the core group. A crowd does not make a church. Usually what has to happen after the large gathering is a process of developing from the crowd a core group that will move the church forward.

B. The second approach involves gathering from the partner church people who live in the area where the new church will locate or people who are willing to drive into the area to provide a numerical and leadership base for the new church.

This approach works well where:

- the colonizing model of church planting is being used (that is, planting a church to minister to the same type people as those in the partner church, in the same way the partner church has done ministry).
- the new church is in close proximity to the partnership church.
- the new church is expected to resemble the partnership church.
- the members of the partnership church closely resemble the makeup of the ministry focus group.

It is wise to enlist these people using the vision and core values for the new church as key screening agents rather than giving an open invitation for people to become part of the church planting core group.

“The core group should consist of people who share a vision for reaching the targeted community” (Baptist General Convention of Texas, p. 9). In addition, the following questions may be helpful in considering people who might volunteer to be part of a core group:

- Do these people match the people who make up the ministry focus group or the targeted area? If not, do they have cross-cultural skills?
- How flexible or rigid are they in attitudes and relational skills?
- What is their level of spiritual maturity?

C. A third approach to enlisting and gathering a core group involves two or more churches working together to build a core group from their members. The same steps of enlistment apply to this model. This approach works well if the targeted area is some distance from the partnership churches and if other churches in the general area have pastors with a kingdom vision who would commission some of their members in the targeted area to become part of the new church.

D. A fourth approach is a combination of the previous approaches. If the growth plan of the new church is evangelism centered and a core group from the partnership church(es) has been enlisted, it is advisable to work at introducing new people into the group as soon as possible.

E. Regardless of approach, here are some key principles to use in gathering the core group:

1. Have your vision clarified and be able to present it well.
2. Never stop gathering.
3. Look for divine appointments.
4. Ask appropriate questions and listen to their responses.
5. Have something printed to leave with them.
6. Enlist committed core group members to work with you.
7. Use formal and informal meetings to gather.

In discussing a recent church plant in Pennsylvania, the planter developed a core group of 20 people prior to the public launch of the church. He did several gathering activities including surveying of new areas, hosting suppers in his home, hosting picnics in the park, and doing community service events. His strategy in enlisting the core group included, building relationships with people, vision casting, and personally enlisting people with a specific invitation.

III. How do you develop the core group?

“Core groups are best developed in informal meetings of interested persons. Through these meetings relationships are nurtured, spiritual truth explored, and questions asked. A strong core group is developed that will give rise to a healthy new church” (William C. Tinsley, *Breaking the Mold*, p. 30).

A. When to meet to develop the core group?

Many people prefer to do this during weekday evenings in homes. There are advantages and disadvantages to this plan. Some planters are using a Sunday morning approach with “Bible study and fellowship time.” This often looks a lot like Sunday School and worship but because the church plant is a “future event” and expectation levels are lowered, some find Sunday meetings a good alternative.

Aubrey Malphurs counsels planters to allow a large block of time for core group development. “Several weeks should be given to developing the core group. The group should meet weekly to pray and study the Bible to determine the direction that God wants for the new work to go. Time is needed to bring about true love, fellowship and trust among the group members” (Baptist General Convention of Texas, p. 4).

B. What are you doing in developing the core group?

Any number of activities that build the group's fellowship, help members to grow spiritually, share the new church's vision and core values, train potential leaders in needed skills for the church plant could be used. With this group serving as the seed for the new church, they should be prepared for the new church's:

1. First public worship service
2. Bible study and small group ministry
3. Evangelism and outreach program
4. Discipleship and equipping ministry
5. Community ministries
6. Fellowship that will incorporate new members

C. What is the objective in developing the core group?

The objective is to come to a covenant or commitment to plant the new church. "The commitment of the existent, potential core group is critical if a church is to be planted. . . . The group must make the strongest of commitments to the new work" (Aubrey Malphurs, *Planting Growing Churches for the 21st Century*, p. 278).

The commitment needs to be to the vision, core values, ministry focus group, and ministry strategy. In the African American Guide you find this statement, "Vision sharing with members of the core group is a critical process to obtaining goal ownership . . . 'A vision cannot be established in an organization by edict, or by exercise of power or coercion. It is more an act of persuasion, of creating an enthusiastic and dedicated commitment to a vision because it is right for the time, right for the organization, and right for the people who are working in it.' Note, where there is little or no ownership of vision, usually there is little or no commitment; where there is high ownership of vision, usually there is high commitment. (p. 68)"

D. What size should the core group be?

That is like asking, "How long should a man's legs be?" One answer is, "Long enough to reach the floor." The actual number of persons involved will vary based on the field and the kind of church being planted. Generally, there needs to be enough people to resource the activities listed in number 2. Many new churches begin with the planter's family. Some begin with two to four adults. Some churches that plan to "go public" with 200 or more persons seek to have 50 or more in the core group prior to launch.

E. What should happen during the development of the core group?

Much of the development process is done as underground activity preparing for the public launch of the new church. Specific preparation should be made to develop leadership for the small groups needed in the new church's life. Core group members should begin community ministries. Worship leadership should be developed for the

public life of the church. Care must be taken so that the core group does not become a closed community. If the object of the new church is to reach people, this must begin in the developmental stage. While the purpose of the core group development is not rapid numerical growth, outreach activities and evangelism projects should be conducted during this period.

F. What happens with the core group after the public launch of the new church?

Most core groups go through some struggles as the new church launches and begins to fulfill its vision, achievement, and initial mission. It is not uncommon to have some of the core group members depart from the new church as the vision is realized. This is normally traumatic to novice church planters. Some, even though they expressed initial commitment to the vision and values, dig in their heels and resist at various points of the new church's progress. Most frequently this occurs because of perceived losses.

1. First, there is the loss of intimacy. As new people come into the church and the circles are opened to assimilate them, intimacy within the core group diminishes. As the pastor spends time reaching out to the new people and working with them, intimacy with him diminishes.
2. Second, is the loss of influence. Again as the group grows, the influence of the core group declines. It is not uncommon to find them acting in self-serving ways to preserve power.
3. Third, there is the loss of identity. As time goes by and growth continues, many of the "settlers" will not recognize the "pioneers" nor accord them the respect deserved for their sacrifice in the early, tough days of the church's life.

G. Resources for developing the core group.

Survival Kit

Experiencing God by Henry Blackaby (LifeWay Christian Resources, SBC, 1990).

Jesus on Leadership Becoming a Servant by C. Gene Wilkins (LifeWay Christian Resources, SBC, 1996).

ACTIVITY 2:

With your church planting team, talk about these issues.

1. Where are we in the process of enlisting and developing our core group?
2. What is the strategy for both enlarging and strengthening the core group?

What is their level of commitment to one another, the church plant, the vision and values, reaching this ministry focus group, and the developed strategy?

WORSHIP CELEBRATION

Desired Outcome: To help the church planter begin to deal with principles related to worship and develop a worship plan sensitive to the issues of the ministry focus group.

“In the year of King Uzziah’s death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, ‘Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory.’ And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, ‘Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts.’ Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. And he touched my mouth {with it} and said, ‘Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.’ Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go for Us?’ Then I said, ‘Here am I. Send me!’ And He said, ‘Go’” (Isaiah 6:1-9, NAS).

“But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth” (John 4:23-24, NAS).

Scripture reveals at least two dimensions of worship. That which involves believers and that which involves nonbelievers. While nonbelievers do not worship they can experience the powerful witness of a unified worship body of believers. It is that kind of worship that best represents what it means to be a part of the family of God. While there are both, personal and corporate worship, this discussion focuses on corporate types of worship.

I. Biblical worship includes at least two dimensions.

A. Believers worshiping in spirit and truth—John 4:23-24

B. Nonbelievers seeking truth, understanding truth, coming to conviction, and becoming true worshipers (1 Cor. 14:24-25).

II. Three approaches that should be considered in worship planning: true worship is always God-focused.

Over the past two decades, we have seen the rise in the emphasis of various approaches to worship. It is not the purpose of this unit to advocate a particular approach, but to demonstrate the differences in the approaches. At times, worship will include each of these approaches. The content will impact the approach.

A. Believer Approach:

1. Gives attention to the believer's needs and concerns.
2. Assumes that the believer has a basic understanding of Christianity.
3. Begins most often at the point of revelation. Often in a believer-focused worship service, the preacher will say, "Let's begin by turning in our Bibles to _____."
4. Uses elements (music, language, illustration and images) from churched person's background and comfort level.
5. Asks – Is it doctrinally/traditionally correct? Does it satisfy/please us?

B. Seeker Approach:

1. Gives attention to the nonbeliever's needs and concerns.
2. Assumes that no one has a basic understanding of Christianity.
3. Begins at the point of relevance. In this service, the speaker often begins with a current news item, a common problem with which people might be wrestling, a line from a popular song or scene from a movie.
4. Uses elements (music, language, illustrations and images) from unchurched person's background and comfort level.
5. Asks – Will they understand, be offended by this? Is it relevant to life, as they have experienced it?

C. Seeker-sensitive Approach:

1. Gives attention to the believer's and nonbeliever's needs and concerns.
2. Assumes there are those who do not have an understanding of the basics of Christianity.
3. Begins at the point of revelation, but emphasizes a high degree of relevance.
4. Uses both believer and seeker friendly elements. Seeks to reduce unchurched person's anxiety level.
5. Asks – Has every element used been tested for seeker sensitivity, understanding, offensiveness and relevance to life experience?

ACTIVITY 1:

Ask yourself, “How can these worship foci be utilized in any church in today’s setting?”

III. Worship principles.

- A. Worship focuses on God and His character.
- B. Worship results in man seeing his own sin and need of God’s cleansing.
- C. Worship flows from the grateful hearts of God’s people.
- D. Worship should be the results of our best efforts.
- E. Worship should be contextual.
- F. Worship should reflect what God is doing in the lives of the people.
- G. Worship should flow out of the vision and values of the church.

IV. Groups that impact worship style.

- A. Pastor
- B. Worship leader(s) team
- C. Core group
- D. Ministry focus group

V. Factors that determine worship style.

- A. Socioeconomic and educational background
- B. Communication style
- C. Personality and personal preferences
- D. Generational issues
- E. Skill level
- F. Church background
- G. Cultural background and adaptability

MAJOR QUESTION: Whose factors will determine the style?

ACTIVITY 2:

Identify some of the differences that you face in the church you are planting in relation to the groups and their factors as it impacts worship. How will those different factors impact worship and worship styles? Whose factors will receive priority as you develop a worship style?

Take your list of differences to your core group and see if they agree with your deliberations.

VI. Issues that make up a church's worship style.

Worship style is more than just the type(s) of music used or the type of sermon preached. The following continuums seek to identify some of the issues that go into developing a worship style. Neither pole of a continuum should be viewed as right or wrong, good, or bad, only different.

Let's define a few of the issues listed and the suggested poles on the continuum. The mood refers to the overall tone, attitude, or feeling of the worship service. Is there one mood that seems to dominate or do wide mood swings exist in the service? Related to this mood is the use of emotion. Is the service characterized by high use of emotion provoking elements or is the service more somber or quiet?

In terms of leadership and planning, does any planning occur prior to the beginning of worship? Does one or two people plan the service as individuals, with little or no discussion, or do worship leaders plan as a team and even rehearse for the service? Is there a great deal of variety in the elements and order of the service, or is there predictability to the service?

Mood

Celebrative.....Somber

Planning

None.....Detail

Emotion

Emotional.....Quiet

Variety

Little.....Much

Participation

Low.....High

Technology

Low.....High

Focus

Unchurched.....Churched

Music

Traditional.....Contemporary

Preaching Style

Revelation.....Relevance

Response

Public.....Private

Openness

Open.....Closed

Leadership

Individual.....Team

Formality

Liturgical.....Informal

ACTIVITY 3:

Are there additional issues you have identified for your church that will play in the style of worship? What are they and what are the poles of that issue?

Since you have decided whose factors are going to take priority in developing a style, begin to determine how those factors will impact each issue. Are you fully aware of what “their” feelings are on these issues? Do you need to do some research? Sometimes church planters approaching the issue of worship have read several books but need to do some contextual research. Also, it is easy to project personal preferences onto those in the ministry focus group.

Develop a statement that defines the style of worship you are currently planning for your primary meeting. How are different issues addressed?

VII. Elements in worship.

- A. Prelude
- B. Congregational singing and special music
- C. Greeting
- D. Offering
- E. Message
- F. Drama and multimedia
- G. Interviews and testimonies
- H. Invitations and conclusions
- I. Announcements
- J. Lighting, visuals, and smells
- K. Ordinances
- L. Prayer
- M. Bible reading

ACTIVITY 4:

Make a list of the minimal requirements for worship in a corporate context. Check your list with your mentor and your church planting team.

VIII. Use effective formats in worship.

- A. Identify churches that effectively model worship.

B. Network with three or four churches that are similar in style.

C. Develop three to five different formats that work for you.

D. Use a variety of elements to communicate your theme.

IX. Evaluate worship.

A. Define the criteria for meaningful or effective worship services.

B. Have specific criteria and goals for each service.

C. Include those involved in worship in evaluations.

D. Get feedback from your members and guests.

FOLLOW-UP ACTIVITY:

With the leadership in your core group, develop a worship format that complements your vision, values, mission, and ministry focus group.

X. Worship Resources.

A. LifeWay Christian Resources

1. 127 Ninth Avenue North
Nashville, TN 37234
1 800 233-1123
www.lifeway.com

B. Copyright Licensing

1. Christian Copyright Licensing, Inc. (CCLI)
6130 NE 78th Court, Suite C11
Portland, OR 97218-2853
www.ccli.com

C. Music

1. Maranatha!/Maranatha Praise Band
1 800 533-6912
www.maranathamusic.com
2. Integrity Music, Inc.
1 800 533-6912
www.worshipmusic.com

3. Word Music
1 888 324-9673
www.wordmusic.com
4. Saddleback Church
“The Encouraging Word” Book Store
P.O. Box 6080-388
Mission Viejo, CA 92690
www.saddleback.com
5. Willow Creek Community Church
“Seeds” Bookstore
(708) 765-6208
www.willowcreek.org
6. Let There Be Praise
LifeWay Christian Resources, SBC
1 800 458-2772
www.lifeway.com
7. Brentwood Music
(615) 373-3950
www.providentmusic.com

D. Magazines and Resources

1. Worship Leader (CCM)
1 800 486-0305
www.worshipres.com
2. The Church Musician Today
1 800 458-2772
www.lifeway.com
3. Worship
1 800 458-2772
www.lifeway.com
4. Worship Resources
1 800 486-0305
www.worshipres.com

5. The Source
Zondervan Direct Source
1 800 876-7335
www.zondervanchurchsource.com

6. Let's Worship!
1 800 458-2772
www.lifeway.com

E. Drama

1. Willow Creek
"Sunday Morning Live"
www.willowcreek.org

2. Creative Christian Media Services (CCMS)
1 800 575-2267

3. Slice O'Life Resources
1 800 83-SLICE
glenn@kirklandasoc.com

4. Word's Drama Sketches
(615) 385-9673
www.wordchoralclub.com

5. National Drama Service
LifeWay Christian Resources, SBC
1 800 458-2772
www.lifeway.com

F. Mail-order catalogs

1. Musician's Friend
1 800 776-5173
www.musiciansfriend.com

2. Long's Electronics
1 800 633-3410
www.longselectronics.com