

Building a Restored Community

A Ministry Vision for
Restoration Community Church
Orlando, Florida
Restoring the city, one life at a time

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Preface

This project is dedicated to William Andrews and Alex Mason, the ministry leaders at Restoration Community Church and Restore Orlando, its community ministry partner organization. Restoration Community Church held its first worship service on Easter, 1999. Current membership is small (18) but attendance is growing, with about 70 or adults and children in attendance each Sunday. As a mission church of the Nazarene denomination, they have a full-time pastor (William) on salary and meet in an already existing church building. Much of the church ministry is led by volunteers from outside the regular church membership. The church is located in the Holden Heights, a low income inner city neighborhood with the highest crime rate in Orlando. Drugs and prostitution are major problems there. The church thus faces many significant challenges and opportunities in its mission to be a church for the community.

I have approached the project with the following in mind: While this primarily represents an attempt to fit my own (developing) philosophy of ministry for church planting to the Biblical purposes of the church and to the unique needs and culture in Holden Heights, I have also attempted to fit the plan to Restoration Community Church as it already exists, including its leaders, their gifts and their calling. My prayer is that what is written here might be of some value to them.

William, Alex, may God bless you both in your service to Christ and His people.

Intro- duction

The Need for Spirit-led Planning ¹

“You also, like living stones, are being built into a spiritual house” – 1 Peter 2:5a

“Every building has a structure and if it’s the right kind of structure, then the building is going to stand for a long time. But if it’s the wrong kind of structure the building is going to eventually collapse.... For a church to grow you need a biblical statement, a biblical strategy and a biblical structure.”

—Pastor Rick Warren, 1993 Saddleback Pastor’s Conference

- With a plan there is a safeguard against doing everything, preventing a shotgun effect with no specific impact.
- With a plan you can have meaningful evaluation. If you don’t know what you want to accomplish, how can you evaluate whether you’ve achieved it? You can only evaluate to the degree to which you define your purpose.
- With a plan accountability is maintained. How can we ensure accountability if we have never defined what we want to do?
- With a plan leadership in the long run tends to feel a greater degree of success and less a sense of failure. Momentum is gained and a feeling of progress is assured.
- With a plan the 20/80 problem (20% of the people doing 80% of the work) is minimized.
- With a plan an environment of mixed expectations decreases. Grumbling and complaining will cease. Conflicts, tensions, questioning and frustrations are reduced.
- With a plan programming becomes clearer. It becomes easier to determine what to do and what not to do in terms of music, prayer, events, preaching and teaching.
- With a plan more people are made aware of potential ministry opportunities.
- With a plan effectiveness (doing the right things) takes a front seat to efficiency (doing things right).
- With a plan values/priorities are certain and less becomes negotiable.
- With a plan we invite the right people to do the right things for the right reasons.

Commit to the Lord whatever you do, and your plans will succeed. – Proverbs 16:3

¹ Adapted from “Strategy of Discipleship,” Trinity Evangelical Free Church, Holdredge, NE.

Our Purpose

Restoration Community Church exists to advance God's Kingdom, for His glory, by unleashing the power of the Gospel to transform lives and families in our community, our city, and the world.

Our Vision

We dream of an authentic New Testament community of mature, Spirit-filled believers who are consumed with Great Commandment hearts and sold out to Great Commission priorities.²

The New Testament Community

Now you are the body of Christ, and each one of you is a part of it.

– 1 Corinthians 12:27

Nowhere in the New Testament is there any such thing as a commitment to Christ apart from a commitment to the body of Christ, His church. At the very heart of Christian experience is the dynamic of life in a New Testament church community.

- **We Dream** of reestablishing the church as central to the life of our families and our community.

Every day they continued to meet together in the temple courts. They broke bread together in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all people. – Acts 2:46-47a

In the book of Acts a new kind of community is born: the church, the radically transformed community of God's people. It is the place where followers of Christ gather and grow in Christ-likeness, express and receive love, and through which they carry out their ministry. Community is God's design for all followers of Christ.

- **We Dream** of every follower of Christ in our church relationally connected to a small group of other believers, growing together in Christ: supported, encouraged and accountable.

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer...Selling their possessions and goods, they gave to anyone as he had need...And the Lord added to their number daily those who were being saved.

– Acts 2:42, 45, 47b

The New Testament church devoted themselves to a just few basic things – basic, but foundational. Their example is our model.

² Modified vision statement of Trinity Evangelical Free Church. Much of the material in this section is borrowed from them at this point.

- **We Dream** of a healthy, dynamic church committed to worship, discipleship, fellowship, evangelism, and ministries of compassion, and experiencing the blessing of growth.

Great Commandment Hearts

“Jesus replied: Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. This is the first and greatest commandment. And the second is this: love your neighbor as yourself. There is no commandment greater than this.” – Matthew 22:37-39

With these words Jesus summed up the Christian life. A relationship with God is not performance-driven! Jesus is our example for a new kind of relating to God. Love for God and love for one another is to be the generating force in the Christian life.

- **We Dream** of every follower of Christ in our church being liberated from disheartening legalism and agonizing slavery to rule-keeping so that they might freely and fully know and enjoy God, and genuinely and practically love one another.

As the deer pants for streams of water, so my soul pants for you, O God. – Psalm 42:1

Though there has been an attempt throughout the church age to drive a wedge between deep thought and deep feeling, a *passionate* pursuit of God should be the norm for every believer. True spirituality combines heart and head, emotion and thought, doxology and theology.

- **We Dream** of every follower of Christ in our church pursuing a passionate love relationship with God, one that engages both the mind and the heart, in which the glory of God is magnified and the hearts of his people are satisfied.

My dear children, for whom I am again in the pains of childbirth until Christ is formed in you... Galatians 4:19

Jesus not only offered eternal life to humanity but he offered a new kind of living. He called it an “abundant life.” This new, transformed life was to be rich in significance, purpose and hope. Total spiritual transformation is what Paul agonized over on behalf of those that followed after Christ, and is to be the aim of all believers.

- **We Dream** of every follower of Christ in our church striving in the power and presence of the Holy Spirit, to full devotion and total transformation in Christ.

Great Commission Priorities

The Son of man has come to seek and save that which was lost. – Luke 19:10

Jesus Christ had a mission. He came to earth from heaven knowing his purpose: to glorify God by restoring mankind to a dynamic personal relationship with God and to

give to them new life rich with meaning and purpose. At the end of his ministry, he could pray to his Father, “I have brought you glory on earth by completing the work which you gave me to do.”

- **We Dream** of every follower of Christ in our church sold out to that mission, passionate about sharing Christ with lost people, and determined to be about the Father’s business, so that at the end of their life they may say confidently, “I have brought you glory on earth by completing the work which you gave me to do.”

“Again Jesus said, “Peace be with you! As the Father has sent me, so I am sending you.” – John 20:21

Jesus came preaching the gospel of the Kingdom of God, but he also came healing the sick, feeding the hungry, and giving sight to the blind. He ministered in word *and deed*.

- **We Dream** of transforming Holden Heights by ministering directly to the greatest physical, psychological, and social needs of our community, and overcoming the devastating effects of sin.

“Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” – Matthew 28:19,20

Jesus had a vision not just for his own people, but for the world. He disciplined followers who became leaders who in turn disciplined others. His vision is for that process to spread until there are followers of Christ in every nation on earth.

- **We Dream** of being a *sending* and *reproducing* church – raising up servants and servant-leaders who are prepared to go across town, across the country, and across the world to multiply disciples, leaders, and churches for Christ.

Our Values

A Restored Life

- The Gospel
- Prayer

A Restored Church

- Worship
- Biblical teaching

A Restored City

- Outreach
- Compassion Ministry

The Gospel³

The gospel changes *everything*. It is not merely the doorway into the Christian life, it *is* the Christian life – not just the first step, but the way we make all progress (Gal. 3:1-3) and become renewed both individually (Col. 1:6) and socially (Gal. 2:14).

Too many people in our churches today think that the hearing the gospel saves us, and after that we live as Christians by “trying to live a holy life.” Paul *condemns* such thinking in Galatians: “Are you so foolish? After beginning with the Spirit, are you

³ Core Value Statement of Redeemer Presbyterian Church, NYC, with modifications, additions, deletions.

trying to attain your goal by human effort?” (Gal. 3:3) That is moralism: truth without grace. Others think that God will just “love us no matter what,” and how we live isn’t really that important. Paul condemns that, too: “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?” (Romans 6:1-2) That is relativism: grace without truth. Instead, the gospel is *both truth and grace* – the promise (Acts 2:38) that if we acknowledge our sins (repentance) and trust in Christ (faith) he will save us from both the guilt of sin (through Christ’s forgiveness) and the power of sin (through the Holy Spirit’s presence). Every day that we trust in the grace of the gospel, we experience its life-changing power.

Prayer⁴

Prayer is the Christian’s lifeline and is foundational for all individual and community life and all ministry. In prayer we admit dependence on God and trust him as an inexhaustible reservoir of hope and help. Jesus was a picture of prayerful dependence on God. Amidst the pressure and demands of ministry, we observe Christ spending extensive time in prayer (Mark 1:35-39). There is absolutely no substitute for a life and ministry rooted in prayer:

“Prayer is the open admission that without Christ we can do nothing. And prayer is the turning away from ourselves to God in the confidence that he will provide the help we need. Prayer humbles us as needy and exalts God as all-sufficient.”⁵

Worship

Worship is the passionate, heartfelt expression of our satisfaction in God. It is based on sound theology expressed with strong emotion. It is understanding rightly who God is, feeling the worth of it, and ascribing to him the radiance of his worth (Psalm 96:6-8).⁶ Corporate worship should be a joyful and inspiring experience, made so by the dynamic presence of the Spirit of God among his people.

But worship is not only what the church does on Sunday morning, it’s how we live out each day in joyful response to the grace of God in our lives. *All of life is worship*. “Therefore I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship” (Romans 12:1). “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Corinthians 10:31).

Biblical Teaching

God’s Word changes lives. Therefore the aim of preaching and teaching is not merely to gain knowledge but to affect life change. Both topical and expository preaching are

⁴ Core Value of Trinity EFC, with modifications.

⁵ John Piper, *Let the Nations Be Glad* (Grand rapids: Baker Books, 1993), p. 56.

⁶ Core Value of Trinity EFC.

valuable, the first because it can more directly address people's immediate needs and other themes of particular interest, and the second because it helps people to see biblical truth in its context and fosters an appreciation for Scripture itself.

Gospel Preaching:⁷

- *Aims to make "new" people, not "nice" people.* The Gospel is not out to reform people but to transform people. Churches that preach for behavior reformation tend to elevate middle-class values to the level of Biblical norm and focus on external change. We seek transformation at the motivational and character level, not merely behavior modification.

- *Preaches the gospel to believers, not just unbelievers.* The gospel is not just how we become Christians but also how we grow as Christians. We do not preach the gospel for salvation and then biblical principles to live the Christian life. Not only are we justified by the power of the gospel, we are sanctified by the power of the gospel. The most desperate need of both unbelievers and believers each and every Sunday is to hear and appropriate the gospel to their lives. The two-fold goal of such preaching, then, is to both convert the unbeliever and edify the believer.

Outreach⁸

In our increasingly unchurched culture, evangelism should be primarily seen not as a one-time confrontational event but as a long-term relational process:

Cultivating is building bridges of friendship with spiritually lost people. It is the crucial foundation for evangelism. Jesus modeled this by becoming a "friend of sinners" (Matthew 11:19). For each of us the primary field for cultivating such relationships is our immediate family and friends.

Planting is introducing a seed of God's truth at the right time in the right way to help family and friends recognize their need for God. It is previous to any presentation of the gospel. It is about turning everyday occurrences into opportunities to discuss spiritual things (John 4:7-26).

Reaping is giving a clear presentation of the gospel with a call to respond. Our love for our family and friends invites us to proclaim the truth of the Gospel (2 Corinthians 5:14).

Evangelism is both an individual responsibility and a work of community. When Jesus told his disciples "*I will make you fishers of men*" (Matthew 4:19) he wasn't thinking of a lone man with a fishing pole but a team of fishermen in a boat! Corporate evangelism encourages members to function in their particular area of giftedness, working together to lead people to Christ and the church.

Compassion Ministry⁹

⁷ Mission Statement from Redeemer Presbyterian Church.

⁸ Core Value of Trinity EFC, with additions.

⁹ Core Value of Redeemer Presbyterian Church, with modifications (mine and as modified by Ed Bertalan).

Compassion ministry means not only speaking the gospel verbally but embodying the gospel, engaging in word-deed ministry that renews the neighborhoods of the city. “Let us not love in word only but in deed and truth” (1 John 3:16). Compassion ministries are for the entire community, especially the poor and those in need. We believe in the power of the gospel to produce social healing, overcoming the effects of sin:

- *First*, the gospel makes us humble, which heals racial/nationality brokenness. We no longer use our own culture’s strengths for self-justification. Since we are not saved because of our own wisdom or performance, we can look at others who are not like us (even unbelievers) and know that we can learn from them.

- *Second*, the gospel makes us generous, which heals class brokenness. Christ’s sacrifice for undeserving sinners gives us a model for sacrificial giving, even to those who do not deserve it.

- *Third*, the gospel empowers the poor to self-sufficiency through its message of hope.

The gospel is that Jesus has moved in with the poor and become a neighbor to us (John 1:14), and has become poor so that we might become rich (2 Cor 8:9) in order to redeem both soul and body (1 Cor 15) and in order to finally rehabilitate the physical and social world (Rev 21-22).

Our Beliefs

Restoration Community Church is a congregation of the Church of the Nazarene. We stand with Christians everywhere in affirming the historic Trinitarian creeds and beliefs of the Christian faith and deeply value our heritage in the Wesleyan-Holiness tradition.¹⁰

Holiness

A commitment to holy living must not be allowed to degenerate into thinking that God requires us to do good works in order for him to accept us. We are not justified by faith in the finished work of Christ and then sanctified by trying very hard to live holy lives. We are also sanctified by faith in the finished work of Christ, as the Holy Spirit brings about life change in us. Holiness is the resultant lifestyle of one who enjoys a life-changing relationship with the living God in Christ. And since “God is most glorified in us when we are most satisfied in him,”¹¹ holiness is both God-glorifying and self-satisfying. Holy living is also designed to show Christ to the world. As such, it is essentially missionary in character.

Cooperating with Others

We are committed to the principle of *narrow identification and broad cooperation*¹²: Though we identify specifically (narrowly) with the Church of the Nazarene, we desire to cooperate (broadly) with individuals, churches, and organizations who may hold different

¹⁰ “A Living Faith: What Nazarenes Believe” (Kansas City: International Church of the Nazarene) p. 4. As one who values the Reformed tradition, this was rather interesting reading for me.

¹¹ John Piper, *Desiring God*.

¹² As taught by Dr. Richard Pratt in *Introduction to Theological Studies*, RTS Orlando.

doctrinal stances on nonessentials. Provided they maintain a commitment to essentials of orthodox Christianity (as expressed in the historic Trinitarian creeds of the faith), we are willing to explore partnerships together for the advancement of God's Kingdom.

Our Mission

We exist to serve the city of Orlando, beginning in Holden Heights. We are *in* the community in order to minister *to* the community in word and deed.

Because we seek to be a church for the community, our programs and ministries must focus first on meeting the particular needs of the people in our community. Our unique target ministry groups include: Children, single parents, low income families, drug dealers and addicts, prostitutes. Racially we are a predominantly black community.

We may also have a unique opportunity to minister to men and women living at the nearby Work-Release Center, and to men enrolled in the Central Care Drug Rehabilitation Program (a ministry of Central Church of the Nazarene). Pastor William Andrews, because of his street background and experience going through the Central Care Program himself, is in a unique position to minister to such individuals.

There are five basic elements of a healthy church: worship, learning, fellowship, outreach, and compassion ministry. Though we are committed to developing all five of these elements, our unique priorities and strengths make us a "worship and mercy"-style church. We want to engage in authentic, attractive, and uplifting worship of God in the church, and to communicate the love of God in deed and word to the community (this considers the work of Restore Orlando as an integrated ministry partner with the church).

Worship

Authentic corporate worship is the climactic expression and natural outflow of people who have been praising God in their hearts and lives all week long.

Our goals in corporate worship are:

- *To glorify God* – by affirming Him as the one upon whom we rely and in whom we delight above all else
- *To edify believers* – leaving them spiritually refreshed, nurtured, transformed, and prepared to give themselves away in service.¹³
- *To attract unbelievers* – by allowing them to see that God is really among us (1 Cor. 14:25).

To attain these goals, our priorities in worship are:¹⁴

- *To be celebrative and participative.* Worship is a passionate, ongoing dialogue between God and his people, not a spectator-performer activity. The congregation is

¹³ Aubrey Malphurs, *Planting Growing Churches* (Grand Rapids: Baker Books, 2000), p. 188.

¹⁴ Adapted from Steve Childers' *Methodology for Church Planting* (USCCP) p. 38.

active in true worship.

- *To be holistic.* We aim to engage intellect and emotions in both our music and preaching. This involves paying close attention to the style and content of both.
- *To be culturally relevant/sensitive.* Given our target community, we are committed to a contemporary style (praise choruses, gospel songs, contemporary instruments, free verbal expressions of praise and prayer) which also blends some traditional elements (hymns, responsive readings) in our worship.
- *To strive for creativity and excellence.* We don't want to be performance-driven but simply to do our best, as an offering to the Lord, a service to His people, and an attractive invitation to the lost.

Learning

God's Word is central to all we believe, do and become. It is the compass that points us to Christ and is the catalyst for transformation in individual lives and in the church (2 Timothy 3:16-17).¹⁵

Our goals in learning are:

- *To have strong Biblical teaching* – that shapes who we are and drives what we do. Through expository and topical preaching, Sunday School classes, and small group bible studies we aim to equip believers to walk with Christ, and to challenge unbelievers to commit to Christ.
- *To disciple individual Christians* – bringing them to maturity through personal discipleship in the context of individual and small group relationships. Jesus didn't have students in the classroom, he had followers on the road.
- *To develop and resource leaders* – equipping them for ministry in the church. Any church that seeks to be effective must mobilize a host of leaders who will team with the pastor to fulfill the church's goals.¹⁶

To attain these goals, our priorities in learning are:

- *Preaching that is inspiring, challenging, grace-based, and Christ-centered.*
- *Radical reliance on prayer* to release the power of the Holy Spirit through His Word.
- *Commitment to a relational-style of learning* where disciples see Biblical truth lived out in others and are challenged to apply the truth to specific areas in their own lives.

¹⁵ "Strategy for Discipleship", Trinity EFC.

¹⁶ Robert Logan, *Beyond Church Growth* (Grand Rapids: Fleming H. Revell, 1989), p. 142.

- *Providing leaders with opportunities to learn by doing in a safe environment.*

Fellowship

Fellowship is the glue that cements the church community together. It is deeply connecting with other followers of Christ for mutual encouragement, support, accountability, and ministry (Acts 2:41-47).¹⁷

Our goals in fellowship are:

- *To welcome people more carefully and intentionally.* We want newcomers to our church to feel welcomed and appreciated *because they really are.*
- *To connect people together in small groups* for spiritual growth and ministry. Deep connecting doesn't take place in a large worship service. Only with time in a small group can people build meaningful relationships with each other.
- *To enable people to serve in their area of giftedness.* Spiritual Gifts are God's plan for the church. God gave us different gifts, and different abilities, so we would be more effective advancing his kingdom and meeting one another's needs. Like a body with different parts, our differing gifts and roles bring life and unity to the church (Romans 12:6-8).¹⁸

To attain these goals, our priorities in fellowship are:

- *Following a "meta-church" model,* with large gatherings for worship and celebration and decentralized small groups (or "cell groups") of various kinds meeting for Bible study, group nurture and support, and outreach.
- *Practicing what we preach.* Church leaders must model the type of behavior and small group involvement they desire for others.

Outreach

"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Romans 10:14) We are Christ's voice in the world. It is we who bring Jesus' words to their ears: *"The Kingdom of God is near. Repent and believe the good news!"* (Mark 1:15)

Our goals in outreach are:

- *To energize people with the vision for evangelism.* The ultimate aim of the gospel message is the glory of God through the demonstration of his grace in the salvation of sinners. We want people who are excited about being part of making that vision a reality.

¹⁷ "Strategy for Discipleship", Trinity EFC, p. 5.

¹⁸ "Strategy for Discipleship", Trinity EFC, p. 6.

- *To instill in people a heart for evangelism.* God’s work in our hearts creates deep compassion, respect, and hope for every non-Christian. This motivates us to move into the world with the message of the gospel.
- *To equip people with the skills for evangelism.* There are various options for communicating the gospel: Belief/value statements, sharing one’s personal testimony, giving either a brief or an extended gospel presentation, using printed materials or audio/video materials, and engaging in an ongoing gospel dialogue. Our aim is to equip everyone with the skills to use whatever method(s) fit them.

To attain these goals, our priorities in outreach are:

- *Evangelism as a process, not an event.* Building authentic relationships with non-Christians is the mandatory first step in this process.
- *Evangelism as a corporate mission,* encouraging members to function in their area of giftedness, working together to lead people to Christ and the church.
- *A “side-door” outreach style.* We will attempt to bring people to Christ by inviting them through the “front-door” of Sunday morning worship, but our emphasis will be on other (“side-door”) avenues such as open small groups, personal relationships, and special outreach events.
- *Each person focusing their attention and prayer on their own circle of relationships.* This is the most natural place to cultivate friendships which can lead to an opportunity to share the gospel.

Compassion Ministry

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us love not with words or tongue, but with actions and with truth” (1 John 3:17-18). By clothing our verbal message with deeds of compassion and service, we communicate God’s love through us to others in a very powerful way.

Our goals in compassion ministry are:

- *To make a visible difference* in the quality of life in the community.
- *To support ministries that directly address the greatest real and felt needs of the community* – feeding the hungry, housing restoration projects, ministering to the imprisoned, rescuing people from slavery to drug addiction and prostitution, investing in the future of our children through education, recreation, and mentoring programs.
- *To connect the church to existing compassion ministries of Restore Orlando* through our intentional involvement in them. We desire to build relational bridges between those being ministered to by Restore Orlando and the Restoration Church community.

In light of the ongoing ministry of Restore Orlando to the needy, our priority will be their work.

Our Strategy

The Basic Four-Step Strategy¹⁹

WIN – Leading people to Christ and church membership through:

- *Evangelistic worship.* Our aim (it'll take some practice) will be to both build up believers and to challenge and help those who doubt or seek.
- *Entry-level classes:* For inquirers to learn about the church, its mission, and membership commitments; for new Christians to get grounded in the basics of the faith.
- *Small group ministries.* The backbone of the church will be a growing network of small groups and ministry teams, in which face-to-face friendship and caring develops.
- *Church life ministry.* Believers are to relate to each other as brothers and sisters in Christ. Christians of all ages and family status are to provide the support of a Christian family for each other. As people from outside the church come in and are touched by this loving family, they will be affected.

BUILD – Growing people to spiritual maturity

- *Caring ministries.* Through our network of small groups, classes, and seminars we provide a context for spiritual growth. Our pastoral staff are available to help with specific needs, as will be lay elders and deacons, once such leaders are raised up.
- *Discipleship.* Through various classes and mentoring relationships, we help new Christians mature into faithful followers of Christ.
- *Prayer ministries.* Without prayer and reliance on God's grace, all of our strategies are pointless. We gather in groups to seek God's face in prayer and praise him for what he has already done.

EQUIP – Equipping people with ministry skills

- *Leadership training* – through classes, mentoring relationships, and service opportunities we develop servants and servant-leaders
- *Gift assessment* – learning how God has shaped us for ministry, and what opportunities exist to serve Him.

¹⁹ This section is a combination of ideas from Redeemer Presbyterian and Saddleback Community churches.

- *Coordination ministries.* Worship team, Sunday School, Administration, Finance. Through these ministries we support the overall work of the church by matching resources (people, skills, finances) with the best place or service.

SEND – Releasing servant-leaders into the community and the world

- *Ministry begins at home.* Our homes are our primary mission field. We seek to lead our families to Christ through our daily witness at home.
- *Compassion ministry.* Doing community and social service. Like Nehemiah, we seek to reweave the physical and social fabric of the community.
- *Outreach and missions.* Community evangelism, discipling and education, sending and supporting missionaries, partnering with other churches in ministry, and church planting both in Orlando and worldwide.

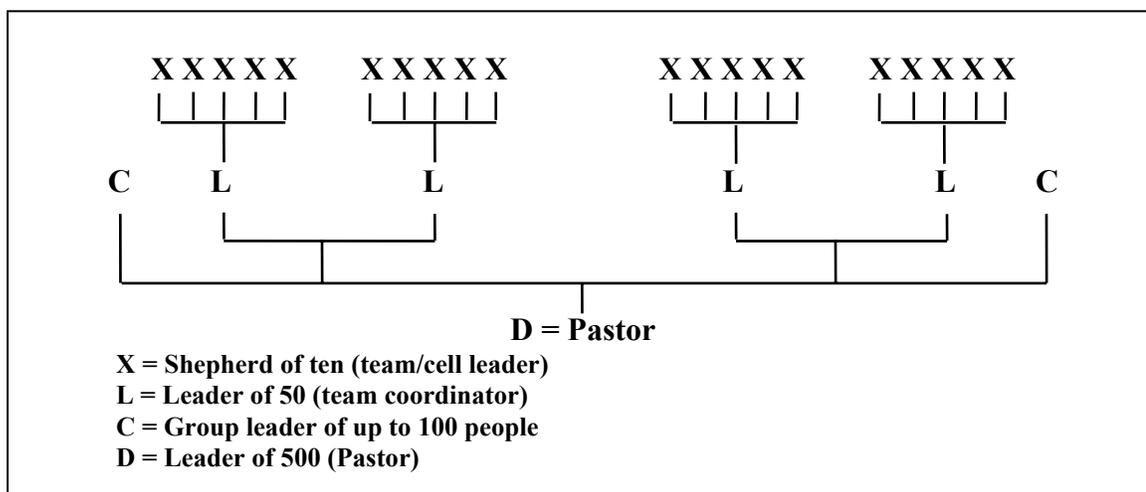
Team/cell Based Leadership

Our basic organizational building block will be the team/cell. Virtually all ministry in the New Testament is done in teams/cells; individual ministry is by far the rare exception. In addition to bringing together a diversity of gifts to accomplish ministry, providing a setting for mutual care and discipleship, and witnessing of our love for one another, teams/cells are the best place to develop leaders. A leader is by definition one who has followers. Although the classroom and one-on-one settings are used, the primary setting for leadership development is in-service in a team/cell.

Multi-level Leadership

Biblical leadership is always relational. A leader can only develop 3-12 others at any one time. Therefore, using the “Jethro principle”²⁰ (Exodus 18) we will organize so that there is a limited span of care. Team/cell leaders oversee up to ten people. Team coordinators oversee up to five team/cell leaders. Group leaders gather mid-size groups (40-100 people) for various events in order to help form new teams/cells. The pastor oversees up to ten team coordinators and five group leaders. Each leader is responsible for developing apprentice leaders. This structure can accommodate up to 500 members. If needed, additional levels of leadership can be added.

²⁰ Logan, *Beyond Church Growth*, pp. 133-4.



*Modified Jethro Structure for 200 Adults*²¹

Leadership Roles²²

Leadership roles must be clarified so that responsibility and accountability are clear. This is especially true as the number and levels of leaders increases. It is helpful to distinguish between who has primary responsibility for vision, strategy, and tactics.

Board of Directors – Vision/Policy

The Board of Directors is responsible for clarifying and keeping the vision of the parts (leadership teams) aligned with the vision of the whole church. They delegate strategy and tactics to the pastor and his staff, and resist the urge to meddle in these functions, so that they might encourage an entrepreneurial spirit and sense of ownership among the (lay) leadership teams appointed by the pastor.

Leadership Teams – Strategy/Management

Each of the major ministry areas is overseen by a leadership team, which will normally be composed of a team coordinator and several members. The leadership teams are responsible for developing strategies consistent with the vision approved by the Board. The leadership teams make progress reports to the pastor on a regular basis. The leadership teams delegate tactics to cells/ministry teams.

Cells/Ministry Teams – Tactics/Ministry

Each leadership team is urged to form cell groups or teams to carry out their area of ministry. Cells and ministry teams are made up of a team leader, one or more apprentices, and several team members. Cells and teams carry out the tactics of ministry consistent with the vision and strategy for their ministry area.

Leadership Relationships

²¹ Logan, *Beyond Church Growth*, p. 133.

²² To be honest, I'm not exactly sure if this is how it's supposed to work out in a church led by a lay board of directors, with a pastor working for them. Who's got the vision, the pastor or the board?

To ensure that vision is consistently carried out throughout the church, leadership relationships are established for oversight and training. Classes and reading assignments are used, and hands-on training is done through observing, doing, and evaluating in the context of ministry. Modeling is the primary teaching method, and the curriculum is not pre-set but arises out of the training needs and questions of those being trained.

In addition to monthly Board meetings and weekly Team Coordinator meetings, a monthly leaders meeting should be held for all leadership. At this meeting two things are done: communicate vision and facilitate/force leadership relationships.

Initial Leadership Teams

Worship – the musicians and worship leader(s)

Sunday School – the teachers and coordinators for all age groups

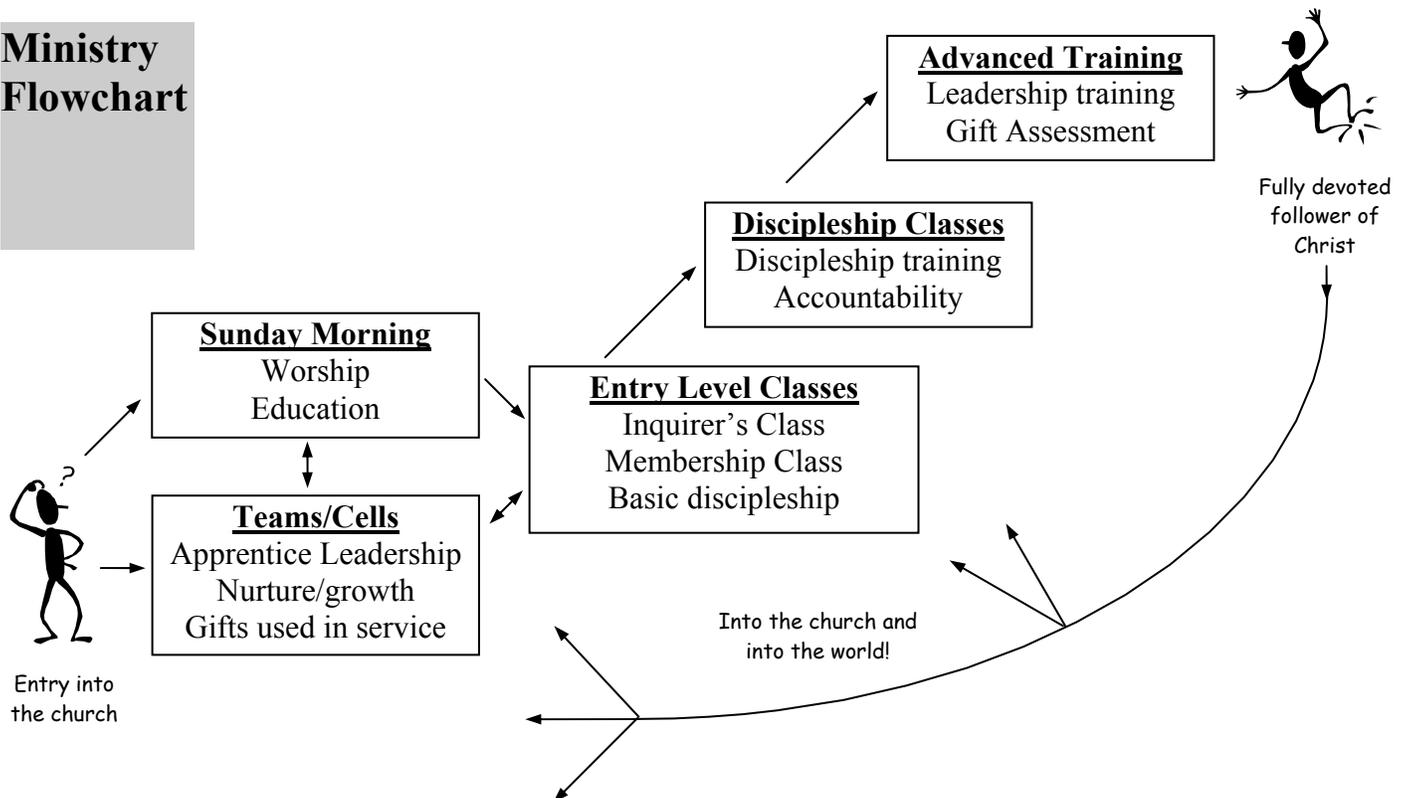
Youth – the youth leader and ministry team

Nursery – coordinates, recruits, and trains nursery workers

Hospitality/Outreach – facilitates the follow-up of visitors, fellowship of the congregation, and coordinates church-wide gatherings and outreach events

Small Groups – small group leaders and trainers

Ministry Flowchart



**Ministry
Timeline**
(hypothetical)

Preliminary

September - October 2000

- Start praying
- Introduce ministry vision to pastoral staff
- (*Sell* ministry vision to pastoral staff!)
- Obtain approval from Board of Directors / Regional Director (as needed)
- Present vision to entire staff (church and Restore Orlando)
- Plan and hold an all-day prayer retreat (all available staff)
- Present basic vision to congregation

Planning

November 2000 - April 2001

- Start praying hard
- Establish contact with a church planting mentor and other inner-city church planters
- Recruit core team from existing volunteers and members, and from outside
- Confirm target audience (demographics? Neighborhood survey?)
- Adjust ministry vision as needed
- Develop action plans
- Plan initial outreach strategy
- Identify potential individuals for mentoring relationships
- Develop plan for connecting Restore Orlando ministries to the church
- Develop course outlines for classes
- Plan topics for sermons for first 6 months

Implementing

May - December 2001

- Start praying like crazy
- Implement outreach strategy
- Begin new sermon series
- Begin teaching entry level classes
- Begin first pilot cell groups
- Volunteer and other staff begin functioning as ministry teams
- All leaders begin praying/looking for apprentices
- Begin discipleship training

Developing

January - June 2002

- Recruit additional lay leaders
- Implement leadership training
- Evaluation of small group ministries
- Evaluation of classes
- Evaluation of ministry vision and action plans



(Ideas, quotes, etc. I didn't use in the paper)

Structure

The church of Christ is both an organism to be fed and an organization to be led. Where there is life, there is *structure*. All living things in God's creation exhibit highly complex organic structure. The church is no different:

- Scripture sometimes refers to the church as an organism: Rom 12:4-8, the church is the body of Christ.
- Scripture sometimes refers to the church as an organized structure: 1 Cor 3:10, Paul as the wise architect who has laid a foundation for others to build upon.
- Scripture sometimes mixes the two metaphors together! Observe:²³

| | Organism | Structure |
|-----------|--------------------|--|
| 1 Pet 2:5 | living... | stones |
| Eph 2:21 | growth... | of the temple |
| Eph 4:12 | body of Christ... | built |
| 1 Cor 3:9 | God's field and... | God's building (Schwarz diagram p. 84) |

1 Cor. 3:6 "I planted, Apollos watered, but God gives the increase."

"What every farmer knows is obvious in this passage. One plants, one waters and harvests. What one cannot do is to cause the growth. Nevertheless, diligence in planting and watering has an influence on the upcoming harvest." -- Schwarz p. 99

Leadership

"Leaders of growing churches concentrate on empowering other Christians for ministry. / These pastors equip, support, motivate, and mentor individuals, enabling them to become all that God wants them to be." -- Christian Schwarz, *Natural Church Development* p. 22

Commitment to personal holiness

"My people's greatest need is my personal holiness." – McCheyne (?)

"Leaders are not simply to lead, but also to develop other leaders." -- Schwarz p. 28

Assets include:

Denominational financial support

Pro: Funding for ministry initiatives less of a problem

Con: Congregation develops dependent mindset, can't become self-supporting

Existing structure

Pro: Already able to accept growth. Capable of supporting 500 (?) attendees.

²³ Christian Schwarz, *Organic Church Development* (Carol Stream, IL: Booksmart Resources, 1996) p. 84.

Vision Implication: If we plan to grow that big, we'd better begin to think and act as if we're going to be that big.