

Chapter 1 : Home page - Clergy Into Action Study - Into Action – From Seminary into Ministry

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

Even though you may do everything you can to close the "backdoor", it is inevitable that people are going to leave your church. So how do you encourage people to leave "well", if they are already determined to leave? Below are a couple of great thoughts on how to leave well. She said this over a cup of coffee and with a hint of tears in her eyes. She wanted to express her gratitude and let me know why they needed to leave. On the other hand, Ted Haggard says somewhere that we should ask where God seems to be moving and then get as near to that place as possible. But what about leaving a church? First, however, let me say that our loyalty to our church should be stronger than our attraction to the better praise band down the street or to the in-depth preacher who just took a job at the church on the corner. Leaving a church should feel like leaving a marriage. It should hurt because we have lived our lives with a group of people, and now we are leaving. But, again, there are legitimate reasons to leave. Doctrinal considerations or the specific needs of our children are, for instance, two valid reasons for leaving a church. But how should one leave? The usual method is to slither out the back door with the hope that no one notices. Then I learn that this person has moved to another church for whatever reason. Assuming this person has moved to a good church, I say something like Well, may God bless you and keep you. But these conversations are while cordial and sincere are hurtful because they happen accidentally. A serendipitous encounter at the grocery store should not be the moment to announce that three months ago you left your church. I performed his wedding and dedicated his baby. How could he and his family leave without so much as a good-bye? So how do we leave a church? I offer the following suggestions: The New Testament knows nothing of individual believers taking a little from here and sampling a little from over there. The biblical doctrine of the church describes a body of believers deeply committed to Christ and to one another. Has your theology changed to the extent that you need to join a different church? Have the needs of your family or your work schedule compelled you to make a move? Move, but move graciously. Resist the temptation to concentrate on the warts and blemishes of the church you are leaving. It is important that you leave your church graciously and join your new church graciously. Everyone turns out to be biblical, through and through: Every once in a while a shaft of blazing beauty seems to break out of nowhere and illuminate these companies, and then I see what my sin-dulled eyes had missed: Word of God-shaped, Holy Spirit-created lives of sacrificial humility, incredible courage, heroic virtue, holy praise, joyful suffering, constant prayer, persevering obedience. I write as a man who has been a pastor of the same church for almost three decades. During these years many people have left our church some of them because of me. And others I miss sorely. But I always appreciate the one who takes the trouble to say good-bye. Embarrassing or awkward as it may be, have an exit interview with one of the leaders, elders, or pastors of the church you are leaving. Explain the reasons for your departure, express your gratitude for their hard work, and commit yourself to praying for the church with which you will no longer be associated. These exit interviews are rare, but they are sweet. Pastors care about people. So when someone comes to me, shares where God seems to be leading her, and gives thanks for her season of involvement at SBCC, I beam with joy. Pastors are not running a business and trying to get more customers. Pastors are shepherds of a flock. On our good days we are not jealous of our sheep; we have their best interests at heart. Still, it is rarely easy to hear someone say, I gotta go. In fact, it always hurts. But the pain is softened when we learn that he or she is going to settle in a godly congregation of Christ-exalting believers. Church membership and church involvement are serious undertakings. When we meet Christ, we are saved into the church. The Bible speaks of our being members of one another Romans We are joined together in Christ Ephesians 4: We eat from one loaf and drink from one cup Ephesians 4: We are to be a forgiving community Colossians 3: Christ died to bring the church into being Ephesians 5: So let us take care that we cherish the organism that Christ suffered to create and may God bless his church!

Chapter 2 : Moving faith into action (edition) | Open Library

moving the church into action file. So now you have no need of going to bookstores and waiting for hours in queues to buy your favorite books and manuals.

Declarations establishing this companion relationship were unanimously passed by Diocesan Council and at the EDNP Convention respectively. In order to bring this relationship into practical reality on a parish-by-parish basis, DofNW organized a Companion Diocese Committee to both oversee the companion relationship and undertake annual evaluations to ensure satisfaction of mutual goals of the two dioceses. Late in , the DofNW Committee for the Companion Diocese was struck and is composed of the following clergy and lay members: Felipa Farinas of St. Douglas Fenton, Jeremiah Narayan of St. Catherine of Alexandria, the Rev. Karen Urquhart rector of St. This Committee seeks to create an environment where members of both dioceses are enriched by the realization that the world wide Anglican Communion is a vast and diverse faith community, but that we are also interdependent. By moving the relationship from concept into practical action, we hope to find common ground and meaningful interaction. In the view of the Ven. Bishop Skelton and Bishop Alawas, along with the senior leadership of both dioceses, enjoy both collegial and friendly working relationship and believe that much good will come from our work together. With the Committee up and running, work began in meetings every month hindered only by our cold winter and driving conditions with the vision of actualizing a parish level relationship objective of putting into action the links between parishes in both dioceses. From the discussions and exchanges between the leadership of both dioceses, the committee began by pairing the parishes in both dioceses, many of which share a common name dedication or patron. Many of the parishes in EDNP are rural and continue their ministry as an established Episcopal mission, in contrast to the mix of both urban and rural parishes we have in the DofNW. There are however, several issues and experiences that both dioceses have in common, including significant proportions of Indigenous peoples, as well as challenges surrounding natural resource exploitation and extraction. EDNP has already identified their liaison for each parish. Additionally, the leads within parishes here will prepare an electronic parish profile with information about their parish, worship, activities, photographs and other information. Once completed, each liaison person will be linked via email to his or her respective counterpart in a parish within EDNP. This will start the communication and dialogue between our two dioceses at the grass roots level. It is anticipated that each parish will incorporate their partner parish into the liturgy in the Prayers of the People. This is a once every three years convention of lay organizations of EDNP. In June the Very Rev. Lucrecia Turtem and the Rev. It is our hope to roll out the linking and commencement of communications by early summer. We anticipate that this will be an exciting and interesting opportunity for parishes across the Diocese to connect with their brothers and sisters in faith in Northern Philippines, and we look forward to seeing joyful communion and friendship in faith develop with our partner diocese.

Chapter 3 : Grounded in Faith, Moving into Action | Old South Church

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Crabtree I stood alone, scanning the parking lot of my new church. It was 3 minutes before Sunday school and not a single car containing visitors had turned down the gravel lane. I thought of Zechariah 4: At that moment I despised the day of small things. My new post had a year history and 33 people. Our building was secluded on the back of the property. Everything from the burnt-orange carpet to the peeling vinyl entryway to the crooked sign said, "Stay away. The following questions will help pastors and churches evaluate their effectiveness in evangelism and discipleship as it relates to those who visit their churches. Look at each of the following items and think about how it applies to your church. What is your church presently doing in each area? Do not look at any individual item as it applies to any single person in your church; respond to each item in light of your entire church. Does your church have a well-organized greeter ministry? Do people of all ages in your church greet visitors? Do members offer to sit with visitors during the worship service? Do church members invite first-time guests attending your church to Sunday dinner at a restaurant at the expense of the church or church members? Does your church have a new converts Sunday school class? Does your church practice Sunday school evangelism techniques? Does every Sunday school class have one or more persons to follow up on first-time visitors? Does each Sunday school class offer discipleship training for its members? Do Sunday school classes function as small cell groups for evangelism? Does your church have cell groups outside the Sunday school classes designed for evangelism? Does a layperson visit all first-time guests who attend your church within 36 hours of their visit? Have you looked at the possibility of changing your worship music and style to assist in reaching the unchurched people in your community? Does your church plan the worship service and other activities to reach minority populations in your community? Does your church adequately communicate to and successfully reach the younger populations in your church and community? Does your church minister to the five significant generations seniors, builders, boomers, busters, and mosaics or millennials in light of their unique identity factors and global perspectives? Krans is associate professor in the Bible and philosophy department at Evangel University, Springfield, Missouri. These questions were adapted after reading the following books: *Worship was stifled and awkward. I wanted to eat a Sunday brunch and start packing. I might have, except for the tan Chevy I saw turning down the lane. I smiled, waved, and slipped inside. As I remember, we had a banner day that Sunday. If it breathes, we count it. That day we counted 39 people. People seemed pleased with the turnout. That was 15 years ago. Today Calvary Church is healthy and vibrant. Some transfer growth helped us along the way, though I have learned that people who drift in from other churches usually drift out in short order. A wise elder defined these short-termers as scaffolding. They help you build for a while, and then they fold up and move on. We experienced good growth as people moved into the community and became part of the church. But by far, the most solid growth came through personal evangelism and the joy of the new birth radiating from new believers. At Calvary Church, we established foundational truths that set the stage for growth. Prayer The first foundation was, and still is, prayer. I was especially blessed to have faithful prayer warriors among the elderly. Early on we started a prayer meeting, and we have had an organized, ongoing prayer ministry ever since. Our evangelism has risen and fallen in conjunction with our intensity in prayer. The Early Church was our example. We became convinced that any healthy body will grow, but it will require time and nourishment. If a church does not experience growth, it has a fundamental problem. No church can move forward without two convictions: At Calvary Church, we endeavored to create a healthy discontent with the status quo. People soon understood that a static church is a struggling church, and God delights in partnering with us to solve the problem. With these principles, we simplified and personalized evangelism. We determined that evangelism comes down to one beggar telling another beggar where to find bread. The greatest tools for evangelism are not located in a binder-and-tape series; they are sitting in our pews every Sunday morning. Since 86 percent of people who*

come to Christ are won through the witness of a friend, relative, associate, or neighbor, no church can complain about a lack of resources for evangelism. Every Sunday I am looking at and preaching to my evangelism program. Several women came without their husbands. One by one we saw these husbands give their lives to Christ. Today, some of these men lead ministries in our church. Most churches would grow by 50 percent if we would reach the immediate families of our members. I have found that more prayer and less push opens the door of a stubborn heart. One woman drove by our church every morning for 6 years. From time to time she thought about visiting. One day she sat next to a businessman on an airline flight back to Greensboro. The subject of church came up in their conversation. This businessman invited her to church. She visited and her life was transformed. She lived a few blocks away, but she found us at 33, feet because one beggar told another beggar where to get bread. Discipleship It takes disciples to make disciples. In most circumstances, the soul-winner is also the logical one to disciple a new convert. If we fail here, we limit the harvest. If we do not train, we cannot sustain. The exponential growth we see modeled in Scripture requires more than a prayer and a hug at the altar. The vibrant enthusiasm of the new believer must be anchored in discipleship, lest our harvest field wither without root. With a nutritious, balanced diet, a healthy church grows like a healthy child. The pulpit and the classroom must take the new believer beyond surface issues. Missions Nothing has stirred people at Calvary Church to evangelism as much as world missions. Familiarity with the status quo breeds contempt. An aggressive missions endeavor raises awareness of the lostness of the lost. After I came as pastor, one of the first things we did was double the monthly support to our missionaries. A few years later, we became involved in short-term mission trips. Short-term teams magnify awareness and personalize a sense of missions. The majority of short-term team members come back to our church with a new commitment to world missions and a greater awareness of the local mission field. The culture shock of an outreach to an inner city or foreign country reshapes our perspective on missions. The possible impact of this untapped resource is staggering. On a cold Sunday morning, an old English preacher looked out over a small gathering of poor, tired laborers. He preached without eloquence or response. He thought his time had been wasted. An old man slept on the second row; a young boy sat on the back row with his head down. David Livingstone received his call in a small meeting of grandmothers. Most of the preaching greats were won to Christ in humble circumstances. In every church pew there is potential, an unmined vein of gold. Be steady, be seeking, be simple, and be sound. Small is a starting point, not a destination.

Chapter 4 : Scriptures on the topic of taking Action

Moving the church into action. by Hunter, Kent R., Publication date Topics Church renewal, Church growth, Christian leadership, Christian leadership.

Church Planning Part 2: Howard Olsen Click here to read Part 1. What will your church be like in three years? Will you be a few steps closer to realizing your vision? If you do not change anything, will the future be any different than the past? No one strategic model fits all organizations, but the planning process includes certain basic elements that all churches can use to explore their vision, goals, and next steps of an effective strategic plan. Why do a strategic plan? Strategic planning is a process that helps focus on aligning the unique gifts and resources that God has given your organization to take advantage of your opportunities. As you do the planning, let God do the directing. Through prayer, the framework for a plan can be established. We do the planning, but God does the directing. Simply put, a strategic plan is the formalized road map that describes how your organization executes the chosen strategy. A plan spells out where an organization is going over the next year or more and how it is going to get there. A strategic plan is a management tool that serves the purpose of helping an organization do a better job, and it improves organizations because a plan focuses the energy, resources, and time of everyone in the organization in the same direction. Strategic planning does not have to be mysterious, complicated, or time-consuming. In fact, it should be quick, simple, and easily executed. A good strategic plan achieves the following: Reflects the values of the organization. Clearly defines what is most important for achieving success. Assists everyone in daily decision making. Gets everyone on the same page focused and pulling in the same direction. Creates a culture of strategic thinking. What are the elements of a strategic plan? There are several different components or pieces in a strategic plan. The typical questions people have relating to the elements are the following: What is the difference between mission and vision? Which comes first— objectives or goals? How do they work together? This is probably the most widely debated part of strategic planning. Every person you ask will provide a different answer. Ignore the semantics and focus on establishing a framework. What matters is having a combination of long-term and short-term markers to keep your church moving in the right direction. Think of the following elements of a typical strategic plan in the hierarchy as outlined in Figure 1: Why do we exist? Values—To clarify what you stand for and believe in. SWOT—To assess the particular strengths, weaknesses, opportunities and threats that are strategically important to your church. SWOT is a filtering tool to assess where you are now. Advantage—To define what you do best. What do you do best? Vision—To explain where you are headed. Where do we want to be in five years? Organization-wide strategy—How will you get to your vision? What is the route you will take? Objectives—To connect your mission to your vision. What are the long-term, 3-year out strategic priorities you need to perform in order to achieve your vision? Goals—To set goals that convert the strategic objectives into specific performance targets. What are the one-year goals you are trying to achieve to support your objectives? Action—To set specific action plans that lead to implementing your goals. What are the , , and day actions? Scorecard—To measure and manage your strategic plan. What are the key performance measures you can track in order to monitor if you are achieving your goals? How do the elements fit together? Because it is easy to confuse how all the elements of a plan come together and where they go, the visual Strategy Map in Figure 2 is a simple, yet clear way of looking at the whole plan. By placing all the elements of the plan into three areas, you can clearly see how the pieces fit together. Each area has certain components of the plan. The three areas are: Where are we now? How will we get there? As you think about where your organization is now, you want to look at your foundational elements mission and values to make sure there has not been a change since they were originally created. More than likely, you will not revise these two areas very often. Then you want to look at your current strategic position, which is where you look at what is happening internally and externally to determine how you need to shift and change. Here are your foundational elements: Mission Mission defines your purpose—the purpose for which you were founded and why you exist. A mission statement states what the church organization intends to accomplish and the needs it is endeavoring to serve. It also serves as a guide for day-to-day operations and as the foundation for future

decision-making. To create a mission statement you need to understand how God has uniquely gifted your church with core strengths, abilities, and gifts. To write a mission statement ask the following questions: How can we, with limited resources, really make a difference? To gather to worship and become empowered to serve. To be an oasis of faith at a busy crossroad. To help our community experience Jesus in a real and relevant way. To build an overcoming church out of broken lives through the power of Jesus. To exalt the Lord, equip the believer, evangelize the world, and expand the Kingdom. To present authentic Christianity to our families, community, country and world. Values Values are enduring, passionate, and distinctive core beliefs. They are guiding principles that never change. Values are why we do what we do and what we stand for. They are beliefs that guide the conduct, activities, and goals of the organization. Values are deeply held convictions, priorities, and underlying assumptions that influence our attitudes and behaviors. They have intrinsic value and importance to those inside the organization. Your core values are part of your strategic foundation. When values and beliefs are deeply ingrained and widely shared by pastors, board and staff, they become a way of life within the church and they mold church strategy. To write values ask the following questions: What are the core values and beliefs of our organization? What values and beliefs guide our daily interactions? What is our church really committed to? Familyâ€”We believe there is nothing more important than strong united families. Excellenceâ€”We believe excellence honors God and inspires greatness. Equippingâ€”We believe in equipping the saints for ministry and life by helping them to operate in their spiritual gifts. Prayerâ€”We believe in the power of prayer, and that makes a critical difference in all we attempt to achieve. We are to be a house of prayer for all nations. Authenticityâ€”Through authentic living, biblical authority, worship, prayer, and spirit. Committed Communityâ€”Through intimacy within the community, servant leadership, genuine relationships, and beauty in diversity. Think of the SWOT as a filtering tool to assess your current strategic position. A good understanding of your strengths and weaknesses, your opportunities, and the external threats is essential to the assessment. The SWOT is only as good as the information it contains. Gathering information from your constituents and stakeholders about the effectiveness of your programs, services, and church is essential for the SWOT to identify key issues. Assess your strengths and weaknesses by answering these questions: Assess your opportunities and threats by asking what opportunities should we take advantage of and are there any emerging trends that might affect our organization?

Chapter 5 : How To Leave Your Church - And Do It Well! ~ Ministry Best Practices

at the corner of Dartmouth and Boylston Streets at the Copley T stop Boylston St. Boston, MA | tel | fax

Chapter 6 : Evangelism in the Smaller Church

This is a manual for six task force sessions designed to move faith into action. The presentation is from a Roman Catholic social teaching perspective, but it contains clear charts and questions about group process, leadership roles, conflict resolution, problem identification, priority-setting, and handouts that non-Catholics may also find.

Chapter 7 : moving the church into action Manual

By moving the relationship from concept into practical action, we hope to find common ground and meaningful interaction. In the view of the Ven. Douglas Fenton, our brothers and sisters in the EDNP have much to teach and share with all of us.

Chapter 8 : Church Planning Part 2: Elements of a Strategic Plan | OnStrategy Resources

Thom S. Rainer releases new book to move church members into action to welcome guests in 'Becoming a Welcoming Church' Nashville, Tennessee (February 23,) â€” After consulting with thousands of churches and pastors, LifeWay

DOWNLOAD PDF MOVING THE CHURCH INTO ACTION

Christian Resources President and church leadership expert Thom S. Rainer found that most church members perceive.