

# LONG-RANGE PLAN

The Church of the Good Shepherd  
Adopted by the Session on 11-08-10

## A. OUR PLANNING PRINCIPLES

**1. GENERAL WILL DRIVES SPECIAL WILL.** God's general will for churches is clearly revealed in Scripture. The "Great Commission" Jesus gave his disciples before he ascended still applies to "the whole church taking the whole gospel to the whole world" (motto of the Lausanne Movement). "*Make disciples of all nations*" (Mt. 28:19) is what CGS is to do, "calling them in to a devoted community of worshipping and maturing brothers and sisters and sending them out ... to the glory of God."

**2. SPECIAL WILL THROUGH GOD-GIVEN "BURDENS" OR CONVICTIONS.** All the apostles were entrusted with the same Great Commission; however, Peter became the apostle to the Jews and Paul, apostle to the Gentiles (Gal. 2:7; Acts 9:15). And even within the broad scope of ministry to the Gentiles, Paul had a specific sense of his distinctive calling. "*It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation*" (Rom. 15:20).

**3. SPECIAL WILL THROUGH CORPORATE CONFIRMATION.** Paul, even as an apostle, didn't run ahead of the other leaders of the church but submitted his sense of calling to them for confirmation (Gal. 2:2). Through the "general assembly" of the elders of all the churches in Jerusalem in Acts 15, Paul was encouraged to be able to write his Gentile churches in concert with the other apostles and elders, "*It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements* (Acts 15:28).

**4. SPECIAL WILL THROUGH WISE PLANNING.** Paul seems to have developed a definite missions strategy of evangelizing the urban centers of the Roman east through the synagogues as a starting point (Acts 15:36; 16:4; 17:2; Rom. 1:16). In making such strategy he was simply following the wisdom of Proverbs: "*The mind of a man plans his way, but the Lord directs his steps*" (Pro. 16:9 NASB). "*Make plans by seeking guidance; if you wage war obtain guidance*" (Pro. 20:18).

**5. SPECIAL WILL THROUGH DIVINE PROVIDENCE.** As Paul set out to follow his particular strategy for evangelizing the Gentile world, he was re-directed by the Sovereign Spirit of God through circumstances, of which we don't know the details. Nevertheless we read, "*When they came to the border of Mysia they tried to enter Bithynia, but the Spirit of Jesus would not allow them to*" (Acts 16:7, see also v.6). Paul was redirected to Macedonia and the western Roman empire was reached as a result.

**6. SPECIAL WILL THROUGH PRAYER.** All through Acts the church shows that it sought God's will through prayer (Acts 1:24; 2:42; 12:5; 13:2-3; 20:36). When God's people were unsure of their direction they prayed, "*Lord . . . show us*" (Acts 1:24).

**7. OBEY, PRAY, PLAN, CONFIRM, ADJUST.** As we do God's revealed will (make disciples, beginning in our city and spreading out, Acts 1:8) we pray, plan, confirm, and make adjustments to his providential ordering of circumstances, in order to discern his specific will for our congregation. Therefore, let us plan confidently and humbly, knowing the Lord will direct our steps to do his will. "*You ought to say, 'If it is the Lord's will, we will live and do this or that'*" (James 4:13-16).

## ***B. OUR PLANNING PROCESS***

**1. THE BEGINNING:** Our process began in 2009 after all the ministerial staff read John Stott's *The Living Church* together. The elders then adopted as one of our annual goals to develop a new ten-year plan for the Church of the Good Shepherd.

**2. THE LIVING CHURCH:** On page 57 of *The Living Church: Convictions of a Lifelong Pastor*, John Stott writes,

*“Ideally it seems to me, every five to ten years each church should conduct a survey in order to evaluate itself and especially to discover how far its structures reflect its identity. In fact it should conduct two surveys, one of the local community and the other of the local church, in order to learn how far the church is penetrating the community for Christ.”*

**3. THE EXTERNAL AUDIT:** In January 2010 Associate Minister, Ross Durham, presented to the Session of CGS an “external audit” of our community within a 6-mile radius of 3741 Garrett Road. Ross's team used the same *Percept* demographic resource that we have used in the past to understand the demographic features of our parish. Two findings of this research were particularly important for our planning process.

*a. Two Groups:* On page 4 of his report Ross wrote: *“The study area appears to be bifurcated into at least 2 distinct groups. The first group could be characterized by high education, quality jobs, and concerns regarding life satisfaction. The second group could be defined by single parent households living below the poverty line, and concerns regarding having daily needs met.”* In other words, within the 6-mile radius of our geographic parish there are large areas of poverty largely “invisible” to our congregation as we go about our lives. We have always identified our target group as the “first group” identified above (high education, quality jobs, and concerns regarding life satisfaction), and we have said that we want to plant churches targeted to reach the second group our demographic research discovered. In fact that research revealed large and growing populations of Hispanic and African-American young people that are underserved by Christian churches. It is time to plan seriously for church plants to bring the gospel to those people groups.

*b. More Evangelical Churches:* On page 3 of the report Ross made the following observation: *“When CGS was first planted, there were roughly two main [evangelical] churches reaching a similar demographic: Chapel Hill Bible Church and Blacknall. With the multiplication of churches with a similar target group (Summit, New Hope, All Saints, Christ Community, Hope Creek, etc.) it is natural that where we once appealed to several subgroups of our target, we now have a more narrow attraction.”* This observation provides us with the opportunity once again to remember that our “competition” is NOT other evangelical churches but rather those churches and associations that are proclaiming a different gospel or no gospel at all to win the hearts of our target culture. Also, this observation, in my opinion, gives us reason to rejoice and to redouble our efforts to win the “academic, business, and professional community between UNC and Duke” described in our Vision Comments. Other gospel-centered churches are arising to reach other groups, so we can focus more than ever on that particular sub-culture that we are especially gifted and called to seek for Christ. We know from our own neighborhoods how great the need still is.

**4. THE INTERNAL AUDIT:** In January 2010 Assistant Minister, Bill James, presented the Session with an internal audit of our congregation, The Church of the Good Shepherd. Bill had invited 122 people (14 ministers and their wives, 6 program staff, 32 elders and their wives, 17 deacons and their wives, 3 prospective members, 8 former members or regular attenders, and 42 other members from the various flocks) to complete a survey assessing the spiritual health of our church body. He received back 65 (55%) anonymous surveys via Survey Monkey containing both multiple choice answers and narrative comments. He made all of those responses (without names) available to the elders to inform their planning. Two findings of this survey struck me as particularly important for our planning process.

a. CGS needs to become better mobilized for *MISSION*. Question 1 of the survey gave respondents opportunity to agree or disagree with the statement that “CGS is well organized toward mission.” Only 51% of those participating in the survey were able to make that affirmation. From question 3 of the survey we learned that the “Worshiping the Shepherd” part of our church motto had a 94% positive rating, “Feeding the Flock” only 78%, and “Seeking the Lost” an abysmal 21%! When question 13 asked if the CGS membership were well mobilized (inspired, taught, equipped) for mission, 52% disagreed. The final question of the survey asked how CGS was performing as a “mission church,” and the verdict was exactly 50-50 for the respondents. Half thought we were doing well, but half thought we were not. I now believe that the first key to mobilizing the congregation better for mission is inspiration. We need to reach our congregation’s hearts to mobilize our hands and feet in mission.

b. The second key to better outreach is better *TRAINING*. I have already pointed to question 13 from the survey above, showing that a majority of the survey participants did not believe CGS’s membership was well mobilized for mission. Question 14 answers surprised me that we apparently have an unintended consequence from our staffing philosophy of one teaching elder for every one hundred resident communing members. The question asks people to agree or disagree with the statement, “CGS is so ‘clericalized’ (i.e., clergy dominated) that mobilization of the membership is impeded.” Although a majority disagreed with the statement, a very significant 43% agreed! The intended and stated consequence of our staffing philosophy is to keep our pastor-teachers from being so overwhelmed by counseling and administration that they do not fulfill their stated function to “equip the saints for the work of ministry” (Ephesians 4:12). We were hoping to create proactive ministers who would take initiative to mobilize a trained laity, but apparently we have instead created a mentality that since we have so many more ministers than most churches, we should just leave the work of ministry to them! If we are to bear much fruit over the next ten years and so prove ourselves to be Christ’s disciples (John 15:8), this lack of training/equipping/discipling will have to change.

**5. A TASK FORCE:** At its January 2010 meeting the elders commissioned TE Bill James to put together a task force “to interact thoroughly with the results of the internal and external audits” and “on the basis of these interactions to make recommendations for potential implementation to David Bowen and the CGS Session by the March 1 Session meeting.” Bill recruited 3 teaching elders, 4 ruling elders, 2 deacons, and 12 congregational “leaders,” both male (5) and female (7) to participate in three two-hour discussions on three consecutive Sunday afternoons in February. Bill asked me to assume a posture of listening rather than speaking for these sessions so as not to inhibit free sharing of ideas, which I was happy to do. Through those 6 hours of free-flowing discussion among people I greatly respect, I made 5 particularly significant conclusions affecting the state of our church. Conveniently (!) I have gotten them all to start with “B.”

*a. Brokenness:* Several of these friends thought that the surveys and their own observations revealed a culture of pride at CGS inhibiting hurting people from opening up and feeling welcome among us. One participant shared the experience of his sister who suffered through a divorce she did not want and then felt very awkward at CGS, not because of anything that was said, but rather because of a perception that no one else here is experiencing dysfunction in his or her personal, family, business, or professional lives. I believe there was a consensus in the room that we all want CGS to be characterized by mercy (experienced and shown), humility, and greater honesty about our struggles and need for a Savior.

*b. Better Practice:* I heard more than once that CGS does well with orthodoxy (right believing) but not so well with orthopraxy (right doing). We are too immature as a congregation, too much like our culture to do much good to our culture or to attract the attention of our culture through our distinctiveness. Our salt is in danger of losing its savor, and our light is shining very dimly (Matthew 5:13-16). More than one person thought that we had strayed from an earlier emphasis on training in Shepherding Groups and among Shepherding Group leaders. What I saw in the Internal Audit above about training, was soundly reinforced by the comments of the twenty or so people gathering on Sunday afternoons to talk about that audit.

*c. Best Practices:* Another theme that emerged from the Task Force was a perception of a culture of “no” at CGS. Several people thought that the staff were generally too quick to downplay new ideas and to squelch a culture of innovation. A few thought that we had a lot of unwritten rules people were afraid to break. Others attributed at least some of this feeling of pressure to a positive culture of excellence, but RE Len White accurately captured the reports of some that we need to shift from a “policy-driven” culture to a culture of “entrepreneurial ministry.” As I have reflected on the calls for more spontaneity, creativity, and innovation, I have decided that our policies at CGS for worshiping the shepherd, feeding the flock, seeking the lost, and leading the flock are still a superior way to organize our efforts. Those policies become a problem, however, when they become encrusted with dead traditionalism and are not regularly *refreshed* according to the ever-changing best practices of evangelical thought and living in our culture and in other cultures. Of course the Scriptures do not change, but their implementation should definitely change to meet the new demands of changing culture. In the next ten years, every one of our policies at CGS will need to be changed in a deliberative, prayerful process that is not too slow and cumbersome.

*d. Building Disciples:* The same unintended consequence of our staffing philosophy I have mentioned above under the internal audit came through in the task force. People struggled with a perceived ineffectiveness of our teaching elders to equip the saints for ministry. Many different opinions were shared about how to correct this problem, from switching job descriptions from pastoral generalists to pastoral specialists to “platooning” pastors so that we have an offense and then a defense. My conclusion from all of this discussion was that we simply need to do what we have hopefully done before and make sure that our job descriptions for our ministers are based on Scripture rather than on tradition or mere pragmatism.

*e. Branding:* A LOT of discussion centered on the issue of our target audience and our unique identity as a church. Some of our number who are in business introduced the concept of formulating our distinctive “brand” and communicating it well to our potential customers. The general perception was that we desperately needed to *refresh* our communication of who we are in all our printed and virtual materials. [The new website was just preparing for launch as this task

force was meeting, and not a moment too soon for any of them!] We are NOT getting our message out very effectively to our own congregation, much less to the watching world. COMMUNICATION is a huge need for our attention as we plan for the next ten years.

**6. A SPECIAL SESSION RETREAT:** After first hearing from the elders who participated in the task force at its March and April stated meetings, the Session decided to call a special retreat for Saturday morning, May 8, 2010 to respond to the recommendations of the task force as summarized by RE Len White. RE Guy Winebrenner moderated the discussion as the elders reviewed (so as either to reaffirm or revise) the mission, vision, target, strategy, ministry model, and staffing model for CGS. The teaching elders had discussed these subjects in their staff meeting called for the purpose on May 5, 2010. Over a four-hour meeting the elders voted UNANIMOUSLY to reaffirm each of these aspects of our life together and to ask me to bring to the July stated session meeting a new ten-year plan reflecting the inputs from the congregation and the session. Two other emphases from this session retreat strike me as important for our ten-year plan.

*a. Distinguishing FLEXIBILITY and INCONSISTENCY.* A couple of elders asked about whether CGS was inconsistent earlier in its history to have planted Christ Community Church before we had reached a thousand members and built our third phase sanctuary. I believe we quite consciously veered from the course we had declared in our 1996 Ten-Year Plan that we would not plant a church with our people locally until we had reached a thousand members and finished our facilities. But I would not call this move on our part “inconsistency” as much as “flexibility.” Both the elders and the deacons voted UNANIMOUSLY to encourage this church plant, and we moved very deliberately toward it over a nearly twelve-month process. Our plan with Byron from when we first called him as our College Minister was for him to plant a church in the southern part of Chapel Hill. Our flexibility should encourage us as we make another ten-year plan. As we responded to the re-direction of the Holy Spirit with regard to Christ Community Church, so we can do again with aspects of this new plan that will need to be adjusted. We will complete our plans only “if the Lord wills” (James 4:13-16).

*b. Distinguishing STRATEGY and ARTICULATION.* Through a great deal of our called Session retreat, elders wrestled with how our vision, our target, and our strategy “sounded.” When we read the explanations of our vision and target from the website, they sounded fine, but the bare statement of a vision to reach the “academic, business, and professional community between UNC and Duke” sounded exclusive and contrary to the intent of Christ to gather a people from every nation, language, and tribe. We Calvinists of all people should know that not only our theology but also our mission strategy can be misunderstood. How many of us struggled with “limited atonement” before we heard it explained as “particular redemption” and saw all the scriptural support for the concept? In a similar way, we need to find better ways to explain how we believe we have been called by Christ to fulfill his Great Commission in keeping with the best missiological principles, identifying a particular “tribe” to reach with the gospel and then living among them to learn their language and customs and to win their trust.

## C. OUR PLANNING PILLARS

1. **THE MISSION** of The Church of the Good Shepherd is to make disciples of the Lord Jesus Christ on the northwest side of the Research Triangle, calling them in to a devoted community of worshipping and maturing brothers and sisters and sending them out into this culture and across cultures to be salt of the earth and light to the world to the glory of God.

a. *The mission of The Church of the Good Shepherd is to make disciples.* **THE CHURCH MAKES DISCIPLES** (Matthew 28:19-10); **DISCIPLES CHANGE THE WORLD.**

b. *Of the Lord Jesus Christ* = Jesus is Lord over all and worthy of all that we are and have.

c. *On the northwest side of the Research Triangle* = between UNC and Duke, “from the Old Well to the Duke bell” as an early description of our location put it. We have long conceived of our parish as the people within a six-to-eight-mile radius of the intersection of I-40 and 15-501.

d. *Calling them in ... sending them out* = a rhythm of maturation and mission that is as seasonal as harvesting and planting.

e. *To a devoted community* = Acts 2:42. “They devoted themselves to the apostles’ teaching, to the fellowship, to the breaking of bread, and to prayer.”

f. *Of worshipping and maturing brothers and sisters* = we are the family of God, adoring, trusting, and submitting to him as Father and encouraging, serving, and exhorting one another as loving siblings.

g. *And sending them out into this culture* = being in the world but not of it (John 17:15-18). We exist as a church for the sake of those who are not yet in the church (John 10:16; Luke 15:1-7). Through our deeds (I Thessalonians 4:11-12; Titus 2:9-10, 14; 3:1-2, 8, 14) and our words (Colossians 4:5-6; I Peter 3:15; Romans 10:12-14) we are to make the “good news” about Christ known to our neighbors.

h. *And across cultures* = all the peoples or *ethne* of the world, beginning in Jerusalem and extending through Judea, Samaria, and to the uttermost parts of the planet (Acts 1:8; Genesis 12:3; Revelation 5:9-10)

i. *To be salt of the earth* = Matthew 5:13. Disciples are to be distinct from the world yet mixed into it in order to stop decay and to add flavor.

j. *And light to the world* = Matthew 5:14-16. Disciples are to shine before a dark humanity like stars in the night sky (Philippians 2:14-16).

k. *To the glory of God* = our ultimate allegiance, highest value, and the end toward which all things exist (Romans 11:33-36).

2. **THE VISION of The Church of the Good Shepherd is to become a thousand-member regional resource church that will be a center for the worship of God, a saltshaker affecting economic, cultural, and political life, and a catalyst for the evangelization of the diverse people groups in the Triangle and beyond.**

COMMENTS

a. *Where will we begin?* With the academic, business, and professional community between UNC and Duke. Although there are three separate communities described by those three adjectives, they overlap as in a Venn diagram. Our target is that intersection of the academic, business, and professional communities that exists on the Chapel Hill side of Durham.

b. *Does this beginning mean we intend to be exclusive?* Not at all! Our Lord is no respecter of persons nor do we wish to be. We want to see disciples made here from every educational, socio-economic, and racial group. To that end we will welcome enthusiastically any person who comes to us, and we will take initiative to help plant churches in other geographic and demographic parts of our area with other people groups or sub-cultures, using tools and forms adapted to those groups. We believe we are taking a strategic first step toward reaching all our area.

c. *Why do we describe our location as the northwest side of the Research Triangle instead of simply Chapel Hill or Durham?* Because we believe that we have been called to fill a gap between Chapel Hill and Durham (drawing from both communities) to complement and cooperate with other evangelical churches that were here before us and have come after us and because we believe that we have been called to try to become a regional resource church that can help start other churches and provide specialized ministries for the area.

d. *How large will we grow?* Only the Lord of the church knows, but our current understanding of his plan for us would be to plant other churches rather than growing beyond 1,000 members. We believe it is desirable to be large enough both to make a noticeable impact on our area and to be a resource for world evangelization yet small enough to meet together at the same time and place.

e. *What kind of church will we be theologically?* We are an evangelical congregation affiliated with the Presbyterian Church in America. By “evangelical” we mean characterized by the gospel, the message about the seeking and saving Son of God, Jesus Christ, contained in the authoritative Word of God, the Bible. By being part of the PCA we bind ourselves to other churches of like heart that express their understanding of biblical teaching through the Westminster standards. We describe ourselves as evangelical first and presbyterian second to distinguish essential doctrines from important but non-essential ones.

f. *When will our vision for this church have been fulfilled?* When the earth is full of the knowledge of the Lord as the waters cover the sea (Isaiah 11:9). We intend to be worshiping the Shepherd, feeding the flock, and seeking the lost until Christ’s Great Commission in Matthew 28:19-20 is completed not just in Chapel Hill-Durham, but around the world and our Lord returns in glory to consummate his kingdom.

3. **THE VALUES of The Church of the Good Shepherd are five aspects of the shepherd motif that are developed in Scripture and prized by us.** Along with every other true church, we are motivated in our vision statement by obedience to Scripture. Christ's Great Commission given in Matthew 28:18-20 is at the heart of what we are trying to do. But unlike any other church, we have a distinctive personality as a congregation reflected in our name and the particular mix of biblical values we especially hope to uphold. A church that takes the name of the Good Shepherd should share his heart. We are motivated in our attempts to build this church for him by the following five values we will strive to champion.

a. *The Worth of the Individual* (Lk. 15:4; Jn. 10:3, 14; Col. 1:28). We believe that each individual is of great worth in the sight of God. We, therefore, want to ensure that each member of The Church of the Good Shepherd is healthy and growing and sought when straying by a shepherd who knows and loves him or her.

b. *The Limitations of the Individual* (Ex. 18:18; Num. 27:16-17; Mt. 9:35-38). We want the Lord to use us to gather more and more of his lost sheep into this fold, but we recognize all too well our finitude and frailty. Therefore, we want constantly to train workers so that far from God's people being like sheep without a shepherd, they may be equipped for ministry and brought to maturity.

c. *The Worth of the Church* (I Cor. 12:12, 21; I Tim. 3:14-15; Heb. 13:17). Although our American individualism makes us especially prone to independence, we accept God's verdict that community is important for his sheep. We want to band together according to God's instructions under his ordained leaders for corporate worship, meaningful fellowship, and concerted outreach, resisting our natural tendencies to "do my own thing" and becoming a people for God's own possession, living together as family and flock, bride and body.

d. *The Limitations of the Church* (II Thes. 3:10, I Tim. 5:16; Rom. 13:1-7). We certainly believe the church is responsible for something significant in God's purposes, and we, therefore, give a significant portion of our time, money, and ability to it. We also believe the individual, the family, and the state have responsibilities from God, and the church should not try to do their work to the neglect of its own. We want, therefore, to be involved in our vocations, families, and communities as salt and light, in addition to our involvement in the church.

e. *The Worth (and Limitlessness!) of God* (Isa. 40:28; Jer. 32:27; Heb. 11:6). The ultimate reality we are committed to as a church is that God is worthy of our complete devotion and trust. He has no limitations! We want, therefore, to be a church characterized not by fear but by faith.

4. **THE STYLE** of The Church of the Good Shepherd looks at our motto, "worshiping the Shepherd, feeding the flock, and seeking the lost," and describes the manner in which we believe analysis of both Scripture and our target community indicates we should approach these core tasks.

- a. *Worshiping the Shepherd with **simple, joyful reverence**.*
- 1) **Simple** because heartfelt sincerity prevails in it over elaborate ceremony.
  - 2) **Joyful** because we know that God is our Creator and Redeemer, and we cannot remain silent in view of his mercies.
  - 3) **Reverent** because we are aware of how high and holy the one true living God is.

In addition to our weekly worship on the Lord's Day, we desire daily worship so "whether we eat or drink or whatever we do, we do everything to the glory of God" (1 Cor. 10:31).

- b. *Feeding the flock with **intelligent, disciplined love**.*
- 1) **Intelligent** because it involves the mind in understanding God's Word and its ramifications for every area of our lives.
  - 2) **Disciplined** because it engages the will in obeying God.
  - 3) **Loving** because it comes from love and produces people who increasingly love God and their neighbors.

In addition to our weekly instruction, we desire to "encourage one another daily" through close personal relationships.

- c. *Seeking the lost with **thoughtful, bold sensitivity**.*
- 1) **Thoughtful** because it takes seriously and answers reasonably the objections to Christian faith raised by our modern age.
  - 2) **Bold** because we are persuaded of the truth of the gospel.
  - 3) **Sensitive** because we express the universally-true Christian message in ways which are relevant to and respectful of our culture.

In addition to seeking people locally, we desire to extend our seeking globally praying and sharing our resources "that all nations might believe and obey" Jesus Christ.

5. **THE STRATEGY** of The Church of the Good Shepherd explains the 3 “G’s” of force we will need to succeed in our mission and achieve our vision. Whereas our style describes the *manner* in which we will pursue our mission, our strategy lays out the *means* by which we will seek fruitfulness for Christ.

a. *GRACE* (Ps. 127:1-2; the close of all Paul's letters)

- 1) Recognized in prayer (STOP!) Mt. 9:38
- 2) Seen in the sacraments (LOOK!) Mt. 26:26-30; 28:19-20
- 3) Heard in the Word (LISTEN!) Acts 20:32

b. *GIFTS*

- 1) Spiritual Gifts (Rom. 12:3-8; I Cor. 12:1-11; Eph. 4:7, 11-13)
  - a) Aptitudes (Paul's example: Acts 9:20-22; 22:3; I Cor. 4:7)
  - b) Desires (Paul's example: Rom. 15:20)
  - c) Involvement (Paul's example: Acts 9:26-27; 11:25; 13:2, 13)
- 2) Material Gifts (Prov. 3:9-10; Mt. 6:19-21)
  - a) Tithes (Gen. 14:20; Lev. 27:30-34; Mal. 3:8-10; Mt. 23:23) Our General Fund
  - b) Offerings (Ex. 25:1-2; I Chron. 29:1-20; II Cor. 8-9) Our Facility Fund and Missions Fund
  - c) Alms (Dt. 15:11; Pro. 21:13; Mt. 6:2-4) Gifts made by you to needy individuals directly or through agencies like United Way, Red Cross, Pregnancy Support Services, etc.

c. *GOVERNMENT* (Dt. 1:9-18; Lk. 6:12-13; 10:1-2; Acts 20:28; I Pet. 5:1-4)

- 1) One for witness (In word, I Pet. 3:15, & deed, Tit. 3:14)
- 2) Ten for Training (Shepherding Group)
- 3) Fifty for Feeding (Sunday School Class) and Ruling Elder ratio
- 4) A Hundred for Helping (Pastoral Care Group) and Teaching Elder ratio
- 5) A Thousand for Thanksgiving (Worship on the Lord's Day)

## ***D. OUR PLANNING PRODUCT***

### **1. GROW TO 1,000 MEMBERS (First Quarter =2-3 years).**

**REFRESH** CGS (Rev. 2; Eze. 37; Acts 3:19) [B.5.a and c.] and  
**COMMUNICATE** the newness (Isa. 40; Hab.2:2) [B.5.c and e; 6.b.]

By the power of the Holy Spirit (Acts 1:4-5; John 15:5; Ps. 127:1) [B.5.a.]  
Through a culture of grace (II Tim. 2:1) [B.5.a.],  
Through trained leadership (II Tim. 2:2; Mt. 9:36-10:4) [B.5.b and d.], and  
Through inspired hearts (II Tim. 1:6-7; Dt. 20:3-4) [B.4.a. and B.5.a.]  
Transforming lives (Lk. 8:38; II Cor. 5:17) [B.5.b and d.]  
From the inside out (Acts 16:14) [B.5.a.]  
(From our hearts to our behavior, Mt. 23) [B.5.a.]  
(From current members to new members, Acts 2) [B.4.a.]  
To grow our church (Acts 2:47; 9:31; etc.), [C.1 and 2.]  
To plant other churches (Acts 1:8; 13:1-3), [C.2.d.] and  
To resource ministries (I Cor. 7:17-24; Lk. 3:8-14) [C.1.]  
Near [Local Outreach, C.1.g and 2.c.] and  
Far [Global Outreach, C.1.h; 2.d & f.]  
With manpower,  
With management know how, &  
With money  
In the name of Christ (Col. 3:17)  
To the glory of God (Rm. 11:36)!

### **2. HELP PLANT A CHURCH TO REACH THE HISPANIC COMMUNITY IN OUR PARISH/RADIUS (Second Quarter = 2-3-years) [B.3.a.].**

Respect  
Research  
Relate  
Resource  
HALFTIME  
(Assess progress and make adjustments in strategy)

### **3. HELP PLANT A CHURCH TO REACH THE AFRICAN-AMERICAN COMMUNITY IN OUR PARISH/RADIUS (Third Quarter = 2-3 years) [B.3.a.].**

Respect  
Research  
Relate  
Resource

### **4. PAY OFF OUR DEBT (Fourth Quarter = 2-3 years) [B.5.a; C.1; 2.d; 3.e; 4.c].**

Motivate generosity  
Guide generosity  
Steward generosity as a resource

**MAKE A NEW TEN-YEAR PLAN WITH 2020 VISION!**