INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

UMI®
NOTE TO USERS

This reproduction is the best copy available.

UMI®
STRATEGIES FOR CHANGE: 
DECISION MAKING IN AN URBAN AFRICAN-AMERICAN CONGREGATION

By
Rodney Thomas Smothers
Bachelor of Arts, St. Leo College, 1979
Master of Divinity, Interdenominational Theological Center, 1982

A Doctoral Dissertation
submitted to the faculties of the schools of the
Atlanta Theological Association
in partial fulfillment of the requirements of the degree of
Doctor of Ministry
at
Interdenominational Theological Center
1993
ABSTRACT

STRATEGIES FOR CHANGE: DECISION MAKING IN AN URBAN AFRICAN-AMERICAN CONGREGATION
by Rodney Thomas Smothers
May 1993
158 pages

This dissertation examines interpretation of congregational traditions, present missional needs, and the role of the senior minister in presenting a vision for the future. This case study involves congregational self-appraisal, interpretation of data, goal setting, program and ministry development, lay leadership empowerment, and the importance of educational ministries in bringing about transformation.

The findings of this study revealed that strategies for change take place through a combination of factors. Chief among these are trust, effective communication, agreed upon strategies for change, an understanding of conflict management, and the role of the senior minister in creating an atmosphere for change.

The purpose of this study is to examine strategies for change in the life of an urban African-American, mainline denomination congregation. This study was prompted by the discovery of the lack of available information regarding the African-American church's struggle to respond to present and future missional needs.

Chapter I outlines the purpose of the study and states the need for additional research particularly as it relates to the impact of tradition
on decision making, the planning process for creating an environment for change, and the role of senior minister in presenting a vision for change. Chapter II discusses the current available literature on church growth, the Black Church, and the relationship of the African-American Church to the United Methodist Church.

Chapter III examines the ministry issues that bring about the need for change. Congregational self-analysis is utilized to identify available options for change and the process of decision making is illustrated through a series of strategies for change. Chapter IV is a description of the process of implementation through several existing component elements and structures.

The fifth and final chapter records the findings of the study. Among the key findings—the pastor as an agent for change must assume multiple roles: visionary, interpreter, enabler, spiritual guide, preacher, teacher, and umpire. The Council on Ministries must understand its role in the planning, organizing, coordinating, staffing and evaluation process. Finally, the policy-making body of the local church must be willing to implement the recommendations for change and transformation.
DEDICATION

This doctoral dissertation is dedicated to my father, Mr. Rodney T. Smothers, for teaching me the discipline of persistence; to my pastor, The Reverend E. W. Stevenson, who led me to Christ and provided me with a firm foundation and model for vital ministry; to The Reverend James J. Gray, who helped me understand the work and ministry of the Holy Spirit in my life; and to the late Reverend Dr. Major J. Jones, whose encouragement to tell this story resulted in the pursuit of this doctoral project.

R. T. S.
ACKNOWLEDGMENTS

For the past five years I have had the privilege of serving as the senior pastor of Central United Methodist Church, Atlanta, Georgia. The lay leaders, staff, and members have graciously accepted my leadership and worked with me to achieve our goals for ministry. I am grateful that during this time the members of Central have allowed me to visit, teach, preach, and share my ministry gifts with other congregations.

I am grateful to my former colleague at the Section on Evangelism at the General Board of Discipleship for the experiences that we shared that prepared me for the ministry in which I am now serving. While it is impossible to name all of the persons who have contributed to this project, in addition to the persons within the congregation who have contributed, I am thankful to the staff of VISION 2000 who have enabled me to share these decision-making principles with hundreds of other congregations.

I am grateful to Dr. Steven Rasor, director of the Doctor of Ministry Program at the Interdenominational Theological Center (ITC), and the members of the dissertation committee who guided this study: Dr. Melva W. Costen (ITC), Dr. Robert M. Franklin (Candler School of Theology, Emory University), and Dr. McClellon Cox (Morris Brown College). Special thanks to Dr. Robert R. Jennings for challenging me to continue to write when I lacked the proper motivation to see this project to completion, and final thanks to Ms. Reta L. Bigham for her invaluable editorial and typing assistance.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>v</td>
</tr>
<tr>
<td>DEDICATION</td>
<td>vii</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>viii</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td><strong>CHAPTER</strong></td>
<td></td>
</tr>
<tr>
<td>I. FRAMEWORK FOR THE STUDY</td>
<td>6</td>
</tr>
<tr>
<td>Rationale</td>
<td>6</td>
</tr>
<tr>
<td>Purpose of the Study</td>
<td>6</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>8</td>
</tr>
<tr>
<td>Theoretical Basis</td>
<td>12</td>
</tr>
<tr>
<td>Significance of the Study</td>
<td>19</td>
</tr>
<tr>
<td>II. CHURCH GROWTH</td>
<td>22</td>
</tr>
<tr>
<td>The Black Church</td>
<td>25</td>
</tr>
<tr>
<td>The United Methodist Church</td>
<td>28</td>
</tr>
<tr>
<td>III. RESEARCH METHODOLOGY</td>
<td>34</td>
</tr>
<tr>
<td>The Ministry Setting</td>
<td>34</td>
</tr>
<tr>
<td>The History of the Church</td>
<td>35</td>
</tr>
<tr>
<td>The Ministry Issue</td>
<td>36</td>
</tr>
<tr>
<td>Current Status of Church</td>
<td>37</td>
</tr>
<tr>
<td>Summary of Questionnaire Responses</td>
<td>38</td>
</tr>
<tr>
<td>Identification of Causal Factors</td>
<td>47</td>
</tr>
</tbody>
</table>
CHAPTER

IV. COMPONENT PROGRAM ELEMENTS .................. 50
   Worship .......................................... 53
   Fellowship ....................................... 57
   Pastoral Care ..................................... 60
   Church Administration ............................. 61
   Stewardship ....................................... 62
   Leadership Development ............................ 63
   Discipleship ....................................... 64
   Evangelism ........................................ 65
   Building and Grounds .............................. 74
   Social Missions .................................... 75

V. SUMMARY OF FINDINGS ................................. 79
   Conclusions ....................................... 84
   Implications ...................................... 87

APPENDIXES ............................................. 92
   Appendix 1 ........................................ 93
   Appendix 2 ........................................ 101
   Appendix 3 ........................................ 131
   Appendix 4 ........................................ 132
   Appendix 5 ........................................ 136
   Appendix 6 ........................................ 142
   Appendix 7 ........................................ 147
   Appendix 8 ........................................ 149

SELECTED BIBLIOGRAPHY ................................. 154
INTRODUCTION

This case study records the dynamics of how one urban African-American congregation moved from a survival mentality to congregational vitality in a period of four years. As a local church pastor searching for models to transform the congregational and organizational life of an inner city church, I soon discovered that the availability of materials that specifically related to African-American congregations was very limited. The lack of specific models related to downtown, urban, African-American congregations prompted me to undertake this study.

This study reveals some of the dynamics that contributed to the forward movement of this congregation and also shares some insights regarding how the senior pastor and the laity determined priorities and objectives. To that extent this study is as much about leadership style as it is about congregational polity, organizational structure and decision making.

The findings from this report have been tested in several other settings. These findings have been incorporated into several training events for other congregations and are transferable to other congregational settings. The outlines for some of these training models are provided in the Appendix section of this study.

It will benefit readers of this study to know that prior to becoming the senior pastor of Central United Methodist Church, I served as director of Evangelism and Revitalization Ministries for The General Board of Discipleship of the United Methodist Church. Having served as an adviser
and consultant to many congregations prior to this pastorate, I brought to the interpretation of the data that experience and knowledge. It did not take long to discover that it is easier to bring about change as an outsider than it is to lead a congregation through change as an insider.

This case study shows how this congregation grew from 250 in worship to 575 in Sunday morning worship. The study details the growth of our Christian Education ministries by over 200 percent. It also explores the dynamics that resulted in a budget increase of over $550,000 in four years. This case study examines how this congregation grew from two full-time employees to a staff of eighteen full- and part-time employees during a four-year period. The study also tells of our outreach ministries to Youth At Risk, Senior Adults, Persons with AIDS, and Substance Abusers. It reveals how the leadership style of the senior pastor and the lay officials impact decision making in the life of the congregation, and it lifts up the importance of spiritual discernment and vision as gifts from God to move local congregations off the plateau and into vital ministry.

Since this report is a case study of an urban, African-American United Methodist congregation, it uses the current structure of the local United Methodist Church as the basis through which decision making takes place. The planning and program agency of the local United Methodist congregation is the Council on Ministries (COM), and the policy-making agency is the Administrative Board. The major program units of the COM—worship, Christian Education, stewardship, evangelism and social mission—have been examined along with fellowship ministries, pastoral care, church administration, leadership development, discipleship, and building
and grounds. These eleven "component programs" are the focal point of the decision-making process in this study.

The process of decision making from the pastor's viewpoint is revealed in this study, not as a set of prescribed procedures. Rather it is a process that unfolds in the common elements of pastoral leadership, good preaching, Christian education, pastoral care, church administration, spiritual discernment and vision. The process of decision making from the laity's viewpoint is revealed in understanding their role, gifts, and responsibility to be the church. This responsibility takes shape when pastor and laity make themselves available to the leading of the Holy Spirit and develop trust, faith, and common goals toward vital ministry.

This study would not be possible without the commitment and courage of the men and women who serve with me in ministry at Central United Methodist Church. Our clergy team in partnership with gifted laity has turned obstacles into opportunities. This study, then, is not so much my story as theirs. It is my hope that the case study will provide some insight to other pastors and congregations serving in urban centers looking toward revitalization.

Chapter I of this study outlines the rationale and purpose of this undertaking. A section on definition of terms is included to provide the readers with the author's understanding of how terms are used in the context of the study. The section on the theoretical basis addresses the writer's understanding of some of the unique factors facing urban congregations and what must take place for them to experience change. The section on the significance of the study states the author's conviction
that this study must be told as one congregation's courage, conviction, and commitment to make its future a vital one. The final section of Chapter I addresses the limitations of the study. While there are several unique factors related to the setting in which this study takes place, such factors as congregational history, community, makeup of the congregation, pastoral leadership, location, and financial resources in varying degrees are present in all congregations.

Chapter II of the study examines the current available research on "Church Growth," "The Black Church," and "The United Methodist Church." Many of the tried and true models for "church growth" are presented with a particular eye toward the significant events that have specifically affected the life of urban African-American congregations.

Chapter III focuses on the internal workings of the church and how the congregational climate was measured to determine the present and future ministry needs of the local congregation. This research is interpreted in light of congregational response and participation, decision making to achieve specific goals by the pastor and laity, and an evaluation of members' personal assessment of the current status of the ministry.

Chapter IV is the report of the findings of the data-gathering and evaluation process. The eleven component elements are implemented as vehicles to accomplish the goals set forth by the Long Range Planning Committee. This process of implementation then becomes the model for decision making in the life of the church.

Chapter V suggests that the conclusions, implications, and recommendations from this study have potential for use in other settings. Deci-
sion making without spiritual discernment and visions is at best a game of change with a high potential for frustration and failure. The results of any program of ministry in the church can only be measured in our response to God's faithfulness in our lives. It is my prayer that the readers of this study will discover the evolution and transformation that took place in the life of one congregation, when careful planning and decision-making components came together to make a positive difference in the life of a congregation and its community.
CHAPTER I
FRAMEWORK FOR THE STUDY

Rationale

This project is the result of a four-year observation of an urban African-American United Methodist congregation that has experienced significant revitalization.

The intent of the project is to define the elements of revitalization and the context in which these elements can be successfully applied in other urban settings. Acknowledging that demographics and social settings differ, this project intends to speak to the historical settings of urban congregations and the potential for transformation that now exist to implement God's vision for renewal.

The results of this project have been interpreted through several sources. The primary sources of interpretation are a Long Range Planning Committee Study that was conducted for a period of six months (March - August 1991), a series of in-house training models that were executed throughout the course of this project, a Program and Ministries Questionnaire that was executed in August 1992, and a series of workshops that have been taught throughout the course of this project, defining and translating the findings of this project into workable models for other congregational settings.

Purpose of the Study

It is the intent of this study to address several issues that resulted in Central United Methodist Church experiencing congregational revi-
talization. Several authors have helped frame the author's thoughts regarding this process.

Daniel Buttry, writing in his book entitled *Bringing Your Church Back to Life: Beyond Survival Mentality*, lifts up several components of renewal that are key to understanding what the church must do to regain its vitality:

1. Worship must be revitalized through a dynamic vision of God.
2. A new vision of the church's image must be developed.
3. The congregation must become involved in a new vision of mission.
4. The pastor's role as vision bearer must be determined.

Buttry goes on to imply that while "evangelism" and "church growth" were big words in the seventies and eighties, the word in the nineties is "renewal." Like so many authors of the nineties, Buttry insists (and the author agrees) that the key to renewal is vision—God's vision for the local church. That vision of God and the ability of the pastor and laity of the local church to implement that vision is what this project is about. Buttry insists that it is God's vision that is calling us back to the fact that the mission Dei is our task.¹

It is therefore the intent of this project to examine the process through which this vision is implemented by examining several components of church revitalization. No study of this nature would be complete without mention of the failures that became significant points of learning. With each failure came an opportunity to assess the strengths and weak-
nesses of the component elements and to adjust the program and missional emphasis accordingly.

This project assesses the challenges of doing ministry in urban settings and the role of pastors, laity, and denominational officials in understanding, promoting, implementing and evaluating models of vital ministry for urban African-American congregations.

The component elements that will be discussed in this project are Worship, Christian Education, Fellowship, Pastoral Care, Church Administration, Stewardship, Leadership Development, Discipleship, Evangelism, Building and Grounds, and Social Missions. These component elements are the vehicles through which the decisions toward congregational revitalization have been and are being implemented. These elements were chosen because they are common to all congregational settings and thereby intended for adaptation to other local settings.

This project is a case study of an urban African-American church and ways decision making may result in congregational revitalization. The primary goals of this project are to evaluate how the decision-making process of clergy and lay leadership in the local church result in the implementation of ministries and strategies that promote church revitalization.

**Definition of Terms**

Throughout this project are several terms that are keys to the understanding of the facts, findings and future of this project. To ensure clarity of their usage, they are listed below and defined in relationship to their general meanings and the author's understanding of their usage in regard to this study.
African-American Church - captures the histories and traditions of African worship, plantation experiences, and the evolvement through the Colored, Negro, Black and contemporary African-American church. This would include those predominantly black congregations within white-controlled denominations.


Christian Education - is the study of the historical biblical text for the purpose of information, inspiration, and instigation; to guide, renew, transform, and equip persons to becoming disciples of Jesus Christ.

Church - is a group of Christians gathered together for acts of worship, sacrament, and fellowship. A term also used to denote the physical place of gathering, or the organizational structure of a religious community.

Church Growth - describes the organizational climate that leads to increased participation and membership in the life of a congregation.

Congregation - is an assembly of persons who meet for worship and religious instruction; a form of church governance that in some assemblies is the final decision-making body. While the term "church" refers to the Body of Christ in general, it the author's intent when using this
term to be more specific regarding the corporate actions of the Body of Christ.

**Decision-making** - a process or series of thoughts and actions which occurs over time which leads a person to act (or not to act) in a particular manner.

**Discipleship** - is the acceptance of the teachings of Jesus Christ and thereby agreeing to follow those teachings as a model for spiritual nurture and Christian faith.

**Evangelism** - shares the message of Christ's salvation through preaching, teaching, and other strategies that invite persons into a relationship with Christ and membership in the church.

**Fellowship** - is a time of gathering for the body of believers that fosters interpersonal relationships and often results occur because of common beliefs, needs, and agencies.

**Goals** - are a shared group of ideas, commitments, aspirations, priorities, and intentions.

**Incorporation** - is the process by which a new person is brought into meaningful membership in a congregation.

**Laity** - are unordained "ministers," laypersons who comprise the general membership of the church; sometimes referred to as volunteers.

**Marketing** - is the means of reaching persons for Jesus Christ through activities such as church growth strategies, bridge building, church outreach, evangelism, and witnessing.
Mission - is not so much what we do, but what we are; the character and purpose for which the church exists. Understanding our organizational purpose and primary objectives in society.

Pastor - is one who is given charge over a congregation, both as spiritual guide and administrator.

Programs - are sets of strategies designed to implement the goals and objectives of the ministry planning unit.

Renewal - is the process through which the climate of a congregation changes through transformation, enrichment, and spiritual growth.

Revitalization - is the reinstitution of a series of strategies, programs, ministries and emphases that result in greater participation in the life of the congregational members.

Social Mission - is emergency assistance, support given through food, shelter, or financial assistance on a short-term basis.

Stewardship - is management of resources, time, talents, gifts, and service.

Strategies - are an agreed upon set of procedures that result in a specific outcome.

Transformation - is a process to change a person or organization from its past identity to something new.

Urban - is a community that is densely populated and generally thought of as a downtown or central city area with a small residential population.

Vision - is the foresight to act upon a clear mental image of a preferable future for an organization.
To Witness - is to share one's belief in Jesus Christ as Lord and Savior with other persons.

To Worship - is to express reverence to God through sacramental, covenantal and participatory acts of faith.

Theoretical Basis

The overriding theory underlying this study is that of decision making which was employed on the part of the senior minister and lay leadership team. Decision making has been the focus of moving a traditional urban congregation beyond a "survival only" mentality. This approach is certainly not new. For more than half a century this theory has been an important element in the descriptions and definitions of leading organizations through change. As early as the 1950s this theory began to gain momentum. Until the recent emergence of decision making as an integral part of managing, decision making had been treated traditionally under "planning function." Irving L. Janis and Leon Mann, Decision Making: A Psychological Analysis of Conflict, Choice, and Commitment; Paul E. Moody, Decision Making Proven Methods for Better Decisions; and Andrew Leigh, Decision, Decisions: A Practical Management Guide to Problem Solving and Decision Making are a few of the contemporary secular writers whose theories can be incorporated into decision making in the church.

For the purpose of this study, authors who specifically address decision-making issues in the church such as George Barna, Ken Callahan, James Cowell, William Easum, Warren Hartman, Zan Holmes, Douglas Johnson, C. Eric Lincoln, John Ed Mathison, William McClain, Herb Miller,
Roy Nichols, Wallace Charles Smith, James Stallings, Preston Robert
Washington and others have provided insight into the decision-making
processes used in this study.

Making decisions is seldom a singular occurrence of events.
Rather it is typically a process or series of thoughts and actions which
occurs over time which leads a person to act (or not to act) in a particular
manner. Every decision is approached step by step so that one moves
gradually through a series of stages in considering the question until one
reaches the end of the process; the decision itself. Sometimes facts change,
the situation is altered by the decision and by other changes in the setting
even after the "final" decision has been made so that the process of deci-
sion making is one of constant change and adjustment.

Decision making in a local church involves tradition, present
missional needs, and vision for expanding future needs. To assure that
decisions survive changes in pastoral and key lay leadership changes, poli-
cies and procedures must accompany the blueprint for change and revitali-
ization. This study explores how decisions are made, implemented and
evaluated.

Central United Methodist Church has a rich and long tradition.
Like most organizations that are in a survival mentality, strategies from
the past become the standard by which all decisions have been traditionally
made. The question is always asked, "Well, what did we do last time?"
Lyle Schaller, writing in The Decision Makers, states that "tradition and
custom do not always carry the day. However, when churches make decisions
there are a number of forces that, under the appropriate set of circum-
stances, can offset the impact of tradition."
It is the intent of this study to suggest that congregational renewal occurs best when there is a specific plan, process, or vision of renewal undertaken by the local congregation. That process of renewal will then lead the congregation into strategies of revitalization. Programs alone will not do it. Personal spiritual renewal must proceed corporate revitalization. One person who has expressed this concept so well is Robert C. Worley.

But the renewal of a congregation involves more than altering one aspect of a congregation's life. Altering one aspect is the first step to renewal, and the transformation of that aspect may or may not be of consequence in taking the next steps. But transforming the whole is not the same as transforming a part. New liturgies, improved preaching, contemporary confessions of faith, the study of basic Christian beliefs, focusing on the community, human relations or organizational training for leaders—all these focus on only part of a congregation's life. The terrific struggle between various parts has led to paralysis in many congregations. This book recognizes and appreciates the contributions of the earlier renewal strategists. . . . But the attempt here is to suggest a perspective on renewing the congregation as an entity in itself and to provide tools and ways to use the tools to accomplish this.3

It has been the writer's observation that programs and strategies handed down by denominational offices do not work particularly well because they lack the elements that ultimately result in personal spiritual renewal. While they offer change for the organization, they do not offer change for the individual. Renewal in local congregations occurs when the members in the pews respond to the vision and leadership of their pastor and lay leadership.

Worley makes six basic assumptions toward this end. They are:

1. Church members must have a commitment to Jesus Christ, the Christian faith and to the Church. This commitment must express itself through worship, mission, and ministry.
2. Church members intend to express their commitment through acts of faith and works. There must be some evidence of action resulting from a commitment to Christ.

3. The congregation must prioritize goals if the leaders are to establish enabling strategies. To accomplish this, congregations must give leaders permission to exercise leadership through decision making.

4. Leadership teams will budget time, skills, and other resources to achieve the goals which are the priority of the congregation and they will identify and mobilize the resources to get the job done.

5. Leadership teams understand that the goals that they are working on are not their personal goals but those of the congregation. All this promotes an open exchange between the leadership team and the pews fostering ownership of the final decision.

6. Victories are important. The dynamic nature of change requires a linkage between plans and progress. Change also involves old members leaving and new members entering the process. It's important to increase participation in the decision-making process of the congregation at various stages and intervals, so that everyone feels included.4

When a congregation is clear about its purposes and directions, the activities of its parts take on increasing significance. Liturgy, preaching, Christian Education, care of members, and care of the community are seen as parts of a whole which assist the whole congregation in doing its work and expressing its commitments. When congregations are not clear about their directions, resources dissipate, and competition and struggle develop between various program areas. One way to respond is through processes directed at the whole congregation, processes which activate members and allow the congregation, through wise leadership, to get hold of itself and its purposes, and to vest in its leadership the power and authority to help it achieve those purposes.5
The component program elements found in this study are an attempt to address both concerns of the parts and the whole. Decisions related to the component program elements become the vehicle through which the decision-making process is implemented.

In undertaking this study, the author has become aware that there is a thin line between decisions and choices. In proposing change within the congregation the author has noticed that seldom is there a majority of consensus on change. Most actions that ultimately result in change involve several options; some good for certain groups and some unattractive for certain groups. The criteria that usually win out involve which groups can be persuaded to join together in a "political" coalition to defeat the opposing team. Sometimes these coalitions have little in common except a common desire to oppose the desires of the other group.

Robert C. Weissenberg and Joseph C. Cowley in The Executive Strategist suggest that there are four basic decision-making situations that one might have to make as pastor.

1. **Decision-Making Under Certainty** - What topic will you preach on next Sunday? It is certain that you are expected to lead the morning worship service next Sunday, and the members of the congregation assume you will preach a sermon. The certainty is that (barring an unforeseen set of circumstances) you will deliver a sermon. The uncertainty (the area of decision making) is the text and the content.

2. **Decision-Making Under Risk** - You are very busy this week, and to the best of your knowledge no one from your parish is in the hospital; so you decide not to stop by the hospital on Tuesday and Friday as you usually do.

There is the risk that one of your members may be in the hospital or may go in and no one will notify you because they will assume that you will be stopping in on Tuesday and Friday. There is a risk that you may fail to make what could have been a very meaningful call.
3. **Decision-Making Under Conflict** - The high school youth group in your church wants to have a dance every Saturday night in the fellowship hall. As you talk with different members about this, two of your leading families warn that the day a dance is held in the church will be the day they leave it. Your best friend in the congregation advises that pushing the proposal could split the congregation. Your son says that if you fail to support the young people they will write you off completely as a part of the anti-youth establishment.

4. **Decision-Making Under Uncertainty** - You have been asked to leave the congregation where you have been the pastor for five years to serve as pastor for a yet to be organized non-geographical parish that will be drawn from nineteen to twenty-five year olds working in the Loop in Chicago.

This is your denomination's first attempt anywhere in the nation to develop a new, autonomous, self-governing, and self-supporting congregation of this type.

The basic value of the situational frame of reference in examining the decision-making process is that it helps determine the type of approach that will probably be followed in the effort to reach a decision.

In the first situation, decision-making under certainty, one uncontrollable variable is known. In the second category an additional variable is added, but it can be quantified. In the third situation the variables are more complex, and this is where the use of 'games' or simulation exercises begin to be useful in testing possible strategies. The fourth situation, decision-making under uncertainty, is where judgment is at a premium.⁶

The findings that are recorded in this project reveal the majority of decisions that are made in the local congregation fall in the first two categories. In situations where conflict is present, as indicated in the third category, there is a tendency to search for a compromise that will eliminate or avoid the conflict. In situations involving the fourth example there is a tendency to "table" the decisions until later, this usually helps change the climate so that factors that assured the success of the effort will erode, grow tired or just give up.
Ultimately, most decisions in contemporary organizations can be described in three ways:

The first of these is the policy decision. The generalized decision to establish an organization or to abolish an existing agency would be a policy decision. The second type is the allocation decision in which the resources of an organization are allocated in an effort to attain certain goals. This may be the assignment of responsibilities among personnel, or the allocation of financial resources to a specific program. Integrative decisions, intended to facilitate the operation of the organization, constitute the third variety.7

With these thoughts in mind, the component program elements that will be presented later in this project have been undertaken with the twelve-step process that was suggested by Lyle Schaller.

1. Preliminary agreement on the question
2. Analysis of the facts
3. Listing of alternative courses of action
4. Review in the context of overall policy
5. A more detailed examination of the facts
6. Review of probable consequences of each alternative
7. Elimination of several alternatives
8. Analysis of all possible consequences of each of the remaining alternatives.
9. Selection and recommendation of one or two alternative courses of action
10. Formal communication of that recommendation to members of the final decision-making group
11. A formal decision
12. Implementation8

Simply stated, this process involves initiation, approval, and execution.
Significance of the Study

The findings of this study will contribute to the limited literature based on African-American church revitalization and redevelopment resources. C. Eric Lincoln and Lawrence H. Mamiya stated in the Preface to *The Black Church in the African American Experience*:

> Because there has been such a dearth of serious research on black churches up to very recent times, the Black Church has often experienced difficulty in conceptualizing or knowing itself except as an amorphous, lusterless detail on some larger canvas devoted to other interests. In consequence, the Black Church has often found itself repeating history it had already experienced, and relearning lessons it had long since forgotten.

This study addresses issues not only related to the Black Church but addresses issues related to an urban congregation that are common lessons to be learned from congregations that share similar demographics and ministry concerns. As the African-American church faces its future, its vitality and missional thrust will be determined through intentional program planning and decision making. More than preaching stations, our churches must address the complex social and economic issues that confront our communities. Management systems, leadership development, economic empowerment, and spiritual integrity must be united in models of justice, education, and political awareness.

This study provides specific strategies that model congregational self-appraisal, data collection, interpretation, program development, staff development, and strategies for funding vital ministries. This study will help other congregations begin to train, equip, and empower laity and clergy for decision making that results in vital program and ministry development. The study addresses the issues of congregational identity,
spiritual discernment, vision, leadership skills of the clergy, the willingness of the congregation to invest in future ministry, and problems within the hierarchy of the church structure that undermines the effectiveness of the local church.

This study also examines the new and renewed roles of the urban church as a center of community life. It challenges the prescribed role of clergy as manager and explores the biblical role of pastor as leader, visionary, and spiritual guide. It also challenges the role of laity as spectator in ministry and explores their role as persons with ministry gifts to share. Finally, this study challenges the myth of the second class status of the African-American church and affirms that changing times require a transforming mission for the African-American urban church.
NOTES

CHAPTER I


4. Ibid., 19-22.

5. Ibid., 22.


7. Ibid.


CHAPTER II

CHURCH GROWTH

There have been a number of authors who over the years have given guidance in the area of church growth. Not many of these authors have specifically addressed the concerns and needs of the urban African-American church. Cultural and ethnic differences make it difficult for white suburban models to be used in the urban ethnic church without modification and reinterpretation to the local congregation.

Since most urban African-American churches are in declining neighborhoods rather than growing suburban neighborhoods, the successful models (Black models) that have been lifted up have several factors in common—effective dynamic pastoral leadership, great music, strong Christian Education programs and relevant ministries.

One such model is Wallace Charles Smith's *The Church in the Life of the Black Family* which is an insightful book providing a detailed study of black family origins and factors affecting family structures in the life of the church. This approach when first published in 1985 was particularly helpful in bringing to the forefront the relationship between Christian Education and spiritual formation in the life of the Black church. While always known as a place for great preaching, much of the growth in African-American congregations is related to disciplining programs, evangelistic thrust, and ministries that evolve out of meeting the needs in local congregations and communities.
In 1973 several predominantly white denominations with significant numbers of black congregations in them—the United Methodists, the United Presbyterians, the Lutheran Church in America, the American Baptist Church, the Episcopal Church, the Christian Church (Disciples of Christ), and the Church of Christ—came together under the auspices of the Joint Educational Development (JED) to put together black-oriented church school curricula and materials. They entitled the program "Christian Education from the Black Perspective."¹ That joint venture also began a linkage of churches that would begin to represent a new type of church growth—growth through adoption. Although C. Eric Lincoln and Lawrence H. Mamiya excluded these new "Black" churches from the historically seven black denominations, these new African-American churches have come to represent a significant number of African-American worshippers.

Jeremiah A. Wright, Jr., pastor of Trinity United Church of Christ of Chicago, has been at the forefront of this growth by adoption, and he credits the phenomenal growth of Trinity to great preaching, Bible study, and social action. I chose Trinity in this study because the senior pastor and congregation of Trinity Church had to make an important decision in the life of that congregation which ultimately resulted in that congregation's growth from 87 members in 1982 to over four thousand members today. They made a conscious decision to claim their heritage as African-Americans and change their focus, program, theology and mission accordingly.

Pastor Wright credits strong emphasis on personal spiritual forma-
tion, prayer, and Christian Education as the beginning point of the transition in the life of the congregation. He struggled for ten years trying to interpret the faith without separating Trinity Church from "White Religion." The result, he says, was a church that was unsure of who it was and a community even more unsure of who or what that church was.²

The result was that there were no programs related to or directed toward the black community. "The theology of 'white religion' is inwardly focused. It is cerebral and apologetic and unconcerned with the 'incarnational dimensions of spirituality.'"³ In other words, Wright says, the theology of "white religion" can discuss the death of God and ignore the suffering of blacks right in their own midst. In fact, it can ignore its own participation in their suffering and oppression!

Trinity Church's shift to an embracing of black theology caused a shift in its view of people ... doing ministry from the perspective of black theology meant an embracing of the other (the lowest, the least, the last, the lost, and the left out) and no longer a viewing of them as "objects" of mission! They became subjects in mission and partners in mission, no longer persons who lived near or around the church but from then on persons who were members of the church.⁴

For church growth to work it must begin with a sense of mission. Not mission in terms of what we do, but mission in terms of who we are. This is why there must be more emphasis placed on helping African-American congregations understand their unique role and purpose in their respective communities.

Church growth does not happen without some intentional decision
making on the part of pastors and laity toward a goal. In the case of Trinity their decision to focus on their cultural identity and let it shape their missional agenda proved to be the key ingredient in determining their vital future.

Congregational identity is a important factor in helping congregations understand their past and focus on their present efforts and future needs. Many black congregations are still doing ministry out of a 1960's model.

A decision to change course and adapt to the present needs in our communities is a significant step toward vital ministry. The beginning point is an intentional congregational self-analysis. This can be undertaken through self-study or with the assistance of an outside consultant. Another effective method is accomplished by seeking congregations that are in similar settings and sharing ideas that have worked and are working.

**The Black Church**

Few persons have been able to tell the story of the Black Church like James Cone, E. Franklin Frazier, Major J. Jones, Henry Mitchell, Peter Paris, J. Deotis Roberts, James Shropshire, Melvin D. Williams, Gayraud Wilmore, or Wyatt Tee Walker. While each of these writers has taken us a step further on our journey, C. Eric Lincoln and Lawrence H. Mamiya’s *The Black Church in the African American Experience* must now be recognized as one of the most important studies regarding the Black Church to come our way.

Particularly helpful to the writer's research is Lincoln's and Mamiya's "dialectical model" of the Black Church. Drawing from Hart and
Anne Kusenser Nelson's *The Black Church in the Sixties*, five models of the Black Church are presented.

1. **The Assimilation Model** – Found in studies of E. Franklin Frazier, this view is the belief in the necessity of the demise of the Black Church for the public good of blacks. This model also views the Black Church as anti-intellectual and authoritarian. The Black Church is seen as a stumbling block to assimilation in the American mainstream.\(^5\)

2. **The Isolation Model** – Found in the work of Anthony Orum and Charles Silberman, the Black Church is characterized by involuntary isolation which is due to predominantly lower-class status in the black community. Thus, black religion is viewed as being primarily lower class and other worldly.\(^6\)

3. **The Compensatory Model** – As asserted by St. Clair Drake, Horace Cayton and Gunnar Myrdal, this model gives to large masses of people the opportunity for power, control, applause, and acclaim within the group which they do not receive in the larger society.\(^7\)

4. **The Ethnic Community–Prophetic Model** – This model emphasizes the significance of the Black Church as a base for building a sense of ethnic identity and a community of interest among its members. Developed by the Nelsons, it also accentuates the potential of the Black Church or its minister as "prophet to a corrupt white Christian nation."\(^8\)

5. **The Dialectical Model** – Black churches are institutions that are involved in a constant series of dialectical tensions. These tensions are:
Priestly and Prophetic: Priestly functions involving only those activities concerned with worship and maintaining the spiritual life of members, and the prophetic functions referring to involvement in political concerns and activities in the wider community. Priestly churches being bastions of survival and prophetic churches are networks of liberation. 9

Otherworldly versus This-worldly: Otherworldly meaning concern only with heaven and eternal life or the world beyond. This-worldly referring to involvement in the affairs of this world, especially politics and social life, in the here and now. 10

Universalism and Particularism: Universalism reflects an openness to all races based on the Christian message of inclusiveness. Black consciousness and the racism of white Christianity and the larger society makes the need for an awareness of particularism even more important. 11

Communal and Privatistic: Communal orientation refers to the historic tradition of black churches being involved in all aspects of the lives of their members, including political, economic, educational, and social concerns. The privatistic goal of this dialectic means a withdrawal from the concerns of the larger community to a focus on meeting only the religious needs of its adherents. 12

Charismatic versus Bureaucratic: Charismatic style tends to reflect the appeal of the personalities and their abilities to preach and elicit a strong cathartic response. While the bureaucratic style focused more on educated clergy who are concerned more with structure and organization but who can also preach. 13

Resistance versus Accommodation: Resistance involves going against the forces and pressures of the American mainstream. Affirming one's own cultural heritage, self-determination and self-affirmation. Accommodation, on the other hand, means being influenced by the larger society and taking part in aspects of it, however marginal that participation may be. 14

This dialectical model is helpful in accounting for the varieties of expressions that are found in the Black Church. The pluralism and the plurality of the views that the authors speak of explain Gayraud Wilmore's statement that black churches have been the most conservative and the most radical institutions at the same time. 15 The understanding of the complexity of this model has helped the writer understand how
a church like Central could at one point in its history be so involved in civil rights and at other points in its life reject the needs of its immediate community.

It is the author's understanding of the model of accommodation that places the black people in the United Methodist Church outside of the historically black seven denominations. For black people in the United Methodist Church the question must be asked again and again: What price has been paid for our accommodation and it is worth the cost?

What is even a more important question in the context of this study is: Do whites in the United Methodist Church understand that accommodation has weakened the Black Church and therefore has weakened the entire Connection? Special program emphases like the Ethnic Minority Local Church (EMLC) have clearly run their course, and subtle efforts to abandon the EMLC initiative, reduce equitable salary support and ethnic church missional support are symptoms of a coming identity crisis within United Methodism. The answer for strong effective black churches in United Methodism will be found in a celebration of our diversity, thereby allowing the Black Church to celebrate the many faces of its unique cultural and religious heritage.

**The United Methodist Church**

This study could not be undertaken without a review of the findings of William B. McClain's *Black People in the Methodist Church* or James S. Thomas' *Methodism's Racial Dilemma*. While McClain charts the course from slavery to death of the Central Jurisdiction, his final chapter raises interesting questions regarding the status of Black Methodists in the larger United Methodist Church.
McClain writes:

with the elimination of the Central Jurisdiction in 1968, the struggle for Black Methodists simply shifted. While technically, they were included in the whole structure of the denomination ... what is clear is that Black Methodists, the largest color minority in any Protestant denomination in America, found themselves in an ambiguous position in 1976; unassimilated into the larger body and with independence as a Black Church.16

McClain continues,

a decade of so-called interracial mergers had not significantly altered the inclusive profile of the church beyond tokenism. Methodism was not prepared to accept the cultural diversity which Black Methodists represented, and it was unwilling to seriously confront the question of interdependence with its largest minority.17

Today, the African-American Methodist Church remains a church within a church. Although some very small efforts have been made toward racial inclusiveness and cross racial appointments, local congregations in the Connection are still labeled as either black or white.

The struggle for some of these African-American congregations remains in the area of claiming their cultural identity. Many persons were attracted to these congregations because they were an alternative to the Black Church, and now find themselves in an identity crisis. Worship styles, leadership styles, and differing theological understandings of the old and new Methodist result in many churches being torn in regard to a future direction to pursue.

Harold A. Carter, Wyatt Tee Walker and William A. Jones, Jr., writing in The African American Church—Past, Present, and Future, outline the ongoing struggle between the African-American and White Church:
AFRICAN-AMERICAN CHURCH

Church of the Oppressed
Theology of Survival
Theology of Immanence
Prophetic
Free Pulpit
Spontaneity in Worship
Social Ferment
Activistic Affliction
Substance
Heterogeneous

While the listing above does not apply absolutely to the African-American and the White Church, some African-American churches have adopted the characters of the White Church.18

While denominational resources boast greater inclusiveness, caution must be used in determining whose interpretation of those resources is culturally correct. Case in point is the 1989 United Methodist Hymnal which changed the traditional and historical renderings of black music and made their presentations more presentable for singing in the style and tradition of the White Church.

What does all this have to do with decision making? The author believes that the African-American Church is suffering from a lack of focus because the churches of the old Central Jurisdiction and the new African-American (adopted) congregations really see themselves as two different types of churches trapped into a denominational model that fits neither.
Two local examples of these two extremes would be Warren Memorial United Methodist Church (traditional, i.e., formal structured worship setting with traditional liturgy and music) and Ben Hill United Methodist Church (contemporary, i.e., free-flowing worship setting with many varieties of liturgy and music). Central Church, which will be discussed in the next chapter, is a traditional church torn between its historical roots and its call to respond to the contemporary needs that are now present in its community.

Retired Bishop James S. Thomas paints a brilliant portrait of the struggle of the Central Jurisdiction and the journey that has led black people in the Methodist Church to become The United Methodist Church. Bishop Thomas makes a powerful argument for the need for uniting. The question that lingers goes beyond McClain's: "Are Black Methodists remnant or residue?" Perhaps the question we might need to ask is: Is the time coming when Black, African-American, and White Methodist churches will align themselves along theological interpretations rather than historical precedence?

Clearly, the identity of a local congregation and how it sees itself in relation to God's mission for them is a more important factor than the label on the lawn. To be a church with integrity we must in, the words of a Mission Statement from the St. Luke Community Church (Dallas, Texas), understand our purpose:

In the name of Jesus Christ, who is made known to us through the Holy Scriptures, and by the inspiration of the Holy Spirit, we are called to establish, maintain, and nurture a personal relationship with God. We are also called to be a community of God's caring people, within the church and world community, by serving as faithful servants of our time, talents, and money; by combating injustice
wherever it may exist; by implementing outreach ministries to meet the needs of the total community; and by our evangelistic witness to the Saviorhood of Jesus Christ, in all we say and do.

A clear understanding of our calling to be in ministry with our community will break down many of the social, racial, ethnic, cultural, and other barriers that separate us. For the United Methodist Church, our challenge is in reclaiming our calling to be a people of God seen as instruments of God's grace in this world without regard to race, gender, nationality, or creed, and without apology for our African heritage and traditions.
NOTES

CHAPTER II


2. Ibid., 45.

3. Ibid., 46.

4. Ibid.


6. Ibid.

7. Ibid.

8. Ibid.

9. Ibid., 12.

10. Ibid.

11. Ibid., 13.

12. Ibid.

13. Ibid., 14.

14. Ibid.

15. Ibid., 15.


17. Ibid.


19. McClain, Black People in the Methodist Church, 99.
CHAPTER III
RESEARCH METHODOLOGY

The Ministry Setting

Central United Methodist Church is located at the heart of the Vine City (VC) and Atlanta University Communities (AUC). The Vine City community is made up of a high percentage of unemployed and under-employed African-Americans. The economic conditions in Vine City are reflective of the median household income of $4,758. The Atlanta University community, on the other hand, has about fifty-three percent of its residents with a household income of less than $10,000. The difference in the AUC would be the presence of an additional 8,500 students who attend the AUC colleges, university, and 2,700 public housing units.¹

The vast majority of homes in both of these communities are rental properties. In Vine City only 8.8 percent of the homes are occupied by the property owners, while in the AUC 84 percent of the housing is rental property. This large number of renters, students, and otherwise transient population help contribute to the instability of these neighborhoods.

While historically, Central's ministry focus has been on the AUC, the church is actually closer in proximity to the Vine City community and on the northeastern edge of most of the AUC. Central's immediate neighborhood is bordered on the north by the Georgia Dome; on the south by Friendship Towers, a high-rise senior citizens complex; and the Samuel Williams Garden Apartments.
The west boundary is Morris Brown College, and on the east, downtown Atlanta. While this area had a large concentration of residential housing when Central moved to its present site 64 years ago, that is no longer the case today.

**The History of the Church**

Central Church began in 1867 when the first worshipers organized Clark Chapel. The first structure was built in the form of a cross and painted red. As a result, for many years the church was known as "The Little Red Cross." In 1874 the Clark Chapel congregation needed a larger meeting facility. The congregation began sharing the facilities of the Loyd Street Church which was occupied by a congregation of white Methodists. This was historic because it marked one of Atlanta's earliest attempts to share in multi-racial worship services. The worship services were not exactly multi-racial though, because the whites held their services in the morning and the Negroes [sic] held their services in the evening.

The expensive upkeep of that facility became too much for the declining white congregation alone. The word soon got out that the Negro [sic] congregation was blessed with good preaching and a strong Sunday school program. The prominent downtown location on Central Avenue (presently the site of the parking deck for Underground Atlanta) and the architectural beauty of the church drew many of Atlanta's outstanding Negro [sic] citizens into the membership. In 1928, the Loyd Street site was sold and the congregation moved to the present site, debt free.

The move from Central Avenue to the Atlanta University Center was historic in that it has been said that Clark College had its beginning
in the basement of Central Church. Central is the "Mother Church" for Black United Methodists in the city of Atlanta. Among its pastors have been those who have later served as leaders throughout Methodism, including two pastors who were later elected to the office of Bishop.

The Ministry Issue

The primary ministry issue addressed in this study is understanding strategies for change that lead to urban church revitalization. Central is a church with a notable history, significant traditions, and a need to move from its past glories into the challenges of its present and future.

Central Church has been blessed to have outstanding pastoral leadership throughout its history. Most notable would be that of the Reverend Joseph E. Lowery, who served Central for eighteen years as the senior pastor. Central, during Dr. Lowery's tenure, gained national prominence as the homebase for the president of the Southern Christian Leadership Conference. This preoccupation with national issues did not allow the congregation to focus its considerable resources on the needs of its immediate community.

When the writer began serving the Central Church in March of 1988, he found it to be like many old line congregations—so preoccupied with its historic past that it had spent little time developing a vision for its history-making future. During his tenure the writer has attempted to lead Central Church through several stages of renewal and transformation. This transformation has not come easily. New opportunities are sometimes met with skepticism, and new leaders find it difficult to gain the support of the old guard. This dissertation project is a study of the
strategies for change that were implemented to lead this congregation through stages of renewal and transformation.

The method of research was that of a case study which included a Long Range Planning Committee Study that looked at the long range goals of this congregation. A Program and Ministries Questionnaire was administered to determine the present congregational climate, and a series of in-house training models administered by the Administrative Board, Council on Ministries Work Areas, district and conference leaders and the pastoral staff. Finally, annual evaluations were implemented to monitor the current ministry efforts and insure accountability and responsibility toward the long range goals.

**Current Status of Church**

C. Eric Lincoln and Lawrence H. Mamiya, writing in The Black Church in the African American Experience, state "a good way to understand a people is to study their religion, for religion is addressed to that most sacred schedule of values around which the expression and meaning of life tend to coalesce." In an effort to evaluate where the members see themselves and the ministry, a random sampling of the congregation was administered.

One hundred questionnaires were made available to a random group of worshipers from both 8:00 a.m. and 11:00 a.m. worship services. Eighty-two questionnaires were returned. Based on average worship attendance of 250 at the 8:00 a.m. service and 400 at the 11:00 a.m. service, the total average worship attendance was then divided by 82, which resulted in a 12.6 percent response to the questionnaire. Other demographics
of age, gender, length of membership, level of education, and family income are contained within the results of the questionnaire.

The questionnaire was designed to evaluate five areas of interest:

Section I: Level of Participation in Programs and Ministries; Section II: Opinion About Congregational Life; Section III: Assessment of Personal Priorities; Section IV: Congregational Demographics; and Section V: Response to Central's Outreach Ministries. The complete results of the survey are found in Appendix 1 in this study. Below is a summary of those responses.

**Summary of Questionnaire Responses**

**Section I: Level of Participation in Programs and Ministries**

1. Frequency of Participation in Worship Services
   
a. Determined by which choir was singing: this affected the participants in the choir and other worshipers in the pews. Clearly, some people worship on the Sundays that they are singing or their favorite choir is scheduled to sing.

   b. Communion Service: for more traditional Methodists this continues to be a very special service of worship. The attraction is the formality of the service, the style of music, and the sacraments.

   c. Work schedule: the need for additional income has caused some of our members to accept part-time employment on Sundays.

2. Worship Service Attended
   
a. 8:00 a.m. worshipers prefer the shorter worship format.

   b. The breakfast fellowship after the 8:00 a.m. service draws people to the earlier service.
c. A large number of church school participants also attend the earlier service.

3. Percentage of Hours Spent in Special Programs and Ministries
   - this category is reported in two ways.

<table>
<thead>
<tr>
<th>Hours Spent</th>
<th>Percentage of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Concerts and Musicals</td>
<td>785</td>
</tr>
<tr>
<td>b. Special Programs</td>
<td>653</td>
</tr>
<tr>
<td>c. Church School Special Events</td>
<td>471</td>
</tr>
<tr>
<td>d. Revival</td>
<td>306</td>
</tr>
<tr>
<td>e. 125th Church Anniversary</td>
<td>209</td>
</tr>
<tr>
<td>f. Vacation Bible School</td>
<td>201</td>
</tr>
</tbody>
</table>

Finding: Music is important in the life of this congregation.
Finding: This category was directly related to our Youth Enrichment Saturday Program. While there is a small number of participants, their time spent in planning and implementing the program is substantial.
Finding: This category reflected participation in Christmas and Easter special activities.
Finding: Annual Revival continues to draw people to this ritual of tradition and faith building.
Finding: While well attended by older members, newer members did not find a connection in this event.
Finding: Organized as an intergenerational event, this activity draws a small but faithful group of participants who make this a summer ritual.
g. Church Picnic  170  35%

Finding: Organized as an intergenerational event, this activity is an important ritual of late summer and usually signals that the church is ready to return to a full schedule.

h. No Activity  0  0%

Finding: Persons who have been members less than a year or chose not to answer this questions.

4. Hours Spent on Church Activities Other Than Worship Listed in Descending Order of Frequency

<table>
<thead>
<tr>
<th>At Central</th>
<th>Outside Central</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Choir Rehearsal</td>
<td>a. Bible Study</td>
</tr>
<tr>
<td>b. Bible Study</td>
<td>b. Youth Activities</td>
</tr>
<tr>
<td>c. Community Outreach</td>
<td>c. Prayer and Praise Services</td>
</tr>
<tr>
<td>d. Youth Activities</td>
<td>d. Church Committees</td>
</tr>
<tr>
<td>e. Church School</td>
<td>e. Church School</td>
</tr>
<tr>
<td>f. Church Committees</td>
<td>f. Support Groups</td>
</tr>
<tr>
<td>g. Prayer and Praise Services</td>
<td>g. Others</td>
</tr>
<tr>
<td>h. Fellowship Groups</td>
<td>h. Fellowship Groups</td>
</tr>
<tr>
<td>i. Others</td>
<td>i. Community Outreach</td>
</tr>
<tr>
<td>j. Usher Board</td>
<td>j. Choir Rehearsal</td>
</tr>
<tr>
<td>k. Support Groups</td>
<td>k. Senior Adult Ministries</td>
</tr>
<tr>
<td>l. Senior Adult Ministries</td>
<td>l. Usher Board</td>
</tr>
</tbody>
</table>

5. This question relates to involvement of persons in training
and fellowship events at all levels of the denominational structure, listed in descending order.

a. No Response 46%

Finding: Due to the high level of non-Methodist members entering the membership, training other than at local levels is not a pattern that has been developed.

b. Specialized Work Area Training 16%

Finding: Primarily taken by work area chairpersons, this ongoing training is being emphasized to enhance effectiveness of the local work area.

c. District Training Event 12%

Finding: Same as b. above

d. Annual Conference Youth Program 6%

Finding: The growth of our youth ministry is attracting more persons to training in this work area.

e. District United Methodist Women 6%

Finding: New leadership within the United Methodist Women’s Group is bringing about renewed interest in the area of service.

f. District Committee Meeting 4%

Finding: Central has not historically had a large number of participants involved in district and conference level agencies, but that is now changing.

g. General Conference Meeting 2%

Finding: Same as f. above.

h. Other 2%

Finding: This represents training of a specialized nature, such as A.I.D.S., substance abuse, and senior citizen care.

i. District United Methodist Men 1%

Finding: Lack of program relevance for African-American men discourages higher levels of participation.
j. Pre-Annual Conference Briefing 1%

Finding: Level of interest.

k. Jurisdictional Training/Meeting 0%

Finding: There are no members of Central involved in any jurisdictional level organizations.

Section II: Your Opinion About Congregational Life

This section reflects opinions regarding congregational life and individual experiences in the congregation. Responses are listed in descending order of importance.

1. We express our concern for others in times of trouble.
2. New members are given an opportunity to serve without having been a member for a long period of time.
3. We are friendly to visitors and newcomers.
4. Believe that my relationship with God is being enhanced by the teachings of this church.
5. I feel accepted and included in the life of the congregation.
6. I think the senior pastor's style of preaching helps me develop my personal faith.
7. I feel well informed regarding the activities of the congregation.
8. Children's ministry is a priority.
9. Central provides a variety of worship styles.
10. Youth ministry is a priority.
11. I am receiving adequate instruction to equip me to share my faith with the unchurched.
12. The sermonic emphasis on personal witnessing and mission moves me to personal action.

13. The senior pastor is accessible and available whenever members need him.

14. Older adult ministry is a priority.

15. The sermons challenge me to study my Bible weekly.

16. Reaching out to the unchurched is a high priority.

17. The members have a voice in making decisions.

18. I am spending more time in pastoral devotion and study in response to the pastor's sermons.

19. People are attracted to Central because of our strong emphasis on community ministry.

20. Reaching out to others is more important than meeting the needs of our members.

21. Helping persons who are not members of Central is a high priority.

22. Persons do not join Central primarily because they are already United Methodist.

23. People do not become members of Central primarily because of our teaching ministry.

24. People do not become members primarily because of our pastoral staff.

25. People expressed no option when asked if their beliefs were typical of the majority of people in our community.
Section III: Assessing Our Priorities

1. Of the many areas of my life in which I gain satisfaction, the three most important are ... and the least important is ...
   1. Family   2. Church
   3. Friendships   L. Clubs

2. Of the many people from whom I might seek help in times of personal trouble, the three most likely are ... and the least likely is ...

3. Of all the people who know me, the three groups that know me best are ... the group that knows me least is ...
   1. Family   2. Friends
   3. Coworkers   L. Community

4. Of all the pastor's many responsibilities, the three most important are ... and the least important is ...
   1. Serving as a personal example   2. Preaching
   3. Pastoral care   L. Church administration

5. When the different areas of my life conflict, I most often try to resolve these matters by assigning the highest three priorities to ... and the lowest priority to ...
   1. Family   2. Church   3. Friends   L. Clubs

6. Of all the activities of my congregation, the three most important for me are ... and the least important is ...
   1. Worship   2. Bible study
   3. Fellowship   L. Retreats
7. Of all the factors that led me to join this congregation, the three most important were . . . and the least important was . . .


8. For me, the three most important characteristics of a good sermon are . . . and the least important characteristic is . . .

1. Biblically based  2. Applicable to my life
3. Christ-centered  L. Consistent with Methodist doctrine

Section IV: About Yourself

1. Have you ever been a member of a denomination other than United Methodist? Of those answering yes:

22% - Baptist  15% - AME  4% - CME
1% - Non-denominational, Anglican, Episcopalian, Mormon, AMEZ, Catholic, COGIC, and Jehovah's Witness

2. How long have you been a member of Central?

1. 1 to 4 yrs.  2. 11 to 20 yrs.  3. 21 to 40 yrs.
4. 5 to 10 yrs.  5. 40 yrs. or more  6. Less than 1 year

3. Are you . . .?

27% - Male  68% - Female

4. What is your age?

1. 35 to 44  5. 65 to 74
2. 25 to 34  6. 75 to 84
3. 45 to 54  7. 18 to 24
4. 55 to 64  8. 85 and older

5. Marital status?
   1. 45%-Married  2. 21%-Divorced  3. 20%-Single
   4. 5%-Widowed  5. 4%-Separated  6. 4%-No response

6. Total family income in 1991 before taxes?
   1. $20,000 to $29,000  6. $30,000 to $39,000
   2. $75,000 to $99,000  7. $100,000 and above
   3. $12,000 to $19,000  8. $40,000 to $49,000
   4. $50,000 to $59,000  9. Less than $12,000
   5. $60,000 to $74,000

7. What is the highest level of education you completed?
   1. Graduate work or advanced degree
   2. Some college
   3. College graduate (4-year degree)
   4. High school graduate

Section V: Your Response to Central's Outreach Ministries

1. Do you feel that our HOPE House (transitional house) for homeless families is worthwhile?  YES

2. Should our congregation continue to provide a food assistance program to people in need?  YES

3. Should our congregation provide a program of financial assistance for persons needing help with emergency funding?  YES
4. Should our congregation provide year-round educational and recreational programs and ministries to persons in our community? YES

5. How much emphasis should the pastor place on involving members in support of mission projects?
   1. 26% to 50%  
   2. 51% or more  
   3. 11% to 25%  
   4. Less than 10%

6. Which of the following are significant needs that we, as a congregation, should be but are not meeting in our community?
   1. Financial counseling  
   2. Pre-school  
   3. Psychological counseling  
   4. Marriage counseling  
   5. Credit union  
   6. Christian School (K-12)

The information report above served as a point of reference to assess the present congregational climate and specific strategies needed to implement change.

Identification of Causal Factors

In the Fall of 1991 a Long Range Planning Committee Report was submitted to the Administrative Board and its recommendations were evaluated but not fully implemented. The results of the report are found in Appendix 2 in this study.

The information reflected in the Program and Ministries Questionnaire provided a point of reference to identify and implement strategies for change that would result in congregational revitalization. Those
strategies were implemented through several "component program elements," as they will be referred to in the remaining chapters.

Since many of the strategies suggested in the component program elements have been implemented, it is the intent of this project to report on why a particular method and strategy was undertaken to accomplish a specific objective.


The writer is indebted to the members of the Long Range Planning Committee and the Administrative Board of Central for their permission to use this information in this project.
NOTES

CHAPTER III


CHAPTER IV
COMPONENT PROGRAM ELEMENTS

The results of the Long Range Planning Committee and the Program and Ministry Questionnaire led to several consistent findings. Central Church is a church in transition. These transitions are reflected in the diversity of the present congregational makeup, the difference of perspectives between long time and newer members, the changing demographics of the congregation, and the present and future challenges facing the community in which Central is located. To address these congregational dynamics and set some intentional goals for the congregation's future, strategies for change had to be identified that would bring about transformation and renewal.

Once the issues were identified, specific actions were required to evaluate the past, present, and future effectiveness of those issues in the life of Central Church. This process of decision making involved several components. The components included assembling data, discussions with the decision-making bodies in the church, input from the administrative support committees, workarea chairpersons and interested agencies beyond the local church.

Decision making has been defined as the process of resolving uncertainties by selecting the best available alternatives or means of achieving a particular end or objective. Decision making at best is a process or series of actions which occur over time and lead to a specific
response. Every decision is approached issue by issue until a decision is finally reached.

In the African-American church a unique role is granted the senior pastor in visioning, shaping, motivating, implementing, and evaluating the programs and ministries of the local church. African-American churches expect the senior pastor to give strong effective leadership. While the model of enabler and facilitator serves small membership congregations, churches on plateaus, and Anglo churches, the model for the African-American church is that of leader. As Lyle E. Schaller writes in *The Senior Minister*,

the senior pastor must serve as an initiating leader, be a competent administrator, possess the gift of foresight, be able to build a staff of highly competent people, officiate at some of the weddings and funerals, to underscore the importance of power, prestige, and authority to the office of senior pastor in rituals and ceremonies, accept the role of umpire-in-chief when the time comes for close calls on critical decisions, become proficient in time management and create and repeatedly hold up a vision for tomorrow.1

In other words, the senior pastor must be the chief decision maker in the life of the congregation.

The issue of authority as stated above is not meant so much from the perspective of abusive power, but trust. The senior pastor has to earn the trust of the congregation, decision-making bodies, and community leaders before any genuine effort toward change can be accomplished.

While the structure of the United Methodist Church places the responsibility for policy implementation with the Administrative Board, the writer views the members of the Board as managers charged with the responsibility of insuring that the plans and programs of the church
go forth as agreed upon. While the writer does not propose that the senior pastor attempt to make crucial decisions in a vacuum, he does believe that it is the senior pastor's responsibility to seek God's vision for the church's ministry, articulate that vision to the policy-making agency, motivate the congregation to take ownership of the vision, and see to it that the necessary resources are acquired to implement the vision. Again, the trust factor is the essential ingredient in granting the senior pastor the ability to provide leadership.

As George Barna writes in *The Power of Vision*, "vision is never about maintaining the status quo. Vision is about stretching reality to extend beyond the existing state." That is how mission and vision differ. Mission is implementing what is; vision is seeing the future and making it a reality. The writer believes that there are three basic elements of visionary decision making:

a. **Inspiration** - the power to grasp God's vision for the congregation and inspire fellowship to implement that vision.

b. **Information** - the ability to teach and equip persons to respond intelligently to the data and facts presented.

c. **Instigation** - the ability to create a dynamic tension that energizes the local congregation to act in their best interest even when they are unable to see the present need.

Considering the findings of the Program and Ministry Questionnaire and the Long Range Planning Committee Report, the writer has listed below what he believes were the key decisions that needed to be made to accomplish the objectives of the Long Range Planning Committee,
and lead Central Church toward transformation and renewal. The complete report of the Long Range Planning Committee is found in Appendix 2 of this study.

**Worship**

Objective: Corporate Dynamic Worship

1. Training for the choirs: A worship manual was developed by the minister of music in consultation with the senior pastor. This manual will be expanded to include other elements of worship—such as the ushers, acolytes, greeters, liturgists, communion stewards, the stewards, and worship committee.

Action by Administrative Board: All activities and events related to music ministry of the church are now coordinated through the Worship Committee in consultation with the senior pastor. The minister of music is under the direct supervision of the senior pastor, and all other staff musicians are supervised by the minister of music. The Staff Parish Relations Committee gives administrative oversight to all paid staff.

2. Add greeters and parking lot ushers: Greeters now serve as the welcoming committee when persons enter the narthex of the church. The Central Parking Ministry, which is incorporated under separate license from Central United Methodist Church, includes persons who serve as parking lot ushers. They are functioning at the present time only on days when there is an event at the Georgia Dome.

Action by Administrative Board: A separate corporation was licensed to handle this function to protect the church from liability and
to ensure that the funds raised in this ministry were kept separate from other ministry funds. All proceeds from this ministry less expenses go into the Building Fund.

3. Retrain current usher boards: All usher boards have received training by the senior pastor and will continue to receive quarterly training.

Action by Council on Ministries: All usher boards will have representation on worship committee and insure that all members of the respective usher boards have been certified as trained.

4. Install new member receptions: New member incorporation has been revised and now is held during multiple sessions.

See Appendix 3.

Action by Council on Ministries: New member incorporation is no longer handled exclusively by the Membership Committee, but is now shared by the Church School, Education and Evangelism Committees, the Administrative Committees, and the pastoral staff.

5. Expand new ministries: Two handbell choirs have been added (women's and children's). The Central Players (drama group) put on two productions last year in the community, and as of this date no action has been taken on creation of an orchestra.

Action by Council on Ministries: Drama group has been incorporated under the Worship Committee along with the handbells.

6. Reinstall tape ministry: Audio tape ministry has been reinstalled, and functions under the workarea on Communications.
rationale for that change. The writer believes that one of the functions of the senior pastor in creating an environment for change is to help persons understand that as they grow in their spiritual formation the resulting transformation will result in new ways of understanding their role in implementing the mission of the church.

Warren J. Hartman, writing in *Five Audiences: Identifying Groups in Your Church*, began the expansion process of our ministry of education when he identified five audience groups that he says exist in all congregations: the fellowship group, the traditionists, the study group, the social action group, and the multiple interest group.

The writer began looking at Central's church school and fellowship structures to see if we in fact identified these divisions within our congregation. We had not. Today, not only these five groups but other significant relational groups are now functioning in the life of our congregation. The illustration below lists our present weekly Christian Education offerings.

**Spiritual Growth Opportunities at Central**

<table>
<thead>
<tr>
<th><strong>Sunday School</strong></th>
<th><strong>Weekday/Night</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>(All classes begin at 9:45 a.m. unless otherwise noted.)</td>
<td>Monday - Lenten Bible Study</td>
</tr>
<tr>
<td>Children's Church - during the 11:00 a.m. Worship</td>
<td>- R. L. Mitchell Conference</td>
</tr>
<tr>
<td>Service in the Fellowship Hall (except 1st Sunday).</td>
<td>Room, 12-1 p.m. (Smothers)</td>
</tr>
<tr>
<td>Nursery - open during both Worship Services, Educa-</td>
<td>Monday Night Bible Study</td>
</tr>
<tr>
<td>tion Bldg., 1st fl.</td>
<td>- R. L. Mitchell Conference</td>
</tr>
<tr>
<td></td>
<td>Room, 7 p.m. (Jaiah)</td>
</tr>
<tr>
<td></td>
<td>Tuesday Night Bible Study</td>
</tr>
<tr>
<td></td>
<td>Fellowship Hall, 7 p.m. (Staff)</td>
</tr>
</tbody>
</table>
Kindergarten - Education
Bldg., 1st fl.

Younger Elementary - Education
Bldg., 1st fl.

Middle Elementary - Education
Bldg., 1st fl.

 Older Elementary - Education
Bldg., 1st fl.

Youth Class - Youth classroom

Annie Hall Class - Education
Bldg., James Lacy
Room, 1st fl.

Discovery Class - Sanctuary

Family Circle Class - Fellowship Hall - Stage

Women's Class - Education
Bldg., 2nd fl., Annie E.
Hall Room

Men's Class - R. L.
Mitchell Conference

New Beginnings Class -
Discovery Classroom-Annex

Wednesday Night Bible/Life
Study - R. L. Mitchell
Conference Room, 6 p.m.
(Woods)

Thursday Night Prime Time
- R. L. Mitchell Conference
Room, 6:30 p.m. (Wilson)

Friday Night - Invitational
Teacher Training Series,
3rd Friday, 6:30 p.m.
(Smthers/Bond/Carr)

"Disciple" Bible Study Classes

Sunday - Youth DISCIPLE,
11 a.m., Youth Classroom
- Annex (Ward/Ward)

Tuesday - DISCIPLE I, 7 p.m.
Choir Room (Smthers)

Tuesday - DISCIPLE I, 7 p.m.
Discovery Classroom - Annex

Wednesday - DISCIPLE I,
10 a.m. - 12:30 p.m., Choir
Room (Woods)

Thursday, DISCIPLE II, 7 p.m.
Choir Room (Smthers)

Thursday, DISCIPLE II, 7 p.m.
Discovery Classroom (North)

The most significant element in the program component under
education has been the DISCIPLE BIBLE STUDY Program. This thirty-
four week study has resulted in significant transformation of the particip-
ants. During the period of this doctoral project, two adult classes have
graduated, three adult classes and one youth class are now in progress,
and two adult advanced versions of DISCIPLE are currently being con-
ducted.
A significant number of elected officials of the church were enrolled in these extended Bible study classes and their decision making reflected their trust of one another, spiritual growth and understanding of their role in the ministry.

Another by-product of the DISCIPLE STUDY is renewed interest in in-depth study of scripture was the writer's ability to engage the congregation in more scripture study by preaching from the Lectionary. Lectionary preaching has helped expand the scope of the congregation's spiritual knowledge because it has helped the writer move beyond familiar text and teachings.

The writer plans to expand this Lectionary study to neighborhood study groups as suggested by Zan Holmes in a book entitled Encountering Jesus. Using Richard Murray's discussion guidelines for Bible study groups, Holmes expanded the teaching ministry of his local congregation into the homes of members and nonmembers.

This has undoubtedly been our most effective tool for building significant relational groups and providing effective models for spiritual formation and education. The writer has transformed several sermons into lectures that have been shared in other settings based on what he is learning from the development of our Christian Education program at Central. See Appendix 4.

Fellowship

The most visible fellowship ministry is the breakfast fellowship that takes place between the 8:00 a.m. worship service and Church School. During this hour-long period, persons from the 8:00 a.m. and 11:00 a.m. worship services get to visit. A Cokesbury book table ministry is provided,
special Church School programs take place and yes, many informal meetings take place over this fellowship meal. Prepared by church volunteers at a small per plate cost, this is one of the most effective fellowship events in the life of Central Church.

Our class leader/cluster group fellowships that are usually held away from the church provide the second largest fellowship opportunities in the life of our congregation. Implemented to provide nurture and fellowship for our far-flung congregation, this also provides supportive fellowship in times of crisis, and an incorporation network for new members.

The decisions that led to implementation of these ministries resulted from members' concerns that going to two worship services would divide the congregation into two separate churches. There was also the concern that because our membership is large, people began to experience a sense of getting lost in the numbers, especially with so many new faces coming on board.

Action by Council on Ministries: The DISCIPLE BIBLE study is a two and one-half hour Bible study that is taught by the senior pastor twice a week, associate pastor once a week, and certified lay DISCIPLE instructor in the other settings. The Church School is responsible for staffing, materials, and content.

The fellowship breakfast is a free-standing, not for profit, ministry that is supervised by the Council on Ministries under the Kitchen Committee which is a sub-group of the Trustees.

The Class Leaders/Cluster Groups function under the Committee on Membership in cooperation with the Evangelism Committee.
Additional fellowship opportunities are afforded through several support groups: AIDS, Substance Abuse, Reaching Out to Senior Adults (ROSA), the American Association of Retired People (AARP), United Methodist Women, United Methodist Men, United Methodist Youth Fellowship, Singles Ministry, and Young Adult Fellowship.

The objectives of the Long Range Planning Committee have been met.

1. Each fellowship organization has been asked to prepare a "mission statement" which includes its purpose for existing in accordance with the Church's Mission Statement. Relating these fellowship events with missional purpose prepares the fellowship groups to be an extension of the local church's ministry.

2. Guidelines have been provided for each fellowship group.

3. Some groups are combining their efforts.

4. Membership in fellowship groups is not limited to members only.

5. Ministry "fairs" are being conducted periodically throughout the year.

6. Leadership training will be addressed under a separate section in this project.

7. The Source, the church newsletter, is being used to inform, promote, and share information regarding fellowship opportunities. See Appendix 5.

Action of Council on Ministries: Monitors events and related
cost to ensure their relationship to Central's overall mission. Requires the coordinators of the cluster groups to be trained and work under the supervision of the Class Leaders who are trained by the ministerial staff.

Pastoral Care

Another critical element in the transformation of the local congregation is pastoral care. When talking about pastoral care in the African-American Experience, Edward Wimberly's African American Pastoral Care begins a discussion that leads to the richness of the relationships between the pastor's role of caregiver and community wise man. This role is an overwhelming one in a large membership church. With an older congregation there are senior citizens who live alone, an endless list of shut-ins and homebound, several funerals a year and the daily errands to transport members to the doctor, grocery store, a community event, or home following a church event.

Younger families are having their share of crisis, too. Unemployment, additions, marital problems, children in crisis, financial difficulty, fatigue and stress from just trying to keep up. Many families relocating for employment reasons have little or no extended family in the Atlanta area, so their little problems become big problems quickly.

Another growing need are our youth, some of whom have all but been abandoned by their parents. Our neighborhood schools are in crisis, peer pressure is stronger than ever, and changing values in society have our youth in a state of confusion and many of their parents have given up, tired of trying to understand their children's anger and rebellion.

Action by Council on Ministries: Our local youth program has
been strengthened and a seminary student has been added to the ministerial staff to work exclusively with youth and their parents. In regards to ministries of intervention our Youth Enrichment Program that targets youth at risk in the community is a partnership between our congregation and Central Methodist Gardens and several public housing communities. The Council on Ministries serves as the coordinator for these functions.

Our ministries to senior citizens include ongoing outreach to several nursing homes and extended care facilities, increased visitation from the ministerial staff for homebound persons, a local chapter of AARP, and participation in Reaching Out to Senior Adults (ROSA). Our local workarea on Older Adult Ministries serves as the coordinator for these functions.

Our ministry effort toward children involves our weekly children's church, cherubs, children's handbell choirs, Church School programs, and our Summer Children Camp for our children and children from several of the community homeless shelters.

**Church Administration**

Much of what the Long Range Planning Committee classified under solid financial resources in various ways relates to church administration. All of the goals suggested in their proposal are currently under development. The addition of a full-time church business manager in October 1992 has greatly enhanced our financial management system and freed the senior pastor to do more pastoral care related functions.

Lyle Schaller, writing in *The Seven Day a Week Church*, says "that in the churches averaging 700 or more at worship, the major sources of power are information, competence, commitment, time, and specialized
skills. Regardless of the ideological attractiveness of creating a lay-run church, that rarely is feasible in the very large program congregation.\textsuperscript{6} Running a large membership church with ten administrative and custodial employees and eight contract employees requires good leadership and management ability.

Central's ministry budget is over $700,000 annually and this does not include our proposed $1.8 million first phase new construction for the new educational facility.

Action by the Administrative Board: A comprehensive building fund proposal has been presented to the congregation. Along with written and spoken appeals from the senior pastor, the congregation is challenged to growing in their stewardship by becoming a tithing church. This year we successfully eliminated Men's and Women's Day as fund-raisers and we are almost on target with our budget projections. The strategies that are being developed to fund the ministry and program budget have not been focused well. A comprehensive approach to funding ongoing ministry and the capital campaign are currently under discussion.

\textbf{Stewardship}

One of the pressing needs in our congregation is a comprehensive program of stewardship development that covers time, talent, gifts, and service. New leadership has been elected to serve on the Committee on Finance, and the Committee on Stewardship has been tasked to develop and implement a series of education events to increase the congregation's awareness of stewardship.

The senior pastor has preached several sermons on financial giving and did a series on Christian financial management that was well
received. Education rather than manipulation has worked well. He has
designed and will implement an end-of-year campaign to encourage people
to lessen their tax liability with special end-of-year, memorial, and special
gifts to the church in December of the year.

In addition, the writer prepared a series of lectures for Christian
business owners to share with them information regarding their relationship
with God and their business. See Appendix 6.

Action by the Administrative Board: Lay leadership must share
the load with the senior pastor in helping to get the appropriate infor-
mation into the hands of the congregation so that they can respond to
the identified needs. Hiring of the business manager was an important
step toward stronger management of our resources. The lay leadership
has to develop a stronger sense of mission and teamwork. A unified effort
at accomplishing our objectives is often sidetracked by individual agendas.

Leadership Development

Equipping laity for ministry is a critical element in urban church
settings because without the continuity among the laity the vision pre-
sented by the senior pastor might get pushed aside during times of tran-
sition and change.

Several authors have addressed this subject in many different
ways. Among previously published Doctor of Ministry dissertations on
that subject are: Translating Members' Aspirations for Service Into Pur-
poses, Goals and Steps for a Ministry Owned by the Congregation by Donald
W. Sandmann, Equipping the Council on Ministries for More Effective
Planning of the Church's Ministry by J. Michael Leatherwood, Equipping
the Council on Ministries for the Management of Ministry by Robert E.
Walton, and *Equipping Laity for Ministry in First United Methodist Church, Alexander City, Alabama* by Thomas M. Morgan. All of these dissertations speak to the importance of empowering, training, and equipping the laity to assume leadership roles in the church.

**Leadership is a function, not an office.** Effective leadership in the church does not take place in a vacuum. Without a relationship with Christ, an understanding of the gift and talent that each person has to share, leadership will never reach its full potential.

**Action of the Administrative Board:** Each year there are two major and several smaller training events for each workarea in our church. In January of each year an orientation is scheduled, followed by training at the district level, followed by leadership skills workshops, followed by individual workarea training, followed by a planning retreat, with several special training opportunities given in planning, budget building, and program implementation. The Committee on Nominations and Personnel is responsible for ensuring that all persons receive training in the workarea where they have elected to serve.

**Discipleship**

The concept of discipleship is one that was lacking in the life of our church. While persons have been members for several years they lacked the spiritual depth that accompanies the knowledge that being a disciple of Christ brings. This process of re-education began with a series of sermons on the meaning of discipleship, Christ's initiative in the process and our opportunities to respond. Small group settings, Bible studies, newsletter articles, numerous teaching opportunities were used to get this message across. Music, visual arts, children's sermons, Vacation
Bible School, and printed literature were made available to get the message across.

A monthly church school teacher's training entitled "Invitational Teacher Training" was initiated to equip the church school teachers in the process of making disciples through teaching. Guest lecturers were brought in a series of training events called "spiritual disciplines." And the DISCIPLE BIBLE STUDY was introduced into the curriculum.

Zan Holmes in Encountering Jesus makes the point that once a congregation defines its identity, then it has no problem discovering its mission. He share the mission statement that resulted from that discovery:

In the Name of Jesus Christ, who is made known to us through the Holy Scriptures, and by the inspiration of the Holy Spirit, we are called to establish, maintain, and nurture a personal relationship with God. We are also called to be a community of God's caring people, within the church and world community, by serving as faithful stewards of our time, talents and money; by combating injustice wherever it may exist; by implementing outreach ministries to meet the needs of the total community; and by our evangelistic witness to the Saviorhood of Jesus Christ, in all that we say and do.7

That statement, Holmes says, led in turn to more than seventy outreach ministries to their community. Central's Vision Statement (which is now five years old and in need of revision), found in Appendix 7, is a beginning attempt at our efforts to define who we are becoming in Christ.

Action of the Administrative Board: Provided funding for training and materials, and is working to refine the Mission/Vision Statement to reflect what our mission to our local community is and will be in the future.

Evangelism

The writer has attempted to teach that evangelism should be
interwoven in all that we do in the life of the church; not just a program set aside that we do once a year, but an attitude that we develop in the climate of the congregation. The senior pastor has taught in two lectures some of the principles that he believes are basic to that image of evangelism in disciple making and the importance of evangelism in Sunday school. Those outlines follow:

**Evangelism That Results in Vital Discipleship**

**Goal:** To teach evangelism techniques that equip persons to become vital Christian disciples.

Eight components:

1. Personal spiritual enrichment
2. Nurturing ministries that equip for evangelism
3. Revitalizing congregational life
4. Evangelism beyond our doors
5. Evangelizing children/youth
6. Ministries for young adults
7. Reach out to seniors
8. Developing community Bible study groups

The United Methodist Council of Bishops, writing in its Pastor's Letter on "Vital Congregation, Faithful Disciples":

We, the people of God called United Methodist, have come to a critical turning point in our history. The world in which our heritage of faith seemed secure is passing away. We must choose to be faithful to Jesus Christ in our time.

There are many signs within our congregation that we recognize this new era. The realization is dawning on us that we must be more intentional about being the church God calls us to be. The immense suffering of so many people in the world today overwhelms us, but these human hurts also stir our deepest impulse to follow our Master into service and fellowship with those who suffer (Preface, 5).
I. What does it mean to be intentional about being the church God calls us to be?

A. Ephesians 4:11-12, NRSV - The gifts he has were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.

B. Reclaim our focus on prayer, individual and corporate.

C. Emphasize ministries that provide nurture and care.

D. Encourage members to share the love of Christ.

E. Challenge believers to have a daring faith in Christ.

F. Prepare to fulfill our calling to "go into the world and make disciples.

II. What are some of the trends facing our congregation?

A. We are increasingly placing a premium on our time and if our ministry efforts do not make the most of people's time they will not respond to our outreach or nurture efforts.

B. Because of the great diversity of our society, no one ministry, program, emphasis, study, or focus will meet the needs of all people—diversify and intensify.

C. We now live in a culture of convenience. We must look at our ministries in terms of the services that we deliver, we must take seriously our changing demographics and design ministries and programs that intentionally speak to the needs of the persons who we are seeking to serve.

D. Take the competition seriously. The home entertainment boom is providing better entertainment than many of our
worship services. While we are not in the entertainment business, people judge our worship and celebration in terms of its satisfaction level.

E. If you can't beat them, join them. There are many opportunities to win people back to the church: Bible study, prayer meetings, self-help seminars, singles activities, senior citizens, "Parents Day Out," aerobics, recreational events, small group interaction.

F. The 1990s have ushered in a return to family values. The baby boomers are now raising children and there is a need to return to family-centered activities—inter-generational ministries.

G. Baby boomers or young adults as we call them are a new breed of conservative. Persons 18-29 years of age embody a unique blend of economic and political conservatism while also being socially liberal.

H. Don't underestimate the clout and influence of seniors in your congregation. These seniors represent a major wave of influence and spiritual entrepreneurialship.

I. Invest generously in ministries to children and youth. They not only represent the church of tomorrow, they are the greatest ongoing linkage you have to new persons beyond your present membership.

J. Make a commitment to build the best music ministry that commitment, money and technology can produce.
K. Intensify and focus on Bible-centered instruction, preaching, teaching, personal and corporate spiritual formation.

L. Learn to use the available technology to get the story of your congregation told.
- Know your target population.
- Develop an ongoing awareness of the evangelism imperatives for the 90s.
- Develop ministries that meet the needs of persons in your parish area(s).
- Design an aggressive membership, nurture and care system.
- Promote ministries that attract unchurched persons to your ministry.
- Provide diversity and flexibility in staffing.
- Develop a vision statement that allows the congregation to respond to change in a proactive manner.

Planning for Evangelism in Sunday School
"Filling the Empty Chair"

Frank Proctor in his book entitled Growing Through an Effective Church School, in Chapter 2, "Restoring the Partnership of Education and Evangelism," quotes Dr. Win Arn:

Unfortunately, many leaders tend to dichotomize the 'educational ministry' from the 'evangelistic ministry.' And it is this distinction that is the root of most stagnant/declining Sunday schools. . . . The most important issue in moving a Sunday school forward is a clear purpose that reflects the mission and priority of Christ. Without such a purpose, a Sunday school will flounder, turn inward toward 'maintenance,' become exclusively nurture-oriented, and eventually stagnate and decline ("The Sunday School; A Method in Search of a Mission," The Win Arn Growth Report, no. 19, 1-2).
I. Develop a Mission Statement:

- who are we
- whose are we
- why are we here
- what do we plan to do for Christ

II. Make Winning People to Christ Our Number One Priority:

- get the senior pastor on board
- solicit the support of lay leaders
- give funding of these efforts priority in the budget
- cooperation not competition is the key

III. Four Goals of Christian Education:

1. for conversion 2. for nurture/discipleship
   evan-gg-le-ion didache

3. for leadership 4. for service/mission
   diakonia doulos

1. Education for Conversion, Transformation
   a. to lead (educate) people to acknowledge and understand their faith
   b. to bring them (whoever they are) into the community of the faithful, the church; and
   c. to encourage them to adopt the Christian lifestyle as committed disciples.

2. Education for Nurturing in Discipleship
   a. passing on the stories of the faith, the heritage, and the values of the Christian traditions.
   b. brings about transformation in the lives of members of the faith community as they experience their own transitions in life and their own cries of faith.
   c. teaching the ideas, facts, theological understandings of faith—as passed from teacher to student, from preacher to laity, from generation to generation.

3. Education for Leadership in the Church
   a. Christian education must equip all members of the church to fulfill their leadership roles and tasks so that the church can carry out its ministry.
4. **Education for Mission**

John Westerhoff writes "until we find a place for evangelism and conversions within our educational ministry, the church's educational mission will remain impotent (Proctor, 36).

Educating people of faith to carry out the mission of the church will empower them to act in the name of Christ and the church. To feed the hungry, to clothe the naked, to visit the sick, to set free those who are captive, and to serve in Christ's name all the children of God ("A Necessary Parody," 412).

IV. **Restoring the Partnership Through Meaningful Evangelism**

A. What is Evangelism? The work of the church as it proclaims the role of God and God's coming kingdom on earth so that individuals will hear and respond in commitment to a new life of discipleship.

B. Conversion is shaped by the educational process:

   Step I: hearing

   Step II: decision for commitment

   Step III: identification with a group of persons who believe the claims of the Gospel.

V. **Partnership Between Education and Evangelism Will:**

a. Develop models of spiritual formation

b. Foster relational evangelism

c. Teach ways to invite

d. Teach persons to share their faith

e. Create ways for people to express their values and faith concerns

f. Provide entry points for future members

g. Provide assimilation for newcomers

h. Serve as a model—regarding the Christian norm
i. Reach persons who are not being reached by the worship service

j. Develop leaders

VI. Understanding the Office of Evangelist/Teacher

Ephesians 4:11 - responsible for the proclamation of the Good News of Jesus Christ (Acts 21:8; Ephesians 4:11; 2 Timothy 4:5)

a. Multi-dimensional Relationships

Redemption/Reconciliation 1st between believer and God

Community 2nd between believer and believers

Witness 3rd between believer and unbelievers

VII. Teaching As an Evangelistic Task

A. Invite people to participate

B. Invite people to make faith commitments

C. Telling one's own story

The goals toward which the writer has led this congregation during the last four years have been directed toward inner renewal. That focus was intentional because the writer believes that Central Church needed to look at itself and begin to look at its community and help shape its future. Where is Central's future?

Central is located in a near downtown transitional neighborhood. The transitional nature of the community requires us to be flexible and responsive to the needs of different types of people. The Vine City and Atlanta University Center (AUC) neighborhoods are facing issues related to poverty, low educational levels, unemployment, teenage pregnancy, substance abuse, gang violence, homelessness, and rising crime.
Just as disturbing is the presence of a large middle-class student population who have discretionary income but nowhere to spend it in the neighborhood because there is no major restaurant, movie theater, bowling alley, shopping center, concert hall, or other major recreational or entertainment facility in eight neighborhood.

Public transportation through these communities is very limited, thereby requiring most students and residents to have access to an automobile. This promotes a large commuting student body that further negatively impacts the lives of the permanent residents with traffic congestion and inadequate parking facilities.

The lack of an outlet for the students also promotes negative behavior, crime, emotional problems, and a potentially explosive interaction between permanent residents and transient students. Add to this a high number of drive-through commuters attracted by the large number of male and female students and illegal activities, and what results is a community at risk.

The majority of residents that have remained in the community are senior citizens. In addition to being almost helpless in their ability to bring about positive change in their community, they are also the victims of harassment and crime.

These and other issues await a response from the Central congregation. It is easy for our commuting congregation to ignore the scope of these issues because for the majority of the membership who do not live in the community these issues are someone else's problem:

From within the congregation there are four groups of people that change affects is various ways. There are some who support the
status quo and resist change. There are those who are apathetic and do not care one way or the other. There are those who are complacent and think we have experienced enough change and do not need to do anything else. And thank God, there are those who sense the leading of the Holy Spirit to embark upon new challenges that await our response.

Our parish includes all the needs listed above and more. Our task is to turn toward the future and develop programs and ministries that meet the needs of the persons in our community in such a way that they feel that they want to become a part of Central Church.

**Building and Grounds**

We have looked at the future and are proposing facilities that will include a day center for senior citizens, a family Christian Life Center for recreational events and community gatherings, a new state of the art educational and media center, retail development, a swimming pool, and a new sanctuary.

In addition, we have and are remodeling and expanding our present facilities to accommodate the changing needs of our community and congregation.

**Action of the Administrative Board:** We have a long term capital investment in staying in this community. Limited space will require us to spend additional monies to do all that we are proposing, but our commitment to our community is firm. We are where God wants us to be.

These plans respond to the Long Range Planning Committee's goals for adequate space and facilities, income-producing activities to cover cost and ample parking.
With these new facilities arises a new attitude toward our future. While the church is slow in change, we must begin to understand and begin to market our ministry toward the persons who can most benefit from it. Some call this concept church growth, some call it bridge building, some outreach, some evangelism.

Four authors helped the writer to look toward the future. Russell Chandler's *Racing Toward 2001: The Forces Shaping America's Religious Future*, Shawchuck, Kotler, Wrenn and Rath's *Marketing for Congregations: Choosing to Serve People More Effectively*, George Barna's *Church Marketing: Breaking Ground for the Harvest* and Lyle Schaller's *Create Your Own Future and Strategies for Change* are trying to awaken the church to the new ways of communicating the gospel of Christ more effectively—that's evangelism.

**Social Missions**

The Program and Ministry Questionnaire and the Long Range Planning Report reflect our commitment to share our resources with others in need. We clearly see as part of our mission to be a help center, crisis station, and place of refuge.

The history of Central reflects a long tradition of outreach and crisis intervention. One of the best responses to date has been our Youth Enrichment Program. This ministry identifies youth at risk and brings them to Central for education, counseling, fellowship, discipleship and nurture. Adult mentors from our membership provide instruction in spiritual development, African-American studies, computer instruction, karate, reading and writing skills and recreational activities.
Our cancer support group, AIDS task force, ROSA, AARP, Youth Outreach, SINGLES, and Family Ministry emphasis say that we are on target. As Dieter T. Hessel puts it in *Social Ministry,* "a whole approach to ministry encompasses Liturgy and Preaching, Christian Education, Pastoral Care and Counseling, Empowering Lay Ministry, Social Service Advocacy, Community Organization, Public Policy Action, and Institutional Responsibility.  

No single component element, no isolated decision, no specific strategy, no one method, no one person—clergy or lay—can make revitalization occur. It is a journey led by God, traveled with others who who lean not to their own understanding but seek God's will for vision, direction, purpose, meaning, and wholeness.

This study has been about decision making and more. Related elements are authority, faith, trust, spiritual discernment, and power. The role of the senior pastor as visionary, the role of the lay leadership as implementers, and the role of the congregation as followers are also key to decision making. The preaching and teaching functions of the church also contribute to focusing the vision for change. Change also brings about personal dynamics, staffing issues, and understanding of spiritual gifts, talents, and abilities.

Unlike in secular decision making, there is an important element that also is important for leading churches through change. That element is the Holy Spirit. There are many agents for change that can be identified but none as important and life changing as that of the role and function of the Holy Spirit in leading a congregation to transformation and revitalization. The component program elements are simply the vehicles
through which God's guidance is directed to meet the spiritual needs of people.

The spiritual disciplines of prayer, seeking God's direction, faith trust, spiritual discernment, love and accountability are important as the foundations upon which our decision must be made.
NOTES

CHAPTER IV


CHAPTER V

SUMMARY OF FINDINGS

The findings in this study regarding decision making have provided significant learning opportunities for the writer and the Central congregation. Several myths regarding how decisions are made and implemented have been shattered by reality. The writer no longer believes that the senior pastor's instructions alone will necessarily bring about any significant change. He is in fact convinced that the process of decision making is different in each local church setting based on a number of different variables. Traditions, leadership style of the senior pastor, strength of lay participation and support of the decision once it is made, and the response of the people that proposed change is most likely to impact.

In Chapter One of Lyle Schaller's work, Strategies for Change, he states that it is important to understand the type of organization that one is dealing with before trying to determine which strategy for change is most appropriate. Schaller suggests that the question must be asked: Is this a Covenant Community or a Voluntary Association? How persons in the local church answer this question places into motion several different sets of dynamics.

High Commitment Covenant Communities, on the one hand, are held together by: (1) a clearly stated and widely shared belief system including theology and an approach to biblical interpretation, (2) the founding pastor is still the number one leader, (3) the unifying goal of pioneering a new worshiping community, (4) the absence of local traditions or
denominational requirements that could create diversionary struggles, (5) a high level of religious commitment, (6) the absence of legalistic decision-making structure—trust in people rather than a reliance on institutional safeguards to control the exercise of power, (7) a set of highly visible, specific, attainable, measurable, and unifying goals in creating that new worshiping community and planning, financing, and constructing "our new church home," (8) a powerful and optimistic future orientation, (9) a central emphasis on worldwide missions, (10) to an increasing degree, friendship and kinship ties, and (11) a superior teaching ministry. Those eleven cohesive forces combine to provide a supportive environment for the introduction, adoption, and implementation of new ideas.

By contrast, the decision-making process in the Voluntary Association tends to be fostered by an institutional environment. The cohesive forces that bind them together are: (1) long time friendship ties, (2) habit, (3) institutional loyalties to that congregation and, for many of the long time members, to that denomination, (4) an excellent ministry of music, (5) kinship ties, (6) local traditions and shared experiences out of the past, (7) affection for the former senior pastor, (8) a widely shared affection for the building, which is filled with sacred memories for many of the long time members, (9) closely knit and long-lived adult Sunday school classes, and (10) a powerful past orientation.

The results of this case study reveal that Central leans more toward the Voluntary Association-Institutional Model rather than the High Commitment Model. This explains to the writer why any effort at changing the status quo is met with such resistance. For the majority
of long time Central members there is no impending crisis so they do not see a need to do things differently than they have in the past. That is why initiatives like the Building Program are met with such little enthusiasm.

In light of these findings, the argument for pastoral leadership becomes an even more important element in decision making in the urban African-American Church. Without exception, African-American congregations that have thrived have done so because there was an effective pastor who was able to articulate a vision for that local congregation and community. Although recent church growth literature has lifted up the concept of increased lay involvement and participatory decision making, there must ultimately be a person who is charged with the responsibility of focusing the final decision.

Perhaps the question needs to be raised at this point: Can new wine fit into old wineskins? Change can only happen when an environment for change has been created. The most appropriate role of the pastor involves creation of an environment for change. The pastor then is only faced with two real choices—do I conform to the present environment and maintain the status quo or do I challenge the status quo and create agents for change within the congregation?

The approach that the writer has used during the last four years in raising issues of discontent with the status quo have resulted in some interesting dynamics. On the one hand, the long time members view this strategy as an assault on their past efforts, while the new members see the proposed changes as necessary. Some of the significant findings for
the writer have been:

1. **Seek divine guidance** - The pastor must know that he/she is leading the congregation toward a goal that is in line with the will of God. Without this assurance, which is best sought through spiritual discernment, doubt storms will creep in and weaken the resolve of the pastor to motivate others to fulfill the vision.

2. **Determine the level of commitment of change** - Unless there is a pronounced displeasure with the status quo, or unless a crisis arises, it is unlikely that a high level of commitment to change will occur. The comfort zone of people is sacredly guarded by the familiar—change upsets their comfort zones. An environment for change must be created before any real effort at change can be undertaken.

3. **Cultivate allies in support of change** - Find a support group of persons who would benefit from the proposed changes and get them excited about the possibilities that change will bring. This group of persons will often come from people outside of the existing leadership structure, since most leadership structures tend to be faithful guardians of the status quo. The use of ad hoc committees is a good approach to looking at proposed changes, because they have no investment in maintaining the status quo.

4. **Determine where the resistance to change is found** - The writer learned the hard way. Do not underestimate the power and influence of the resistance. The telephone committee can be more powerful than the pulpit. A rumor mill that dispenses misinformation can slow funding to a trickle, stop a project in midstream and derail the best orga-
nized plan. The writer's initial response to the resistance was to see them as the enemy rather than friends to be won. Reality has taught him that some people will never support change, so one must be prepared for the consequences of their alienation and estrangement.

5. **Develop an effective communications network** - Positive, fact-filled information keeps your supporters informed, and is an effective counter strategy for the campaign of misinformation being presented by the forces of resistance. If the change is in the best interest of the congregation, effective communication will win over those who are undecided. The keys here are positive, factual, and result oriented. Share the vision, enlist support, show that progress is being made, and thank those who have supported the efforts for change.

6. **Avoid surprises; develop a progressive strategy for change** - Radical changes seldom bring about the desired results. Change that takes place gradually and in increments causes people the least disturbance to their personal comfort zones. A progressive plan also says to people that this is a well-thought out approach to a preferable new outcome; not change just for the sake of change. Let folks know that change is proposed, solicit their input, but not their permission, and then proceed gradually. Leadership does not rest solely in permission; rather it becomes an issue of authority. Do you have the authority to promote a vision for renewal and transformation? Yes!

7. **Build on tradition; resist the urge to criticize the past** The older the congregation the more baggage they possess. The writer learned to celebrate past victories and discover ways to build linkages to a pro-
posed future. Encouragement of past victories gives the long time members a point of reference and helps the newer members to understand the journey. Do not dwell on the past but treat the past as a road map with some familiar markings. Respect the past for its importance in the lives of those who lived it.

8. **Undergird your efforts with the power of prayer** - Transformation of structures seldom happens without transformation of hearts. While politics in the church are real, the power of prayer to discern, focus, unify, guide, reveal, heal, and provide cannot be underestimated. Prayer is an appropriate and powerful witness in accomplishing any efforts for change. Change is the by-product of the renewal of our minds. Without prayer, our development of faith becomes mind-centered rather than Christ-centered. The Holy Spirit is the ultimate agent of change.

9. **Build coalitions; avoid divisions** - Preach, teach, and model diversity as a normal aspect of church life. Avoid the "them" and "us" battles and promote tolerance and understanding of different points of view. Provide settings for others to express their concerns and take seriously their contributions. Change in the church should not be viewed as a destructive, but a constructive tool for future vitality.

10. **Be patient; change takes time** - The scriptures teach that the vision for transformation, renewal, and change are ultimately God's. God does not fail. Some plant, some water, but God gives the increase.

**Conclusions**

The role of the pastor in creating an environment for change is key. In the United Methodist tradition, working through existing struc-
tures is essential in accomplishing any lasting change. This study reveals the multiple roles of the pastor as visionary, interpreter, enabler, spiritual guide, preacher, teacher, umpire, and agent for change.

Programmatically, the Council on Ministries is the control center where most decisions affecting the life of the congregation are made, formally or informally. While the Administrative Committees such as Trustees, Nominations and Personnel, Staff Parish Relations, and Administrative Board must function in a support capacity, it is the Council on Ministries that functions as the point of initiation for change.

This is where the pastor must place his/her emphasis in an effort to implement the decisions that the Administrative Board agrees to support. The management principles of planning, organizing, staffing, coordinating, and evaluating are all found in the work of the Council. This structure provides for strong lay participation in the decision-making process and cannot function well in an adversarial relationship between clergy and laity. They must see themselves as decision-making elements with differing functions.

Planning becomes the process through which materials are assembled and in-depth discussions take place regarding a future goal or set of objectives. This involves input from the ministerial staff, administrative support committees, workarea chairpersons, and interested agencies beyond the local church. These goals and objectives are then discussed in relationship to the mission of the local church, the availability of resources to support that mission, and the willingness of the local church to accept that goal or objective as a part of its missional thrust.
As the discussion regarding these goals and objectives continues, decisions are made as to which workarea's mission is best suited to accomplish the desired goal. Once the workarea is determined then questions regarding resources, both human and financial, are discussed, followed by coordination, implementation, and evaluation of the effectiveness of the decisions made.

The key elements in this process are leadership from the pastor in lifting up the vision of the appropriateness of the proposed decision, the input and participation in the decision-making process by the people who will be responsible for implementing it—the laity. This shared leadership model can only work when trust, responsibility, accountability, and respect are mutually shared by all parties involved.

The writer has not presented in this study a detailed analysis of the importance of preaching and teaching for transformation. The power of the pulpit and the Church School classroom have been invaluable in providing the scriptural authority and biblical mandate for change. Ultimately, any proposed change should be related to bringing men and women into a closer relationship with Christ. The Old Testament Book of Genesis served as grounding for God's intent for humankind to have dominion. The Book of Exodus provided a sample of fellowship. Nehemiah provided a good leadership model. The New Testament Book of Acts and Paul's letters to the churches provided examples of personal and social transformation. The theme scripture for these past four years has been Ephesians 4:11-16:
And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind and doctrine, by the cunning of men by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love (RSV).

Implications

The writer has reviewed several dissertations that propose models for working effectively with the Council on Ministries as the decision-making body. Among them was Donald W. Sandmann's "Translating Members’ Aspirations for Service into Purpose: Goals and Steps for a Ministry Owned by the Congregation." Sandmann had three goals in mind. First, he wanted to uncover members’ aspirations for the ministry of their congregation after discussing a theology of ministry. Second, he wanted to translate those aspirations into specific goals and strategies for ministry. Third, Sandmann wanted to move the congregation from the clergy-dominated ministry of the former and founding pastor to a church enabled by the pastor but not controlled by him.3

While the writer shares the basic intent of this project, he is still convinced that the empowerment model has great potential for status quo ministry. However, a strong pastoral leadership model is the preferred model of leadership if a congregation is to move beyond the survival mentality. Good, sound, non-domineering pastoral leadership will result in empowerment as proper use of spiritual authority and spiritual gifts are taught and understood.
J. Michale Leatherwood, in his dissertation, "Equipping the Council on Ministries for More Effective Planning of the Church's Ministry," writes "ministry required an intentional impetus, a contemplated design, a deliberate approach, and a resolute will—a theological and practical thrust of the entire congregation toward exhibiting programming undergirded by the central focus of being the people of God called the Church, with Christ as their Head." He sees effective administration as essential to the planning function of the Council.

The writer is in agreement with his approach to this subject. It is effective administration on the part of the pastor that leads to empowering persons to make good decisions in the life of the church. Effective church administration provides the information and inspiration that are needed to lead congregations.

Frank S. Hoffman's The Goal-Setting Process and Parish Renewal, Robert E. Walton's Equipping the Council on Ministries for the Management of Ministry, and William S. Ryan's An Ecclesiological Rationale of a Congregational Planning Process added to the existing approaches to this model. While they all shared in a process of planning, they did not consider the cultural differences that exist in the African-American Church.

This doctoral project has the potential of providing models for revitalization through several different resources. First, African-American congregations must examine their issues of identity. This crucial self-examination is required before any progress toward the future can be seriously undertaken. Any and all efforts toward revitalization without settling the present and future identity issues of the congregation are futile. That is what the Programs and Ministries Questionnaire was de-
signed to do—identify who we are. Second, an in-depth study, the Long Range Plan of Ministry, must be undertaken to project the future direction of the ministry. This is crucial in deciding issues related to pastoral leadership, facilities, and other financial resources. Third, understanding the role and function of the program elements will provide the tools to lead the congregation through change, transformation, and revitalization. No single program, strategy or decision will result in revitalization. It takes several elements working together toward a common goal.

While many congregations know that they are dying, they feel helpless in their efforts to reverse that trend, this project is a model for reversing that trend. This project is not in itself a process, but a journey. It is one congregation’s journey toward its future. Surveying and accepting the findings of that data will threaten and challenge the power of existing decision makers, including the pastor. Wrestling leadership from ineffective leaders, developing new leadership styles and developing ownership for new lay leadership all present considerable challenges to the local church.

Effective churches, vital churches are churches that see themselves as "user friendly, seven-day-a-week" churches. While some congregations are struggling just to open their doors on Sunday, they can take the component elements presented in this project and begin to move toward a better, more vital future.

Development of these program elements has allowed the writer to design a workshop entitled "Leading Churches Through Change." This workshop has been taught to several congregations throughout the United
Methodist Church with good results. The elements are transferable into other settings. The elements are taught as Ten Principles (Appendix 8):

1. Define Reality
2. Discover Your Location
3. Discard the Barriers of Growth
4. Transform the Spiritual Climate
5. Develop Committed Leaders
6. Do Creative Caring
7. Become an Usher Friendly Church
8. Marketing the Church
9. Leadership is a Function; Not an Office
10. Vision for the Future

This case study of an urban African-American church and how decision making results in congregational revitalization is one congregation's journey toward vital ministry in its community. This journey has resulted in a more productive spiritual climate within the life of the congregation and a responsible process through which decisions made can affect the future vitality of a local congregation.
NOTES

CHAPTER V


2. Ibid., 19.


APPENDIXES
Appendix 1

CENTRAL UNITED METHODIST CHURCH

ATLANTA, GA

PROGRAM AND MINISTRIES
QUESTIONNAIRE

The following questionnaire was designed to give you an opportunity to evaluate the programs and ministries at Central that provide nurture and mission to our community. Your information will be invaluable in measuring the effectiveness of current programs and in designing programs for the future. Therefore, your cooperation in completing and returning this questionnaire is greatly appreciated.

SECTION I: LEVEL OF PARTICIPATION IN PROGRAMS AND MINISTRIES

The questions in this section refer to your participation in the life of our congregation. Please read each one carefully; then, check the most appropriate response(s) or fill in the blanks as indicated.

1. On average, how often do you participate in worship services at Central? (Check one response)

   57. Every Sunday  
   17. Approximately 3 times per month  
   5. Approximately 1 or 2 times per month  
   0. Approximately 5 or 6 times per year  
   1. Less than 2 times per year  
   2. NO RESPONSE

   Percentages
   70%  
   17%  
   6%  
   1%  

2. Which worship service(s) do you attend regularly? (Check one response)

   36. 8 a.m.  
   36. 11 a.m.  
   15. Attend 8 a.m. and 11 a.m. equally as often  
   1. Attend both 8 a.m. and 11 a.m. every Sunday

   Percentages
   44%  
   35%  
   20%  

3. Please complete the following chart to indicate the number of hours that you spent last year in Central's special programs and ministries other than Sunday worship. (The number of hours should include both planning and attending the activity.)

   Activity               Hours Last Year
   8. NO ACTIVITY REPORTED     0
   5. 125th Anniversary Events 200
   3. Church School Special Events 471
   7. Church Picnic 170
   1. Concerts and Musicals 785
   4. Revival 306
   6. Vacation Bible School 201
   2. Special Programs Youth Enrichment/Volunteer 653
               (Please specify)
   TOTAL HOURS: 2,795

93
4. Please complete the following chart to indicate the number of hours per month you spend in church activities other than Sunday worship. In each case, you will need to provide the number of hours you spend on that activity at Central and the number of hours you spend doing work related to that activity outside the church.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Hours per Month at Central</th>
<th>Hours per Month outside of Central</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Study</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Choir Rehearsal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Committees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Outreach</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Youth Enrichment, Cascade House, Tutoring, etc.)</td>
<td>226 (3)</td>
<td>27</td>
</tr>
<tr>
<td>Church School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fellowship Groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(UMW, United Methodist Men, etc.)</td>
<td>54 (8)</td>
<td>28</td>
</tr>
<tr>
<td>Prayer and Praise Services</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior Adult Ministries (ROSA, (AARP, etc.)</td>
<td>9 (11)</td>
<td>4</td>
</tr>
<tr>
<td>Support Groups (AIDS, Substance Abuse, Cancer, etc.)</td>
<td>9 (11)</td>
<td>42</td>
</tr>
<tr>
<td>Usher Board</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other(s)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Please specify)

**TOTAL HOURS:**

1,634

5. In which of the following meetings and training events beyond the local church did you participate last year? (Check all that apply)

<table>
<thead>
<tr>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>38 NO RESPONSE</td>
</tr>
<tr>
<td>5 Annual Conference</td>
</tr>
<tr>
<td>5 Annual Conference Youth Program</td>
</tr>
<tr>
<td>10 District Training Event</td>
</tr>
<tr>
<td>3 District Committee Meeting</td>
</tr>
<tr>
<td>5 District UMW</td>
</tr>
<tr>
<td>1 District United Methodist Men</td>
</tr>
<tr>
<td>0 Jurisdictional Training/Meeting</td>
</tr>
<tr>
<td>2 General Conference Meeting</td>
</tr>
<tr>
<td>1 Pre-Annual Conference Briefing</td>
</tr>
<tr>
<td>13 Specialized Work Area Training</td>
</tr>
<tr>
<td>2 Other(s)</td>
</tr>
</tbody>
</table>

(Please specify)
6. Do you participate in a ministry at another church or fellowship?  
\[ \begin{array}{ll}  
12 & \text{NO RESPONSE} \\
6 & \text{Yes} \\
64 & \text{No (Skip to Question 7)} \\
\end{array} \]

<table>
<thead>
<tr>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>15%</td>
</tr>
<tr>
<td>7%</td>
</tr>
<tr>
<td>78%</td>
</tr>
</tbody>
</table>

6a. What is that ministry?  
______________________________

6b. On average, how often do you participate in the ministry named in Question 6a?  
\[ \begin{array}{ll}  
76 & \text{NO RESPONSE} \\
\checkmark & \text{Every Sunday} \\
\checkmark & \text{Approximately 3 times per month} \\
\checkmark & \text{Approximately 1 or 2 times per month} \\
6 & \text{Approximately 5 or 6 times per year} \\
\checkmark & \text{Less than 2 times per year} \\
\end{array} \]

| 93% |

6c. What are the reasons that you participate in the ministry that you named in Question 6a?  
(Check all that apply)

\[ \begin{array}{ll}  
\checkmark & \text{Ministry not offered at Central} \\
\checkmark & \text{Ministry not offered at Central at a convenient time} \\
\checkmark & \text{To meet a need that is not being met at Central (Please explain) .....................} \\
\hline
\hline
\text{Catholic Mass or Special Religious Celebration} \\
\hline
\checkmark & \text{Other} \\
\end{array} \]

Worshipping with a Friend/Assist a New Ministry
(Please specify)

6d. If the ministry that you named in Question 6a were offered at Central would you participate?  
\[ \begin{array}{ll}  
\checkmark & \text{Yes (Please explain) ..................... NA} \\
\checkmark & \text{No (Please explain) ..................... NA} \\
\end{array} \]

7. What is the approximate distance (one-way) from your home to Central?  

11.21 Average Number of miles one way

7a. Does the distance from your home affect your level of participation in Central’s ministries?  
\[ \begin{array}{ll}  
12 & \text{NO RESPONSE} \\
59 & \text{No} \\
13 & \text{Yes (Please explain) .....................} \\
\end{array} \]

| 10%         |
| 72%         |
| 16%         |

8. What is the approximate distance (one-way) from your place of work to Central? (Skip to Section II if you do not work outside the home)  

12.35 Average Number of miles one way

8a. Does the distance from your place of work affect your level of participation in Central’s ministries?  
\[ \begin{array}{ll}  
19 & \text{NO RESPONSE} \\
69 & \text{No} \\
12 & \text{Yes (Please explain) .....................} \\
\end{array} \]

| 12%         |
| 61%         |
| 16%         |
SECTION II: YOUR OPINION ABOUT CONGREGATIONAL LIFE

Following is a list of statements about our congregation or your individual experience in the congregation. Please indicate the degree to which you agree or disagree with each statement by placing a check mark in the most appropriate column after each statement. Keep in mind that there are no right or wrong answers. We want to get your opinions.

In our congregation . . . .

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree/ %</th>
<th>Disagree/ %</th>
<th>No Opinion/ %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. We are friendly to visitors and newcomers</td>
<td>69</td>
<td>86</td>
<td>7</td>
</tr>
<tr>
<td>2. We express our concern for others in times of trouble</td>
<td>72</td>
<td>88</td>
<td>0</td>
</tr>
<tr>
<td>3. The members have a voice in making decisions</td>
<td>48</td>
<td>59</td>
<td>11</td>
</tr>
<tr>
<td>4. We provide a variety of worship styles</td>
<td>63</td>
<td>76</td>
<td>7</td>
</tr>
<tr>
<td>5. People are attracted to Central because our strong emphasis on community ministry</td>
<td>46</td>
<td>56</td>
<td>11</td>
</tr>
<tr>
<td>6. Reaching out to the unchurched is a high priority</td>
<td>48</td>
<td>59</td>
<td>16</td>
</tr>
<tr>
<td>7. Meeting the needs of our members is more important than reaching out to others</td>
<td>27</td>
<td>30</td>
<td>39</td>
</tr>
<tr>
<td>8. New members in our congregation are not given an opportunity to serve until they have been members for many years</td>
<td>7</td>
<td>9</td>
<td>69</td>
</tr>
<tr>
<td>9. You became a member primarily because you were already a United Methodist</td>
<td>34</td>
<td>41</td>
<td>36</td>
</tr>
<tr>
<td>10. You became a member primarily because of our pastoral staff</td>
<td>29</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>11. You became a member primarily because of our teaching ministries</td>
<td>30</td>
<td>35</td>
<td>31</td>
</tr>
<tr>
<td>12. You became a member primarily because our Christian beliefs are typical of the majority of people in our community</td>
<td>26</td>
<td>32</td>
<td>26</td>
</tr>
<tr>
<td>13. The senior pastor is accessible and available whenever members need him</td>
<td>59</td>
<td>72</td>
<td>10</td>
</tr>
<tr>
<td>14. Our emphasis on children's ministry is a priority</td>
<td>66</td>
<td>80</td>
<td>8</td>
</tr>
<tr>
<td>15. Our emphasis on youth ministry is a priority</td>
<td>62</td>
<td>76</td>
<td>10</td>
</tr>
<tr>
<td>16. Our emphasis on older adults is a priority</td>
<td>58</td>
<td>71</td>
<td>9</td>
</tr>
<tr>
<td>17. Helping persons who are not members of Central is a high priority</td>
<td>38</td>
<td>46</td>
<td>14</td>
</tr>
</tbody>
</table>
18. I feel accepted and included in the life of the congregation 69 □ 84 7 □ 9 6 □ 7
19. I feel well informed regarding the activities of the congregation 67 □ 82 5 □ 6 10 □ 12
20. I believe that my relationship with God is being enhanced by the teachings of this church 69 □ 84 6 □ 7 2 □ 9
21. I think that the Senior Pastor's style of preaching helps me develop my personal faith 67 □ 82 6 □ 7 9 □ 11
22. The sermonic emphasis on personal witnessing and mission moves to personal action 68 □ 73 5 □ 6 17 □ 21
23. The sermons challenge me to study my bible weekly 52 □ 64 11 □ 13 19 □ 23
24. I am spending more time in personal devotion and study in response to the Pastor's sermons 47 □ 57 14 □ 17 21 □ 26
25. I am receiving adequate instruction to equip me to share my faith with the unchurched 61 □ 74 8 □ 10 13 □ 16

SECTION III: ASSESSING OUR PRIORITIES

Following is a series of statements which contain comparisons. Each statement is followed by several choices. From the choices, circle the three which you rate the highest. (For those three, place "1" next to your highest, "2" next to your second highest, and "3" before your third highest.) Finally, choose the item that you would rate the lowest and place an "L" next to that item. (Some choices will be left blank for each statement.)

1. Of the many areas of my life in which I gain personal satisfaction, the three most important are .......... and the least important is ...........

   ___ Recreational activities
   ___ Work
   ___ School
   ___ Friendships
   ___ Clubs or community organizations
   ___ Church
   ___ Family
   ___ Hobbies

2. Of the many groups of people from whom I might seek help in times of personal trouble, the three most likely are ........ and the least likely is ...........

   1. Persons I know at work
   2. My pastor
   3. Persons I know through recreational activities
   ___ Persons I know at school
   ___ Immediate family
   ___ Persons I know through community organizations
   3. Friends
   ___ Members of my church
   ___ Relatives other than immediate family
   ___ A professional counselor
3. Of all the people who know me, the three groups that know me best are .......... and the group that knows me least is .......... 
   ▢ People I know at work                        ▢ People at church
   □ People I know at school                      □ Family
   □ People I know through recreation             □ Friends
   □ People I know through community organizations

4. Of all the pastor's many responsibilities, the three most important are .......... and the least important is .......... 
   ▢ Serving the needs of the larger community   ▢ Teaching Bible study
   □ Conference or denominational events          □ Administering the church office
   □ Visiting the sick and shut-in                □ Pastoral care for members
   □ Preaching                                   □ Conducting worship
   □ Assisting laity in carrying out the work of the congregation □ Serving as a personal example of spiritual life for others

5. When the different areas of my life conflict, I most often try to resolve these matters by assigning the highest three priorities to .......... and the lowest priority to .......... 
   ▢ Clubs or community organizations            ▢ Work
   □ School                                       □ Church
   □ Friends                                      □ Relatives other than immediate family
   □ Recreation                                   □ Immediate family
   □ Solitary activities

6. Of all the activities of my congregation, the three most important for me are .......... and the least important is .......... 
   ▢ Sunday worship                               ▢ Retreats
   □ Community mission                            □ Holy communion
   □ Bible study                                  □ Fellowship occasions
   □ Prayer meeting                               □ Committee/Work area meetings
   □ Small groups for sharing personal concerns   □ Church sponsored recreation

7. Of all the factors that led me to join this congregation, the three most important were .......... and the least important was .......... 
   ▢ The quality of pastoral care                 ▢ Location of the church
   ▢ A relative who was already a member          ▢ Worship services
   ▢ Similarity of other members to myself        ▢ The preaching
   ▢ The style of leadership                      ▢ Friendliness of members
   ▢ The Youth program                            ▢ Personality of the pastor
   ▢ Other program ...................................................... ▢ A sense of Methodist loyalty

   (Please specify)
8. For me, the three most important characteristics of a good sermon are ....... and the least important characteristic is .......

- [ ] Is biblically based
- [ ] Is applicable to my life
- [ ] Has a pleasing style of delivery
- [ ] Is expressive of a strong form of religious authority
- [ ] Is consistent with Methodist doctrine
- [ ] Is Christ-centered
- [ ] Easy to understand/down to earth

### SECTION IV: ABOUT YOURSELF

This section is for background purposes; all information is anonymous. Your answers will help us understand the make-up of our congregation so we can better meet your needs.

1. Have you ever been a member of a denomination other than United Methodist?  
   - [ ] Yes (Name of other denomination)  
     22% Baptist, 15% AME's, 4% CME's, 1% Other
     5/6% NO RESPONSE

2. How long have you been a member of Central?  
   - [ ] Less than 1 year  
     14/17% 1 to 20 years
   - [ ] 1 to 4 years
     13/16% 21 to 40 years
   - [ ] 5 to 10 years  
     12/15% 40 years or more
   - [ ] 6/8% NO RESPONSE

3. Are you .......?  
   - [ ] Male  
     56/56% Female 4/4% NO RESPONSE

4. What is your age?  
   - [ ] 18 to 24 years  
     6/7% 25 to 34 years
   - [ ] 25 to 34 years  
     9/11% 35 to 44 years
   - [ ] 35 to 44 years  
     8/10% 45 to 54 years
   - [ ] 45 to 54 years  
     7/9% 55 to 64 years
   - [ ] 55 to 64 years  
     6/7% 65 to 74 years
   - [ ] 65 to 74 years  
     7/9% 75 to 84 years
   - [ ] 75 to 84 years  
     6/7% 85 years and older
   - [ ] 1/2% NO RESPONSE

5. What is your marital status?  
   - [ ] Single, never married  
     18/21% Divorced
   - [ ] Married  
     4/5% Widowed
   - [ ] Separated  
     3/4% NO RESPONSE

6. What was your total family income in 1991 before taxes?  
   - [ ] Less than $12,000  
     9/11% $50,000 to $59,999
   - [ ] $12,000 to $19,999  
     7/9% $60,000 to $69,999
   - [ ] $20,000 to $29,999  
     10/12% $70,000 to $79,999
   - [ ] $30,000 to $39,999  
     5/6% $80,000 and above
   - [ ] $40,000 to $49,999  
     10/12% NO RESPONSE
7. What is the highest level of education you completed?

9/11 High school graduate or less
22/27 Some college/trade school/junior college
21/27 College graduate (4-year degree)
24/29 Graduate work or advanced degree
6/6 NO RESPONSE

SECTION V: YOUR RESPONSE TO CENTRAL'S OUTREACH MINISTRIES

This final section is designed to get your response to mission in our local community and beyond.

1. Do you feel that our HOPE House (Transitional House) for homeless families is worthwhile?

69/84 Yes (Please explain)
2/12 No (Please explain)
11/14 NO RESPONSE

2. Should our congregation continue to provide a food assistance program to people in need?

73/89 Yes (Please explain)
11/20 No (Please explain)
8/10 NO RESPONSE

3. Should our congregation provide a program of financial assistance for persons needing help with emergency funding?

71/87 Yes (Please explain)
2/12 No (Please explain)
9/11 NO RESPONSE

4. Should our congregation provide year-round educational and recreational programs and ministries to persons in our community?

67/77 Yes (Please explain)
3/12 No (Please explain)
16/19 NO RESPONSE

5. How much emphasis should the pastors place on involving members in support of mission projects (i.e., Homeless shelters, the Transitional House, and Youth Enrichment)?

2/12 Less than 10%
18/22 11% to 25%
22/27 26% to 50%
25/12 51% or more
10/12 NO RESPONSE

6. Which of the following are significant needs that we, as a congregation, should be, but are not meeting in our community? (Check all that apply)

19 Credit union
25 Preschool
12 Christian school (Grades K-12)
34 Financial counseling
21 Psychological counseling
17 Marriage counseling

7. Are there any comments you would like to make regarding Central's programs and ministries?

Thank you for completing this questionnaire. Your responses will help us better meet the needs of the community as well as the members of Central. When you have completed all the questions that apply to you, please place the questionnaire in one of the boxes provided in the narthex, the fellowship hall, or the church office. Or you may return it by mail to the church at 503 Mitchell Street, SW, Atlanta, GA 30314.

ECH/6/92
Appendix 2

"The purpose of planning in this new day is not to press people to spend more time at church but to help people invest the gifts and competencies which they have received from God, in the world."

Dr. Kennon L. Callahan
"And He who sat upon the throne said, Behold, I make all things new."

Revelations 21:5
MISSIONAL OPPORTUNITY

God has Provided:

Central United Methodist Church offers an exciting missional potential in the Atlanta community. Its unique congregational membership, dynamic pastoral leadership, and physical location, along with its potential offered by its relational groups, programs and financial resources offer Central a special role in evangelism and spiritual leadership.

Central can claim, from God's grace, a dynamic worship, a truly strong relational congregation and physical location as strengths upon which it can build for the future and bring people to Christ.

Central has also been blessed with several programs and activities worthy of expansion that because of its visibility in the community and financial resources can be shared with others to extend God's goodness to those who are unchurched, newcomers and have other reasons for affiliation with its ministries.

Over the next 5 years these strengths, already provided by God, can be added to or expanded to encompass a living vision for a church that states its Vision is:
Currently Central has a missional potential 3000 persons (1700 members, 800 constituents and 500 persons served in various missions).

Note: Members are resident members marginally to fully active in the life and mission of the church.

Constituents are nonmembers participating in one or more activities of the church two to four times or more in a six-month period.

Persons served in mission are those individuals in the community, neither constituents nor members, intentionally ministered to in terms of human hopes and hurts.

Central serves 49% of its total population as constituent members and 29% as missional members.
Central's Maximum Mission Potential

With an average trip time of 30 minutes per member, Central has as its "missional market" an area which extends in a radius to include:

Marietta/Roswell/Kennesaw on the North
Fairburn/Austell on the West
Jonesboro on the South
Lithonia/Stone Mountain on the East

It is estimated Central could serve more than 6,000 persons in mission alone by the year 1996.
THE CURRENT CENTRAL:  
Average worship attendance (last 3 years) is 500 - 749 persons  
Average church school attendance - 125 - 150 persons  
Average church school enrollment - 200 - 249 persons  
Church membership - 1500 - 2000 persons  
Central is considered: A large church  
An Analysis of Central Church: STABLE WITH DECLINING POTENTIAL  

Central's Weaknesses (on a scale of 1 - 10)  
1. Specific Concrete Missional Objectives  
   (Members score 6.1 - committee scores 2)  
   Central offers few missional objectives that are well known and deliver effective help to its community, though effort is there and potential is great. Current programs offer potential but need focus, resources and clear missional objectives.  
2. Pastoral/Lay Visitation  
   (Members score 6.9 - committee 2)  
   Current visitations are carried out by the pastoral staff with emphasis on sick and shut in. Little lay visitation is apparent. Effort does not include constituents, first time visitors, unchurched and newcomers. These persons must be brought into the effort.
3. **Solid, Participatory Decision Making**

(Members score 6.4 - committee 2)

Leaders are not being developed for the future and current decision making process resolve conflict but sometimes enhances conflict opportunity. Organizational structure plus training must be refined.

4. **Strong Leadership Resources**

(Members score 7.5 - committee 5.5)

Church does not have objectives that complement one another. Current leadership appears to focus on activities rather than mission accomplishments. Leaders are not being developed for future nor aptly recognized for efforts. Programming should implement to overcome problem and should include youth and young adults.

5. **Adequate Park, Land and Landscaping**

(Members score 4.5 - committee 6.5)

Because of community development the current site, when developed must continue to invite persons to mission with Central not shut them out. Parking in the future will become a big problem for Central unless adequately planned for and included in future church development plans.
6. Open Accessibility
(Member score 7.5 - committee 7)
Church has excellent location but current community plans could cause a myriad of problems (GA Dome). Key leadership is not as accessible to congregational requirements as they should be. In many cases the average member does not know who they are. Detailed planning should overcome location problems but leadership visibility and accessibility must be addressed.

CENTRAL'S DEVELOPABLE MISSIONAL STRENGTHS

1. Several Competent Programs and Activities
(Member score 6.7 - committee 5.5)
The church offers several programs that with true missional objectives, leadership and management focus could become very effective and bring community recognition. Those efforts centered around "the whole spiritual family appear strongest."

2. High Visibility
(Member score 7.3 - committee 9)
While church location has excellent physical visibility its weakness appears on community grapevines and community media along with the visibility of its key leaders and pastor. Efforts should be made to notify public and key city
leaders with the missions of Central. Church history within community is its strength.

3. Solid Financial Resources
(Members score 5.0 - committee 7.7)
Central has a solid 20% of its membership that actively contributes financially and otherwise to its efforts. The stewardship of finances for the church appears conservative yet concerned. Adequate methods to tap the entire financial resources within and without the church must be developed.

CENTRAL’S STRENGTHS

1. Corporate Dynamic Worship
(Members score 8.3 - committee 7.5)
Central has a long history of dynamic worship but has never built upon it. Many areas of the worship service could be improved to make Central's services more effective, exciting and rewarding.

2. Significant Relational Groups
(Members score 6.3 - committee 8.9)
Central offers many opportunities for persons to get involved and is continually creating new ones. The sense of belonging and sense of community offered suggests more effort be given to bringing new persons into present groups and for leadership to provide more focus and missional rationale.
3. Adequate Space and Facilities

(Members score 3.1 - committee 1.5)

Used as strength because matter is currently being addressed. However, caution should be followed to adequately build a facility that fits tomorrow's needs, and missional objectives and how today's long range planning will effect that facility.
LONG RANGE RECOMMENDATIONS.

* Build upon Central's strengths; add to its potential and work on its weaknesses.
* Set annual plan in clear definable goals that are realistic and achievable.
* Provide leadership guidance that assists all efforts while providing focus and inspirations.
* Keep all efforts focused upon God's requirement that we be "fishers of men" ensuring all efforts are spiritually guided and based.

Recommendations to Generally Expand:

1. Corporate Dynamic Worship
   A. Have worship become more new member welcome friendly - (regimented)
   Membership Committee
   B. Use to enhance music department - improve planning
   C. Stronger role by worship committee

2. Significant Relational Groups
   A. Planning guidelines for functioning must be developed.
   B. All should be evangelizing - continue to strengthen.
3. Adequate Space and Facilities

(Members score 3.1 - committee 1.5)

Used as strength because matter is currently being addressed. However, caution should be followed to adequately build a facility that fits tomorrow's needs, and missional objectives and how today's long range planning will affect that facility.
3. Add to Several Competent Programs & Activities
   A. Develop program design that leads to discipleship.
   B. Utilize outside resources used where possible.
   C. Initiate leadership training.

4. High Visibility
   A. Strengthen present programs with adequate planning and resources.
   B. Media - Announcement
      Sermon
   C. Develop leaders for community leadership outside central.

5. Solid Financial Resources
   A. Improve budgeting and request and control.
   B. Establish foundation and non profit economic arm.
   C. Centralized purchasing.

6. Adequate Space and Facilities (New facility)
   A. Include ample parking.
   B. Be designed open and accessible.
   C. Consider income potential to others outside of Central.
      a. Conference facilities
      b. Parking
      c. Day care / Elderly care
**TIME LINES**

<table>
<thead>
<tr>
<th>CHARACTERISTIC</th>
<th>YEAR 1</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>YEAR 4</th>
<th>YEAR 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporate Dynamic Worship</td>
<td>XXXXXXXX</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Significant Relational Groups</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competent Programs and Activities</td>
<td>XXXXX</td>
<td>XXXXXXXX</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High Visibility</td>
<td>XXXXXX</td>
<td>XXXXXXXX</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solid Financial Resources</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXX</td>
</tr>
<tr>
<td>Space and Facilities</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXXXXX</td>
<td>XXXXX</td>
</tr>
</tbody>
</table>
### Key Objectives for Expanding and Adding Characteristics

<table>
<thead>
<tr>
<th>Characteristic:</th>
<th>Current average rating:</th>
<th>Expand</th>
<th>Add</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Objective</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corporate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dynamic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worship</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Objective</th>
<th>Timeline</th>
<th>Persons/Team Responsible</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Expand each choir by 10 members and add choir training to include decorum.</td>
<td>1/92 - 12/92</td>
<td>Music Department</td>
</tr>
<tr>
<td>2. Add greeters and parking lot ushers to all services and train</td>
<td>Immediately</td>
<td>Worship</td>
</tr>
<tr>
<td>3. Retrain current ushers and members including persons from all ages.</td>
<td>Immediately</td>
<td>Worship</td>
</tr>
<tr>
<td>4. Install new member receptions after each service</td>
<td>Immediately</td>
<td>UMW/UMM</td>
</tr>
<tr>
<td>5. Expand new ministries such as drama, hand bell choir, orchestra</td>
<td>1/92 - 12/92</td>
<td>Music Department</td>
</tr>
<tr>
<td>6. Reinstall tape ministry for sick and shut-in and general sale</td>
<td>6/92</td>
<td>Worship</td>
</tr>
<tr>
<td>7. Install video tape ministry (same as #6)</td>
<td>6/92</td>
<td>Worship</td>
</tr>
<tr>
<td>Characteristic</td>
<td>Current average rating:</td>
<td>Expand</td>
</tr>
<tr>
<td>---------------</td>
<td>------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Objective</td>
<td>Timeline</td>
<td></td>
</tr>
<tr>
<td>Significant</td>
<td>Start</td>
<td></td>
</tr>
<tr>
<td>Relational</td>
<td>Complete</td>
<td></td>
</tr>
<tr>
<td>Groups</td>
<td>Persons/Team</td>
<td></td>
</tr>
<tr>
<td>1. Provide missional and spiritual foundations</td>
<td>Immediately</td>
<td>6/92</td>
</tr>
<tr>
<td>2. Develop guidelines for creating future groups</td>
<td>Immediately</td>
<td>6/92</td>
</tr>
<tr>
<td>3. Determine if any present groups can be combined</td>
<td>11/91</td>
<td>-</td>
</tr>
<tr>
<td>4. Have groups consider including constituent members</td>
<td>Immediately</td>
<td></td>
</tr>
<tr>
<td>5. Have &quot;fair&quot; type activity to show others what the group does and use to enlarge groups</td>
<td>12/92</td>
<td>-</td>
</tr>
<tr>
<td>6. Provide leadership training</td>
<td>11/92</td>
<td>Continual</td>
</tr>
<tr>
<td>7. Promote groups in SOURCE</td>
<td>Immediately</td>
<td></td>
</tr>
<tr>
<td>Characteristic:</td>
<td>Current average rating:</td>
<td>Expand</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------------</td>
<td>--------</td>
</tr>
<tr>
<td><strong>Objective</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Several Competent Programs and Activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Provide missional and spiritual foundations</td>
<td>Immediately</td>
<td>12/91</td>
</tr>
<tr>
<td>2. Develop guidelines for establishing and operating activities</td>
<td>Immediately</td>
<td>12/91</td>
</tr>
<tr>
<td>3. Develop budgeting procedure as well as reporting lines</td>
<td>Immediately</td>
<td>12/91</td>
</tr>
<tr>
<td>4. Put income producing and self funding programs into a non-profit corporation owned by Central</td>
<td>1/92</td>
<td>2/92</td>
</tr>
<tr>
<td>5. Train program leaders on program operation in a spiritual manner</td>
<td>4/92</td>
<td>12/92</td>
</tr>
<tr>
<td>6. Develop Leadership Central to train potential leaders</td>
<td>4/92</td>
<td>9/92</td>
</tr>
<tr>
<td>Characteristic:</td>
<td>Current average rating:</td>
<td>Expand</td>
</tr>
<tr>
<td>----------------------------------------------------</td>
<td>-------------------------</td>
<td>----------</td>
</tr>
<tr>
<td><strong>High Visibility</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Promote worship services and other activities in media</td>
<td>5/92</td>
<td>Continual</td>
</tr>
<tr>
<td>2. Introduce successful efforts to influential sources, i.e. council persons, etc.</td>
<td>1/92</td>
<td>Continual</td>
</tr>
<tr>
<td>3. Ensure new facilities have dramatic visual impact</td>
<td>Immediately</td>
<td></td>
</tr>
<tr>
<td>4. Have church leaders participate in community activities</td>
<td>1/92</td>
<td>Continual</td>
</tr>
<tr>
<td>5. Enlarge circulation of the SOURCE to include heirarchy UMC, community leaders</td>
<td>1/92</td>
<td>Continual</td>
</tr>
<tr>
<td>6. Include in SOURCE information on activities, programs and groups</td>
<td>1/92</td>
<td>Continual</td>
</tr>
<tr>
<td>Objective</td>
<td>Timeline</td>
<td>Persons/Team</td>
</tr>
<tr>
<td>-----------</td>
<td>----------</td>
<td>--------------</td>
</tr>
<tr>
<td>Solid Financial Resources</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Train church leaders on budget preparation and stewardship annually</td>
<td>Immediately / Annually</td>
<td>Finance Committee</td>
</tr>
<tr>
<td>2. Establish a non-profit foundation and economic arm to house income producing programs, etc.</td>
<td>Immediately</td>
<td>12/91</td>
</tr>
<tr>
<td>3. Hire business manager and bookkeeper</td>
<td>1/92 - 3/92</td>
<td>Ad Bd/ SPRC</td>
</tr>
<tr>
<td>4. Develop outside financial resources such as program grants</td>
<td>1/92</td>
<td>Continual</td>
</tr>
<tr>
<td>6. Establish a capital fundraising campaign to minimize various fundraisers</td>
<td>Immediately</td>
<td>12/91</td>
</tr>
<tr>
<td>7. Train members on budgeting and financial development</td>
<td>Annually</td>
<td>Finance Com et al.</td>
</tr>
<tr>
<td>8. Develop five year financial projections</td>
<td>Immediately</td>
<td>Finance Committee</td>
</tr>
<tr>
<td>9. Figure basic overhead costs</td>
<td>Annually</td>
<td>Finance Committee</td>
</tr>
<tr>
<td>Characteristic:</td>
<td>Current average rating:</td>
<td>Expand Add X</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Objective</td>
<td>Timeline</td>
<td>Persons/Team Responsible</td>
</tr>
<tr>
<td>Adequate space and facilities</td>
<td>Start Complete</td>
<td></td>
</tr>
<tr>
<td>1. Include ample parking</td>
<td>Immediately</td>
<td>Building Committee</td>
</tr>
<tr>
<td>2. Design open and accessible</td>
<td>Immediately</td>
<td>Building Committee</td>
</tr>
<tr>
<td>3. Consider income producing activities to help cover costs, etc.</td>
<td>Immediately</td>
<td>Building Committee</td>
</tr>
<tr>
<td>4. Seek funds from UMC Conference and other sources</td>
<td>Immediately</td>
<td>Building Committee</td>
</tr>
</tbody>
</table>
TO DO BETTER WHAT WE DO BEST!!

The Long Range Planning Committee submits these recommendations for immediate consideration by the leadership of Central United Methodist Church.

The characteristics can be added to or deleted according to perceived need.

The plan should be annually extended with the addition of another year.

In addition to the characteristics named consideration, in future plans, should consider weaknesses in Central’s:

Concrete Missional Objectives
Pastoral and lay visitation
Its structure and participatory decision making
SUMMARY:

Central United Methodist Church has dynamic potential for mission, spiritual leadership and for converting souls to Christ.

Central should not fall prey to its past but look to its future as a leader in the family of Christ in Atlanta and the world.

With application of the various forms of stewardship the dreams of Central can come true. As Jesus said: Luke 14:28

Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?

Let us continue to plan and expose our potential and therefore accomplish our mission.
### Central United Methodist Church

**Twelve Keys to An Effective Church**

**Preliminary Analysis**

<table>
<thead>
<tr>
<th>Item</th>
<th>Relational Characteristics</th>
<th>Functional Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Specific</td>
<td>Pastoral/Lay</td>
</tr>
<tr>
<td>FORM #1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>FORM #2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>FORM #3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>FORM #4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>FORM #5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>FORM #6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>FORM #7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>FORM #8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>FORM #9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>FORM #10</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>FORM #11</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>FORM #12</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>FORM #13</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>FORM #14</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>8</td>
</tr>
</tbody>
</table>

**Maximum Points Per Category = 10**
## Central United Methodist Church
### Twelve Keys to an Effective Church
#### Preliminary Analysis

<table>
<thead>
<tr>
<th>Item</th>
<th>Relational Characteristics</th>
<th>Functional Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Specific, Pastoral/Lay</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Concrete</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Visitation</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Corporate</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Missional</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>In Dynamic</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Relational</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Decision</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Programs &amp; Open</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Land</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>And</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Space</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>And</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td>Financial</td>
<td>Adequate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form #15</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Form #16</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Form #17</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Form #18</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>Form #19</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Form #20</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Form #21</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Form #22</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Form #23</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Form #24</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Form #25</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Form #26</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Form #27</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Form #28</td>
<td>6</td>
<td>10</td>
</tr>
</tbody>
</table>

Maximum Points per Category = 10
<table>
<thead>
<tr>
<th>ITEM</th>
<th>RELATIONAL CHARACTERISTICS</th>
<th>FUNCTIONAL CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SPECIFIC</td>
<td>CONCRETE</td>
</tr>
<tr>
<td></td>
<td>PASORAL/LAY</td>
<td>VISITATION</td>
</tr>
<tr>
<td></td>
<td>CONCRETE</td>
<td>VISITATION</td>
</tr>
<tr>
<td></td>
<td>MISSIONAL</td>
<td>DYNAMIC</td>
</tr>
<tr>
<td></td>
<td>OBJECTIVES</td>
<td>RELATIONAL</td>
</tr>
<tr>
<td></td>
<td>COMMUNITY</td>
<td>LEADERSHIP</td>
</tr>
<tr>
<td></td>
<td>WORSHIP</td>
<td>DECISION</td>
</tr>
<tr>
<td></td>
<td>GROUPS</td>
<td>PROGRAMS &amp; OPEN</td>
</tr>
<tr>
<td></td>
<td>RESOURCES</td>
<td>ACTIVITIES</td>
</tr>
<tr>
<td></td>
<td>MAKING</td>
<td>ACCESSIBILITY</td>
</tr>
<tr>
<td></td>
<td></td>
<td>VISIBILITY</td>
</tr>
<tr>
<td></td>
<td></td>
<td>LANDSCAPING</td>
</tr>
<tr>
<td></td>
<td></td>
<td>FACILITIES</td>
</tr>
<tr>
<td></td>
<td></td>
<td>RESOURCES</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL</td>
</tr>
<tr>
<td></td>
<td></td>
<td>AVERAGE</td>
</tr>
</tbody>
</table>

| FORM #29 | 6 | 10 | 8 | 8 | 10 | 9 | 6 | 9 | 6 | 5 | 1 | 2 | 80 | 6.7 |
| FORM #30 | 7 | 9  | 9 | 9 | 10 | 9 | 10 | 9 | 3 | 1 | 4 | 90 | 7.5 |
| FORM #31 | 8 | 10 | 9 | 8 | 9  | 7 | 9 | 10 | 10 | 4 | 2 | 3 | 89 | 7.4 |
| FORM #32 | 7 | 10 | 9 | 6 | 9  | 7 | 7 | 10 | 8  | 2 | 2 | 3 | 80 | 6.7 |
| FORM #33 | 10 | 5  | 7 | 7 | 8  | 8 | 9 | 7 | 8  | 3 | 5 | 2 | 79 | 6.6 |
| FORM #34 | 9  | 5  | 9 | 10 | 10 | 10 | 9 | 9 | 10 | 10 | 5 | 7 | 103 | 8.6 |
| FORM #35 | 9  | 8  | 10 | 8 | 10 | 5 | 7 | 10 | 10 | 10 | 6 | 8 | 101 | 8.4 |
| FORM #36 | 10 | 9  | 8 | 9 | 10 | 9 | 10 | 10 | 10 | 4 | 4 | 9 | 102 | 8.5 |
| FORM #37 | 8  | 7  | 6 | 6 | 7  | 8 | 8 | 7 | 4  | 2 | 4 | 3 | 70 | 5.8 |
| FORM #38 | 9  | 7  | 10 | 6 | 10 | 8 | 7 | 9 | 8  | 5 | 6 | 6 | 91 | 7.6 |
| FORM #39 | 10 | 10 | 8 | 8 | 9  | 6 | 9 | 8 | 8  | 1 | 1 | 2 | 80 | 6.7 |
| FORM #40 | 8  | 10 | 10 | 8 | 5  | 5 | 8 | 10 | 10 | 1 | 1 | 2 | 78 | 6.5 |
| FORM #41 | 7  | 10 | 9 | 5 | 9  | 9 | 8 | 8 | 7  | 3 | 1 | 6 | 82 | 6.8 |
| FORM #42 | 6  | 7  | 8 | 6 | 7  | 6 | 7 | 9 | 7  | 4 | 3 | 5 | 75 | 6.3 |
# Central United Methodist Church

**Twelve Keys to an Effective Church**

**Preliminary Analysis**

<table>
<thead>
<tr>
<th>RELATIONAL CHARACTERISTICS</th>
<th>FUNCTIONAL CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SPECIFIC</strong></td>
<td><strong>FUNCTIONAL</strong></td>
</tr>
<tr>
<td><strong>PASTORAL/LAY</strong></td>
<td><strong>SEVERAL</strong></td>
</tr>
<tr>
<td><strong>CONCRETE</strong></td>
<td><strong>ADEQUATE</strong></td>
</tr>
<tr>
<td><strong>VISITATION</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>CORPORATE</strong></td>
<td><strong>PARKING</strong></td>
</tr>
<tr>
<td><strong>SIGNIFICANT</strong></td>
<td><strong>ADEQUATE</strong></td>
</tr>
<tr>
<td><strong>STRONG</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>PARTICIPATORY</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>COMPETENT</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>LEADERSHIP</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>DETECTION</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>PROGRAMS &amp; OPEN</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>HIGH</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>LAND</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>SPACE</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>AND</strong></td>
<td><strong>SOLID</strong></td>
</tr>
<tr>
<td><strong>FINANCIAL</strong></td>
<td><strong>SOLID</strong></td>
</tr>
</tbody>
</table>

**Maximum Points Per Category = 10**

<p>| FORM #43 | 9 | 10 | 5 | 9 | 8 | 10 | 10 | 10 | 7 | 4 | 6 | 92 | 7.7 |
| FORM #44 | 9 | 9 | 10 | 10 | 10 | 10 | 10 | 10 | 5 | 3 | 6 | 102 | 8.5 |
| FORM #45 | 9 | 5 | 10 | 5 | 9 | 10 | 10 | 7 | 1 | 1 | 3 | 73 | 6.1 |
| FORM #46 | 8 | 7 | 9 | 8 | 9 | 9 | 6 | 6 | 3 | 3 | 6 | 85 | 7.1 |
| FORM #47 | 5 | 5 | 6 | 7 | 6 | 5 | 7 | 7 | 6 | 6 | 5 | 72 | 6.0 |
| FORM #48 | 9 | 10 | 9 | 10 | 10 | 9 | 10 | 10 | 3 | 1 | 3 | 94 | 7.8 |
| FORM #49 | 5 | 8 | 3 | 6 | 8 | 6 | 2 | 2 | 9 | 3 | 2 | 54 | 4.5 |
| FORM #50 | 6 | 7 | 9 | 3 | 2 | 6 | 7 | 7 | 9 | 4 | 6 | 69 | 5.8 |
| FORM #51 | 10 | 10 | 6 | 10 | 3 | 6 | 10 | 10 | 1 | 1 | 1 | 74 | 6.2 |
| FORM #52 | 6 | 10 | 10 | 5 | 8 | 6 | 6 | 8 | 10 | 1 | 1 | 1 | 72 | 6.0 |
| FORM #53 | 8 | 7 | 8 | 7 | 7 | 5 | 8 | 7 | 7 | 3 | 1 | 5 | 73 | 6.1 |
| FORM #54 | 6 | 5 | 5 | 4 | 5 | 6 | 3 | 7 | 4 | 1 | 1 | 2 | 51 | 4.3 |
| FORM #55 | 3 | 1 | 9 | 5 | 10 | 5 | 9 | 8 | 7 | 5 | 4 | 8 | 74 | 6.2 |
| FORM #56 | 6 | 8 | 9 | 9 | 2 | 2 | 9 | 4 | 3 | 1 | 1 | 3 | 57 | 4.8 |</p>
<table>
<thead>
<tr>
<th>RELATIONAL CHARACTERISTICS</th>
<th>FUNCTIONAL CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPECIFIC, CONCRETE</td>
<td>SPECIFIC, PASTORAL/LAY</td>
</tr>
<tr>
<td>VISITATION</td>
<td>VISITATION</td>
</tr>
<tr>
<td>CORPORATE, IN</td>
<td>CORPORATE, DYNAMIC</td>
</tr>
<tr>
<td>SIGNIFICANT</td>
<td>RELATIONAL</td>
</tr>
<tr>
<td>STRONG</td>
<td>LEADERSHIP</td>
</tr>
<tr>
<td>PARTICIPATORY</td>
<td>DECISION</td>
</tr>
<tr>
<td>COMPETENT</td>
<td>PROGRAMS &amp; RESOURCES</td>
</tr>
<tr>
<td>COMPETENT</td>
<td>MAKING</td>
</tr>
<tr>
<td>COMPETENT</td>
<td>ACTIVITIES</td>
</tr>
<tr>
<td>SEVERAL</td>
<td>ACCESSIBILITY</td>
</tr>
<tr>
<td>ADEQUATE</td>
<td>VISIBILITY</td>
</tr>
<tr>
<td>PARKING,</td>
<td>VISIBILITY</td>
</tr>
<tr>
<td>ADEQUATE</td>
<td>LEADERSHIP</td>
</tr>
<tr>
<td>SOLID</td>
<td>RESOURCES</td>
</tr>
<tr>
<td>LAND, AND</td>
<td>LANDSCAPING</td>
</tr>
<tr>
<td>SPACE AND</td>
<td>FACILITIES</td>
</tr>
<tr>
<td>FINANCIAL</td>
<td>TOTAL</td>
</tr>
<tr>
<td></td>
<td>AVERAGE</td>
</tr>
</tbody>
</table>

<p>| FORM #57 | 7 | 4 | 8 | 9 | 7 | 4 | 9 | 7 | 9 | 8 | 3 | 2 | 77 | 6.4 |
| FORM #58 | 8 | 1 | 8 | 9 | 4 | 7 | 10 | 8 | 8 | 4 | 2 | 4 | 73 | 6.1 |
| FORM #59 | 9 | 7 | 9 | 7 | 9 | 7 | 9 | 8 | 8 | 8 | 1 | 8 | 90 | 7.5 |
| FORM #60 | 2 | 3 | 8 | 2 | 10 | 5 | 7 | 8 | 4 | 10 | 59 | 4.9 |
| FORM #61 | 6 | 4 | 9 | 8 | 10 | 5 | 8 | 9 | 5 | 5 | 2 | 7 | 78 | 6.5 |
| FORM #62 | 7 | 3 | 5 | 4 | 6 | 5 | 8 | 7 | 6 | 6 | 5 | 6 | 68 | 5.7 |
| FORM #63 | 9 | 10 | 10 | 9 | 10 | 10 | 10 | 10 | 6 | 5 | 8 | 107 | 8.9 |
| FORM #64 | 8 | 8 | 10 | 8 | 8 | 1 | 9 | 8 | 8 | 8 | 8 | 83 | 6.9 |
| FORM #65 | 9 | 10 | 10 | 7 | 10 | 8 | 9 | 8 | 8 | 8 | 1 | 8 | 95 | 8.0 |
| FORM #66 | 10 | 8 | 7 | 7 | 6 | 6 | 6 | 2 | 5 | 4 | 5 | 4 | 70 | 5.8 |
| FORM #67 | 6 | 7 | 10 | 5 | 10 | 5 | 9 | 8 | 7 | 5 | 4 | 8 | 74 | 6.2 |
| FORM #68 | 6 | 7 | 9 | 3 | 5 | 2 | 8 | 8 | 7 | 6 | 3 | 4 | 68 | 5.7 |
| FORM #69 | 5 | 8 | 9 | 7 | 9 | 8 | 6 | 8 | 9 | 7 | 5 | 7 | 88 | 7.3 |
| FORM #70 | 4 | 5 | 10 | 4 | 8 | 6 | 4 | 7 | 9 | 4 | 2 | 3 | 66 | 5.5 |</p>
<table>
<thead>
<tr>
<th>Item</th>
<th>Specific, Concrete, Significant, Strong</th>
<th>Solid, Several, Participatory, Competent</th>
<th>Adequate, Parking, Adequate, Solid</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Relational Characteristics</td>
<td>Functional Characteristics</td>
<td></td>
</tr>
<tr>
<td>Form #71</td>
<td>2</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Form #72</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Form #73</td>
<td>2</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Form #74</td>
<td>2</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Form #75</td>
<td>5</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Form #76</td>
<td>4</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Form #77</td>
<td>3</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Form #78</td>
<td>2</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Form #79</td>
<td>3</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Form #80</td>
<td>4</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Form #81</td>
<td>3</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Form #82</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Form #83</td>
<td>4</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Form #84</td>
<td>2</td>
<td>3</td>
<td>9</td>
</tr>
</tbody>
</table>
### Central United Methodist Church
### Twelve Keys to an Effective Church
### Preliminary Analysis

<table>
<thead>
<tr>
<th>RELATIONAL CHARACTERISTICS</th>
<th>FUNCTIONAL CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPECIFIC, PASTORAL/LAY</td>
<td>ADEQUATE</td>
</tr>
<tr>
<td>CONCRETE</td>
<td>PARKING,</td>
</tr>
<tr>
<td>VISITATION</td>
<td>ADEQUATE</td>
</tr>
<tr>
<td>CORPORATE</td>
<td>SOLID</td>
</tr>
<tr>
<td>SIGNIFICANT</td>
<td></td>
</tr>
<tr>
<td>STRONG</td>
<td></td>
</tr>
<tr>
<td>PARTICIPATION</td>
<td></td>
</tr>
<tr>
<td>COMPETENT</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 3

PROPOSED MEMBERS INCORPORATION CLASSES

I. Membership Inquires Class: (50 minutes)
   Subj: a). What does it mean to be a Christian

II. Membership Incorporation: (2 hours)
   Subj. a). What does it mean to be the "church" (Membership)
      b). Biblical Concepts of the functions of the body of Christ. (Discipleship)
      c). Basic beliefs that the church shares (Covenants)

III. Education and Evangelism: (2 hours)
   Subj. a). What Is Christian Education
       b). What Is Evangelism
       c). Where Do I Fit In At Central

IV. Scripture Study - Acts 3 & 4 and 1 Cor. 12: (2 hours)
    Subj. a). Evangelism at Work
           b). What Are Spiritual Gifts
           c). Gifts Discovery Workshop

V. Sacraments and Stewardship (2 hours)

VI. History of Methodist Church/Central (2 hours)

VII. Connectional Ministries (2 hours)
    a). Structure of General, Jurisdictional, District
    b). Local Church
    c). Stewardship Covenant Service (Time, Talents, Gifts, Service)

VIII. NEW MEMBERS' BANQUET
      - Held Quarterly -

Suggested Banquet Dates

April 18, 1993       September 19, 1993
July 18, 1993        December 19, 1993
Appendix 4

SUNDAY SCHOOL WEEKEND
Leesburg, Florida
September 19-20, 1992
9:30 am - 10:15 am

Expanding Our Teaching Ministry

I. Introduction

Last evening I closed our Keynote address with the following statement:

Transformation is contagious—person transformation leads to witnessing to others about the transformational power of the Good News about Jesus Christ.

The assumption here is that if we teach one he/she will reach one—not a new concept—but important for us to renew as a strategy.

II. Why Should We Expand the Teaching Ministry of our Church?

Lyle Schaller in the introduction of his book entitled, 44 Ways to Expand the Teaching Ministry of Your Church, makes the following observation:

1. in most churches the teaching ministry often ranks second only to excellent preaching as a means of attracting new people to a church.

2. it is a known fact that the stranger the teaching ministry the higher the level of commitment of the membership.

3. the teaching ministry is one of the most effective tools for reaching new generations of younger members.

4. expansion of the teaching ministry is the most cost-effective, least divisive, and often easiest method to increase the range of choices offered to people who come from several generations with a broad range of values, needs, and desires.

5. an expansion of the teaching ministry can be an effective means of reinforcing the ministry of Word and Sacrament.

132
6. expanding the teaching ministry of your local church is a highly effective way of activating the passive members of the congregation.

Schaller then makes a statement that is at the heart of this keynote focus: "The most critical issue in expanding your teaching ministry is not techniques. THE CRITICAL VARIABLE IS DESIRE!

I would add to that statement by saying ability to teach is desired, availability to the leading of the Holy Spirit is essential.

III. First Things First

Romans 12:3-8
I Corinthians 12:28
I Corinthians 12:29-30

Are You Called to Teach?

Teaching is the ability to communicate the truth of the scriptures in a manner that brings clarification or conviction.

In the New Testament, teaching involves both instructing and modeling the Word of God.

I Cor. 4:16 Phil 3:17, 4:9

imitate the teaching (DISCIPLESHIP)
live according to the pattern (SPIRITUAL FORMATION)

Eph 4:11; James 3:1; Matt 28:20; Heb 5:12
Tim 1:11

Term used in a Restrictive in reference to those who Term used in a General manner to address the responsibility were responsible to teach in order to EQUIP THE BODY. of every believer

Those persons held the Those persons held the office of teacher

Heb. 5:1-2

To teach those further behind them in their pilgrimage, at least in the fundamental teachings.
IV. Our Mission as Teachers

1. RECOVER OUR BIBLICAL HERITAGE AS PEOPLE OF THE BOOK—
   we must return to teaching the Bible.

2. Understand our rules as spiritual guides - we are
   called to point people to the signpost of spiritual
   formation in their lives.

3. CHALLENGE THE DISCIPLES TO FULFILL THE GREAT COM-
   MISSION - TO GO INTO THE WORLD - SHARING THIS LOVE,
   FAITH, HOPE, THIS TRANSFORMING, LIFE CHANGING, POWER
   OF GOD.

Our ultimate mandate as teachers is to equip the saints
for ministry, mission, and witness. The educational
process involves both giving and receiving in our search
for Spiritual Maturity.
ABOUT THE SEASON OF ADVENT

Praise be to God! Blessed be the Lord God, for he has visited and redeemed his people. Blessed is he who comes in the name of the Lord. Blessed be the name of the Lord. Blessed be the name of the Lord.

The Call to Worship that is listed above highlights for us the main theme of the Advent Season. Advent is a time of anticipation and expectation. It is a time when we prepare for the coming of the expected Messiah.

This year the season of Advent begins November 29, and continues for the next three Sundays leading up to Christmas. The liturgical color for this season is the majestic purple. In celebration of the themes for Sundays of Advent, persons from our congregation will light a candle on the Advent Wreath and share the liturgy of each week’s theme.

While the season of Advent is one of the shorter seasons in the church year, it is important for us to understand that Advent signals the beginning of the Liturgical Church Year. What does liturgical mean? The word liturgy, means the work or action of the people of God. Note here that the key word is action. While some hear the word, liturgy, and think of a formal ritual, liturgy is not restrained by formal or informal, large or small, traditional or avant garde. Liturgy is simply the common action of the people of God. Liturgy that helps us focus our acts of worship toward a specific task. What is that task?

"TIS THE SEASON TO GIVE MORE ABUNDANTLY"
by Hazel Scott

The Council on Ministries is sponsoring an old fashioned "Harvest Drive" to gather new or reusable clothing for men, women and children (all sizes to fit all ages), household items, bedding, toys, games, books, canned goods, etc. Yes, it is that season of the year either to dig in your pocket (books) and/or sort through your closets/drawers/cupboards/etc., and give generously to those who are in need.

We ask that the congregation of cluster groups (congregation) and friends of Central give to this worthy project throughout the upcoming holiday season. The donated goods may be placed in the box located in the vestibule of the church each Sunday or during the week until Sunday, 12/13/92. These items will not only be used to stock Central's needy storage supply but also will be distributed among the missionary organizations within the church as well as personal cluster needs, or special community projects.

The Council on Ministries thanks you for your compassion, kindness, thoughtfulness, generosity and Christian response to this request in giving more abundantly this holiday season.
IMPLEMENTING THE VISION

Our 1992 Church Conference was a celebration of the faithfulness of God and the commitment of the Central family to reach goals that a few years ago seemed out of our reach. The leaders of this ministry have indeed captured the "Vision", and are now preparing to move us beyond the planning stages into the implementation stage.

This will be the final issue of the SOURCE for 1992, so I have several things that I would like to share with you regarding the weeks ahead.

My first words are those of thanksgiving to the persons who have served on the Leadership Team in 1992. Some of the persons will be completing their term of office, and have given us the courageous leadership that we've needed to move this congregation where God wants us to be.

The 1993 Leadership Team has some old faces serving in new places and some new faces who have accepted the challenges of being the people God wants us to be. The installation service for the new leaders will be conducted on the second Sunday in December at the 11:00 a.m. worship service.

Among our accomplishments for 1992 has been the continued increase in our Christian Education ministries. Our commitment to "Developing Our Spiritual Journeys" has exceeded our expectations, and the results are being felt in the lives of those persons who have committed themselves to the discipline of Christian Education.

Another accomplishment for which we should all be proud is our commitment this year to eliminate Special Fund Raising during our Annual Men's and Women's Day celebrations. There were some who doubted, but I am pleased to report that our commitment toward becoming a Tithing Church has resulted in a stronger, consistent level of giving among our membership. We still have a way to go to fully meet our agreed-upon commitments for 1992, but I am confident that we will end the year with all of our financial obligations met.

It is hard to believe that in a couple of weeks we will be celebrating Thanksgiving and then Christmas. In addition to the usual celebrations of these holidays, we are reminded that for Christians shortly after Thanksgiving we being the new Church Year. This new beginning is called Advent. The season of Advent, the four Sundays following Thanksgiving will be celebrated with our weekly lighting of the Advent Candles and other symbols of the Christian faith. (See related article.)

Advent Family Devotions

This year I would like to encourage each family to celebrate the Advent season by having family devotions each week. The suggested Scripture readings for these devotions are:

Preparing For the Lord
(Isaiah 2:1-5; Romans 13:11-14; Matthew 24:36-44)

The Judgment of Peace
(Isaiah 11:1-10; Romans 15:4-13; Matthew 3:1-12)

The Messiah's Reign
(Isaiah 35; James 5:7-10; Matthew 11:2-11)

O Come O Come, Emmanuel
(Isaiah 7:10-16; Romans 1:1-7; Matthew 1:18-25)

Welcoming A Stranger
(Isaiah 9:2-7; Titus 2:11-14; Luke 2:1-14)

What's Ahead In 1993

Our priorities for 1993 will include continued Spiritual Development, the discipline of Tithing, development of additional nurture ministries, and a focus on families.

We will continue to challenge you to become a partner with Christ in our Building Program. Some persons still have not turned in their pledge cards or giving toward the new facilities. With the preliminary work of building design behind us, the Building Committee will now turn its attention to the financial requirements to begin construction. I am asking that you respond generously when called upon by the Building Committee representative to make your commitment to our future.

I feel blessed to be able to share in another Advent season with the Central family. You continue to enrich my life through your love and witness. You have demonstrated in many ways that you love God and the church. That witness has touched many thousands of people throughout 1992, and I look forward with you to 1993, "The Year of Miracles".

[Signature]
DECEMBER BIRTHDAY GREETINGS

1 Franklin C. Evans  
2 James Berry  
2 Booker Stanglin  
2 Nathaniel V. Copeland  
3 Charles M. Foster  
3 Rita C. Hardy  
3 Malikah Muwakkil  
3 Charles T. Rabb  
4 Alexandria G. Taylor  
5 Barbara Y. Giles  
6 Steve Cochran  
6 Victor Wood  
7 Amina Colter  
8 Sylvinus B. Lott  
8 Pamela L. Perkins  
9 James Brooks  
9 Crystal M. Barnes  
9 Helen R. Hill  
9 Charles Nobles III  
10 Miyoshi U. Lindley  
10 Crispin B. Odom  
10 Armstead L. Salters  
10 Stedman S. Southall  
11 Georgia Brown  
11 Cheryl B. Davis  
11 Mark Green  
11 Eleanor B. Proctor  
11 Jason Smathers  
12 Fred A. Cox  
13 Frances Edwards  
14 Dorothy Augustine-Howard  
14 Laurie Johnson  
15 Courtney L. Brightharp  
15 Wilma S. Brightharp  
15 Roseland McLarin  
15 Jack Stanley  
15 Valeria Clark  
15 Erica J. Thomas  
15 Lessey D. Thornton  
16 Mattie H. Briscoe  
16 Alvin Goodwin  
16 Rahsaan P. Grissom  
16 Sharon Willis  
17 Marcus Barnes  
17 Lillie Davis  
17 Gregory Leepow  
17 Marion Linder  
17 Immanuel Shuford  
18 Traver R. Whyly  
19 Franklin D. Glass  
20 Leigh Waddell  
21 Patricia Bond-Hutto  
21 Beverly M. Hargrove III  
21 Shawn Underwood  
22 Davonne Gunn  
22 Adam L. McKnight  
23 Aaron Goodwin  
24 James Nelson  
24 Rudenia H. Ogletree  
24 Walter R. Prothro  
24 Annie Underwood  
25 Romney H. Hartsfield  
25 Phillip A. Loray  
25 Dorothy G. Owens  
25 Mary A. Revels  
26 Lee L. Carter  
26 Brianna Gibson  
26 Linda P. Hampton  
26 Helen Medlock  
26 Kiambi Smith  
27 Robyn Bethea  
27 Paul A. Izzard  
27 Lauren Linder  
27 Herman Sloan  
28 Artis Garrel  
28 Shierre Neal  
28 Walter Koske  
28 Hope Merritt III  
29 Sabrina Hudson  
29 Victor Lett  
29 Angelo F. Taylor  
30 Blanche Montgomery  
30 Tabitha Simon  
31 LaTonya C. Izzard

NEW BABY:

Kiah Eleanor Bond was born to Mariane and Vincent Bond on October 1, 1992. She weighed 7 lbs. 9 oz.

WE WELCOME NEW MEMBERS:

Shawn Johnson (08/22)
James Nelson (08/22)
Robert Willis (08/22)
Melanie Winfrey (08/22)
Helen Medlock (08/16)
Mary Boddie (08/23)
Marlin Caldwell (08/23)
Charles Murray (08/23)
Tami Rowell (08/23)
Tanka Tavares (08/23)
Paula A. Tavares (08/23)
Candace Lewis (09/20)
Kimberly Houston (09/27)
Olivia Robinson (09/27)
Latresa Robinson (09/27)
Candace Lewis (09/20)
Kimberly Houston (09/27)
Latresa Robinson (09/27)
Olivia Robinson (09/27)
Celsha Marshall (10/04)
Reuben Hardy (10/25)
Jetta Howard (20/25)
Allan Tanner (10/25)
Bradenee Hooks (11/08)
Melva Powell (11/08)

IN MEMORIAM

1/25/92 Joseph Hardy  
4/24/92 Irene Passmore  
1/03/92 Whitman Ogletree  
4/25/92 James Lacy  
3/09/92 Charlie Cargie  
5/24/92 John B. Willingham  
3/10/92 Ida M. Wright  
7/18/92 Johnnie Richie  
3/23/92 William Beasley
COUNCIL ON MINISTRIES LOOKS TO 1993
by Quaye Reed, Chair

The Council on Ministries at Central consists of 10 Work Areas and 8 Age Level Ministries as outlined in the United Methodist Discipline. In an August Council planning meeting, the overriding needs expressed by the Work Area and Ministry chairpersons were for more education, more membership participation and more training. The programmatic scheme that has been selected to meet these needs in 1993 is one with an educational, informational and presentational focus.

Each Work Area has been assigned a month in 1993 to produce a program, an event, a presentation or all three to the membership. These activities are not to preclude any special or standard program that is normally sponsored or presented by a Work Area or Ministry.

The 1993 leadership for the Council on Ministries is in place, and the Council has grown to where some Age Level Ministries are ready to move to the Council level, a higher level as defined by the Discipline. Also, in 1992 a Sports Council was established. The Chair of this Council will represent Central at Quest Atlanta, an organization focusing on Youth Sports and Christianity. The Council on Ministries has proposed the establishment of a Kitchen Ministry to include the Sunday Breakfast Program and all usage of the kitchen.

The scope of COM continues to grow faster than we have members volunteering to participate. Our congregation continues to outgrow our abilities and manpower to meet our own needs.

I believe that the educational focus for 1993 will help answer the questions concerning what the Council does, how it functions, what are the Work Areas and Ministries, what are the goals and the vision, and how can one get involved. It is my hope that as these questions are repeatedly answered throughout 1993 we will see not only more successful activities, but increased membership participation; and the majority of us thinking and acting more as servants (of God and mankind) versus just "members of the church".

It is my hope that all of us as Lay Persons, Work Area Chairs, Co-Chairs and Committee Members will rise up from our pews more often on Sunday morning, and reach out to someone that we do not know, and extend an invitation to get involved in our Ministries. It is my hope that more professionals will begin to share their talents and expertise with our church family. It is my hope that we will see more coordination and support amongst the Work Areas and Ministries. It is important to understand that a Work Area or Ministry activity represents and is sponsored by the Council on Ministries; therefore, we must support each other.

It is my hope that the Church School, Children’s Church, Children’s Choir and Nursery, all of which are bursting at the seams, will have more adult volunteers than children. It is also my hope that we will see more advanced training and participation in the acolyte program. I pray that our senior members will continue to enjoy a hot breakfast in the Fellowship Hall on Sunday mornings, but a more nutritious one. It is my hope that each and every visitor to our church services will be properly greeted and made to feel welcome. It is my hope that we will see the establishment of a campus ministry and a renewed relationship with Clark Atlanta University and the other Atlanta University Center schools. I challenge all Central AUC graduates to get involved in their effort.

It is my hope that we will continue to offer innovative and challenging programs that will meet the spiritual needs of our congregation and respond to the hopes as well as the hurts. It is my hope that the Council will continue to work harmoniously with Pastor Smothers, the Staff, Administrative Board and Trustees; in order that all of our missions will ultimately result in our achieving mutual goals. We are also pleased to have Associate Pastor Woods as our ministerial guide as we try to stay in line with the United Methodist Discipline and biblical traditions.

The Council on Ministries has most of the tools needed to succeed: guidelines, programmatic themes, budgets, activity plans, ongoing training, and leaders who have been charged and have accepted the challenge. However, we need to continue to fortify ourselves with Scripture, prayer, commitment, open minds, wisdom, dedication and open hearts. We need more leaders, more servants, more workers and more participants in order to be a church that serves the people, the community, the city and the nation. In another article, you will see listed the composition of the Council on Ministries, and be invited to participate.

Lastly, the 1992 Charge Conference Program booklets, which are still available, list the 1993 leadership team, Work Areas, Ministries and reports. The leadership for the past
LEADERSHIP PROFILE

Hazel Scott

Versatile, friendly, considerate, loving, warm, talented, and spiritual are only a few descriptives that accurately tell about the person who leads Central’s drama ministry - The Central Connection Players; also the Midtown Cluster Group; and sings in both the Cathedral Choir and Women’s Chorus.

Hazel Scott, the youngest daughter of Herbert and the late Elizabeth Scott is a native of Louisiana. Hazel and her three siblings were inspired and instructed by their parents to incorporate Christ in their lives as the family participated in the teachings, worship and mission of the African Methodist Episcopal and Baptist churches.

Southern University claims Hazel as an alumna. She also studied at Texas Wesleyan College, Northeast Louisiana University and Georgia State University. Her graduate degree was earned at Atlanta University.

She is a speech pathologist and an Alpha Kappa Alpha Sorority member. Hazel enjoys acting and directing plays, singing, traveling; playing tennis, exercising and reading.

Her ministry is practiced in her daily life as: she gives her time, gift; energy and resources to the church; and to professional, civic and community projects and programs. Hazel has: such a caring; nature; and affinity for senior citizens; that she visits; does errands; or just sits to share Scriptures or simply talk.

WHEN DID THE VISION BEGIN?

“Without a vision the people perish...”

Central didn’t just begin “Unfolding the Vision” when the current building program was adopted, the plans approved, and a financial campaign theme selected.

That is just the next step along the journey begun more than 125 years ago by a group of Christians who saw the need for ministry, heard the call to serve, and began what is now this church in this place and in this time.

Eighty-three names are on the Centralite Pledgers list to date. These persons have been able to commit themselves to pledges to help make real the vision of expanded facilities and ministries to meet adequately the needs of the congregation and the community. Anyone can become a Pledgemark. for whatever he/she is able to commit beyond gifts already being made to uphold the life of the church.

The 1992 presidential campaigns were a success and the family values theme. Whether the “family” is a single individual or two or more persons, the value sought for us by Jesus Christ is “a more abundant life” in spiritual terms that may include but go beyond the material.

Central United Methodist Church is a family, and all of those whom Central seeks to serve become a part of this family. The family gathers to participate in the service of worship, in the service of Bible study, in the service of nurturing fellowship. Then it scatters to participate in worship by serving the human needs wherever it is able.

The November/December season gives special emphasis to thankfulness and sharing, to viewing what we have as a blessing. Centralites in many ways seek to demonstrate that thankfulness and to participate in sharing those blessings. Making a pledge to what actually is a building and ministry campaign can be one of those ways for those who haven’t yet done so.

COM 1993 (Cont’d)

three years should be applauded for their numerous accomplishments and successes and for the firm foundation that has been laid for the Council and Central Church. As COM Chair, I look forward to working with each of you as partners in Christianity, and solicit your prayers for a successful and spiritually fulfilling year.
PERHAPS THESE CHERISHED MOMENTS WILL
BENEFIT OTHERS
the McPherson Family

During a quiet evening in the
month of July 1992, a small
family meeting was held at
Baptist Medical Center
Princeton, Room 5125. The
family of Austin and Liliee
McPherson met with the
family's matriarch to discuss a
most important and serious
matter, "Family Unity". God,
our Father, presided and love
permeated the room.

Though very ill, "Mama"
smiled as each of her children
expressed and vowed to
continue those Christian
principles that Daddy and she
had taught us down through
the years. Tears flowed from
all our eyes because once
again we knew of joy and
peace we had always
experienced as a family unit.
All our goals coincided as
each one rededicated his
particular ministry and gift to
the service of God and
humanity. To "Mama" we
owe a great debt, for she
reminded us that joy comes
from living for Jesus, helping
others and respecting
yourself.

In these days of turmoil and
unrest, we beseech all families
to ally their forces to become
a unity of love, respect and
togetherness.

BY WHOSE STANDARDS?
by Bonnie L. Cameron, Chairperson
Status and Role of Women in the Church

A Black female corporate
executive, of the baby
boomer generation and a
tither, called her pastor,
distraught over something
that happened at work.

"I can't believe they did this
to me," she said. "I've
worked here for 15 years;
I've always received
excellent evaluations, and
I've tried to do all that they
asked."

"Calm down," said her
pastor. "Exactly what
happened?"

She responded, "The higher-
ups brought in a male junior
executive with only two
years of experience, and they
are paying him more than
they pay me. When I
confronted my manager
about it, he told me that I
could resign if I didn't like it.
He told me that this guy has
a wife and children, and he
needs more money than I do.
He told me that I should just
get married, and let my
husband take care of me."

The pastor was stunned.
What could he say? How
could he help her to deal
with this situation? Would
Matthew 20:1-15 offer any
guidance? Did he really even
understand it himself?

Too often this situation
occurs, and not just in the
corporate world. It happens
in the churches as well. Too
many times, Christians are
not willing to acknowledge
that women deserve to be
paid for their labor, just as
men are paid.

If our spiritual leaders are not
able to understand equal pay
for equal work in the context
of the field of ministry, how
can they make the transition
to understanding the plight of
African American women
who are discriminated
against in the worldly jobs?
How can they counsel and
guide us? The difference in
Matthew 20 is that the
employer paid each of the
laborers an equal amount.
God is no respecter of
persons.

"He that hath ears to hear,
let him hear!" Mark 4:9.
"THE SEASON OF GIVING"

December is generally thought of as the month of gift giving. Our thoughts are directed toward those special people, projects, and programs that we want to help with a special gift. As you consider your special giving during December, may I suggest that you consider these options:

1. Give a lump sum to complete your 1992 commitment to the Building Fund, General Fund, or Missions.
2. Give a memorial gift to honor a loved one. What better way to continue a person's memory than to share a permanent reminder of their life.
3. Give and deduct from your 1992 taxable income, gifts that you might be thinking about giving in 1993. Many wise donors accelerate gifts planned for next year into the current tax year and enjoy a full-year's tax advantage from the deduction.

The end of the year is a time to "take stock" and reflect on those ministries that have enriched our lives throughout the year. Your special year-end gift is a way to say, "Thank You," for services you have received.

As we approach year's end, ask yourself, "Have I done all that I can do to support Central ministries?" There are three areas that I would like to challenge you to prayerfully consider:

1. During the month of December I would like to challenge ten (10) families in our congregation to give One Thousand ($1000.00) or twenty (20) families to give Five Hundred ($500.00) in contribution toward the Building Fund.

2. We have worn out the piano in the Main Sanctuary, and it is beyond repair. I am trusting God and you to accept a special challenge to replace that instrument without incurring a note. In other words, let's pay cash for it. The approximate replacement cost is Fifteen Thousand Dollars ($15,000.00). What a magnificent gift that would make for Christmas for our Sanctuary!

3. This Christmas will not be very merry for the many thousands of persons whose lives were disrupted by Hurricane Andrew. An additional Love Offering from your family to the United Methodist Committee on Relief (UMCOR) could help a family in Florida or Louisiana.

As you prayerfully consider these requests, take stock of your life over the past twelve months, and as you begin to count your blessings, open your hearts and checkbooks and become a blessing.
Appendix 6

Is God Your CEO?

Introduction:

Scriptures:

Nehemiah
- Vision
- Prayer
- Leadership
- Problems
- Revival

DISCOVERING GOD’S WILL FOR YOU!

Sylvia Nash -- Fundamental Principals"

pp. 9-10  1. Knowing Where You Are
          2. Knowing Where You Are Going
          3. Knowing How to Get There

Spiritual Principal: Proverbs 11:14

“For lack of guidance a man falls, but many advisors make sure victory”

1. Crisis or Opportunity?
2. Is There a Word from the Lord?
3. Following God’s Lead

Faith Is: Hebrews 11:1

Confidence:

sign, witness, or confirmation
peace, well-being

The late Robert A. Cook: “Hard work is a thrill and a joy when you are in the will of God. p.114 (Nash)

YOUR BUSINESS OR GOD’S

Luke 19:13 -- “We are stewards not owners”

I Tim 6:20 -- “Guard what has been entrusted to your care”
I Peter 4:10 — "...Each one should use whatever gift he has to serve others"...

Matthew 25:15 — "gifts/talents"

"TALENT ON LOAN FROM GOD"

1. God is creator and owner

   President & CEO
   Giver, Redeemer and Sustainer
   of all

   Genesis 1:1 - 2:4a, Psalm 24, Colossians 1:15-23
   Hebrews 1:1-3

2. Each of us must actively give an account to God of his or her stewardship.

   Romans 14:10-12

Christian Ethics

"Our actions speak so loudly that the world can't hear what we say."

Our actions are often so crummy that they ridicule what we say.

1. View each contact or client as an opportunity to demonstrate through your personal witness your relationship with Christ. **DO NOT COMPROMISE YOUR WITNESS.** Ex: Annette's Story

   **Focus:** What Does Your Mission Statement Say?

2. Keep Your Word

   - don't promise what you can't deliver
   - never make a decision you can't support
   - don't exaggerate
   - when you make a promise, calendar that promise as if it were a luncheon appointment.
   - when you blow it—admit it and ask for forgiveness.
3. Trustworthiness

- one of the most difficult things to happen to any of us is to lose our trust in someone or to cause someone else's trust to be shaken.

Matthew 25:23

... "faithful over a few things:

Trust Is Not A Gift. It Has To Be Earned

Our Actions Are important

Love for
Other!

Commitment to
Living at a Higher Standard

Personal Integrity

- our customers, clients, donors, members, students, parishioners are the lifeblood of any organization--how they are treated has a direct effect on the success of our organizations--Love (the primary Christian Ethic--should be our guide. That leads to a focus on SERVICE & SERVANTHOOD, rather than money alone.

CHRISTIAN ETHICS INVOLVES, SERVANT LEADERSHIP: Matthew 20:26, "Whoever wants to be great among you must be your servant."

CHRISTIAN ETHICS INVOLVES, PERSONAL SPIRITUAL FORMATION:

1. Know where you are going--and why
2. Communicate that Vision Clearly.
3. Provide/meet needs/be open to God's using you--availability.
4. Know when to get out of the way.

Demonstrating Christian Ethics: Is a choice opportunity to guide, encourage, and help others to be productive and successful. And that my friend is ministry at its best.

Success by God's Standards

Gospel of Prosperity

- the Bible is quite positive about success
- God wants you to succeed
- Caution--it could lead you down a dangerous road.

Remedy:
- good financial management
- budget, plan, pro-active
- to fail, doesn't mean you are a failure--be willing to try again.

Gospel of Simple Living
- blessed are the poor
- tithe your total income, personal and business
  Ex. Dave Moody

Success by Default
The danger of the two types of success previously mentioned is that they treat measures of success--their presence or their absence--as a measure of people's level of spirituality.

That's why spiritual disciplines become so important!

What Does the Bible Say About Money?
(A Lot!) - move beyond proof testing.

1. Right Attitudes (Develop)
   - honesty
   - humility
   - forgiveness
   - thankfulness
   - obedience
   - contentment

- scriptural principals should be incorporated into your business plan, mission statement, work ethic, a confessional creed.
Compromising Your Values or Standards will lead to Failure.

Yes, flexibility is needed, but don't depart from your basic spiritual principals and goals.

Faithfulness in the Midst of Failure

What you Must Know About Failure

1. it is an even, not a life-long process
2. a delay is not a denial
3. you can better bitter or bother
4. apply the lessons that you've learned
5. pray for the courage to turn disaster into triumph
6. seek a new vision, direction, purpose
7. find some cheerleaders
   - Entrepreneurial support group
   - Leadership - Dallas
   - Network
   - Library
   - Prayer Group
   - Mentor/coach

Ex: My Lifeguard Test

Biblical Principals for Handling Prosperity

TITHING SHOULD BE YOUR MINIMUM STANDARD OF GIVING
Appendix 7

CENTRAL UNITED METHODIST CHURCH
OUR VISION STATEMENT

WE ARE:

We are Christians, disciples of Christ. We at Central are many races, varying ages and differing occupations, we are from diverse parts of our metropolitan community. We are rich in gifts, skills, and assets. We are United Methodist with a heritage rooted by our strong conviction in the mercy and love of God, faith in the mystery of salvation through Jesus Christ, a belief in the Holy Trinity, and joyful celebration of the sacraments of Baptism and Holy Communion demonstrating our oneness in Christ.

We at Central are a traditional congregation, yet our membership is changing and growing, we are a transitional congregation. We are maintaining our old ways, while creating new traditions. We at Central have a rich heritage as a leader in fostering social change in the local community and beyond. We are dedicated to nurturing and teaching God’s community. We believe in the priesthood of all believers and our responsibility to spread the knowledge of God’s love and forgiveness to the community of man.

We believe that as disciples we must live by the WORD OF GOD. We must be involved in individual and collective worship, be devoted to meditation and prayer, and we must study and witness to God’s love and grace by our word and deeds. We are grateful that God has blessed us with gifts to provide leadership in education, social justice, civil rights, economic development, and spiritual growth. We move forward with prayerful anticipation that God will continue to bless us and that we will joyfully share our gifts with our community and the world.

OUR TASK IS:

It is our task to Witness to the world through word and deed the meaning and rewards of a strong faith in and love for our Lord, Jesus Christ. We must devote ourselves as missionaries through our presence, prayers, gifts, and services to create, implement, maintain and improve coordinated programs of outreach and nurture which will provide:

* A spiritual and physical environment to care for and nurture all existing and new members through social services for our membership and our local community, and age and need based ministry programs.
* Spiritual growth through group involvement and biblical education connecting us all by study, prayer, demonstration and service, and reflection on the WORD.

* Education and training including bible study, sunday school, learning the heritage and beliefs of methodism, and training for service and leadership in church activities.

* Effective witnesses for Jesus Christ to our community exhibiting our love for the Lord through our service to mankind.

* Involvement in interreligious concerns and developing christian unity.

WHY DO WE DO WHAT WE DO:

We do our task because we have been called by GOD to love one another. We understand that love takes many forms including witnessing to the transforming power of the Word, and creating structures of social justice.

We do our task because we are empowered and directed by the Holy Spirit to call all people to the saving knowledge of Jesus Christ and to support each other in his service.

We do our task because we have accepted Christ as our personal savior and in surrendering to him we now know that he has come to live within us and motivates us to care for each child of GOD.

The Proposed Vision of Central United Methodist Church, simply stated, should be:

Helping, as the family of Christ, others to receive God’s Grace.

With this simplified Vision, Central can concentrate its unlimited resources of competent, compassionate, courageous, and committed missionaries.
Appendix 8

VISION 2000

Training Event Outline

Workshop: Leading Churches Through Change
Rodney T. Smothers, Workshop Leader

1. Jim Cowell story about the sign over the Infant Nursery:
   ...we will not all sleep, but we will all be changed...
   Great Transformation 1 Corinthians 15:50-52

2. Change is an inevitable element in our daily existence.

   Secular literature:
   Alvin Tuffler's "Powerlift: Knowledge, Wealth & Violence at the Edge of the 21st Century"
   o human relationships in business and social contexts
   Robert Gilbreath's "Save Yourself! Six Pathways to Achievement in the Age of Change"
   o handbook for success when the old rules are changed
   Nancy Schlossberg's "Overwhelmed"
   o dealing with ups and downs change brings change just for the sake of change is seldom wholesome but wholesome change can result in a better future.

3. Mission vs Vision

   What We Do vs What We're Called to Be!
   Who We Are vs Becoming

   o Many of our churches have Mission Statements, but few have Vision Statements plus dream sheets

4. Principal #1 for Leading Church Through Change

   "Define Reality"
   a) Historical Factors: our heritage, our mind set, our tendency to hold on to the past.
10. Principal #7 for Leading Churches Through Change

"Become a User Friendly Church"

a) The power of a positive attitude
b) Take pride in the product
c) Ministry between the Sundays
d) People more important than programs

11. Principal #8 for Leading Church Through Change

"Marketing the Church"

a) What is marketing?
b) The Importance of Planning
c) Getting the Message Out
d) Client feedback

12. Principal #9 for Leading Churches Change

"Leadership Is a Function Not an Office"

a) Don't just manage--give leadership, direction, purpose, vision...
b) Partnership with God
c) Building a Team
d) Developing Ownership
e) Be Flexible
f) Don't Limit God!
g) Yes--Preaching is Important (Vision)
h) Yes--Teaching is Important (Transfiguration)
i) Yes--Visitation is Important (Nurture)
j) Yes--Christian Education is Important (Empowering)
k) Yes--Prayer is Important (Guidance & Inspiration)
VISION 2000
Training Event Outline
RTS/11-92

1) Yes--Love is Important ... without it...

13. Principal #10 for Leading Churches Through Change
   "Vision for the Future"
   a) What Is Vision
   b) Vision vs Mission
   c) Articulating the Vision
   d) Releasing the Vision
Where to Get Assistance:

1. Bible: reintroduce your people to the blueprint of the N.T. Church, its purpose, mission, and vision

2. Denominational Resources: THE INTERPRETER magazine, Conference Newspaper, Cokesbury Resources, Discipleship Resources

3. Network: Share Resources through Newsletters, joint events, seminar...

4. Share Your Church's Story:
   Bulletin Inserts, Newsletters, Bulletin Boards, Banners

5. Utilized Partners in Your Community:
   "Many Hands Make Light Work"

6. Pray for Divine Guidance:
   Seek daily god's Will for your Ministry

7. Seek Ideas From the People:
   Ask and You Shall Receive Beyond the Church

8. Use Local Church, Community, Annual Conference, District, and Connectional Resources

9. Emerging Trends, Published by Princeton Religion Research Center, 100 Palmer Square, Suite 213, P.O. Box 389 Princeton, NJ 08542, (609) 924-9600. $35.00 Annually.

10. NET RESULTS Newsletter
    (See other side)
NET RESULTS NEWSLETTER, National Evangelistic Association

Net Results (ISSN 0270-4900) is published monthly by the National Evangelistic Association of the Christian Church (Disciples of Christ), a nonprofit corporation, in cooperation with the evangelism departments of The United Methodist Church, American Baptist Churches, Reformed Church in America, and Christian Reformed Church. Editor: Herb Miller. Contributing Editors: Joe A. Harding, Emmett V. Johnson, Robert L. Bast, and Alvin J. Vander Gaard.

Subscriptions are $24.95 per year (Canada and Mexico, $27.00; outside North America, $33.00), in U.S. funds. Single copies or bulk reprints of articles and entire back issues are available. Call toll free 1-800-638-3463 or 806/762-8094, or write the editorial and subscription office: 5001 Avenue N, Lubbock, TX 79412-2917.


Copyright 1990 by Herb Miller. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or by prior written permission from the copyright holder.
SELECTED BIBLIOGRAPHY


Christiansen, Michael J. A Call for Compassion; City Streets, City People. Nashville: Abingdon Press, 1988.


