Hindsight is 20-20: Planning For Church Growth With A Plan

The National Institute in Church Finance and Administration
Candler School of Theology
Emory University
Atlanta, Georgia

Summer 1998

Larry W. Hunter, Sr.
Salem United Methodist Church
Covington, Georgia
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I wish to acknowledge the support, guidance, encouragement, and love of the Rev. Alan Smith and Rev. Frank Bernat. Both are pastors of Salem United Methodist Church of Covington and despite the many tasks of their ministries, they always had time to counsel with me during this project.

Secondly, I express my deepest heartfelt appreciation to my wife, Mary Steve and my son, Rev. Chip Hunter for their tireless listening of the many drafts read to them over and over. Their love and encouragement cannot be expressed in words and can only be repaid through out dedication and love to them personally. And lastly, my daughter Missy and her many talents graphically have made this project seem almost professionally presented. To all of them simply thank you. I love you all.
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Introduction

With all the books published and available on church building, long range planning, laity development, pastoral leadership, stewardship, and so on, I approach this project with fear and trembling. The information available through all of these books and papers is overwhelming and the authors, OH MY, they are men and women of education, position, prosperity, authority and Of The Spirit. Who am I to come along and author a paper that is going to straighten everyone out and establish firm guidelines for prayer, planning, patience and performance resulting in a blueprint for successful planning of all churches?

When Cyrus conquered Babylon, the Jews were allowed to return to Palestine and encouraged to rebuild the Temple. It is believed by some that an attempt was immediately undertaken with a half-hearted effort. Subsequently, a successful effort was launched and the temple was completed in the spring of 515 B.C. Later on in this project, I will discuss the importance of the prophet Haggai in the preparation and completion of the temple and the reasons behind my choosing this OT story as my main biblical and theological foundation.

The title of this project, “Hindsight is 20-20: Planning For Church Growth With A Plan”, conjures up all kinds of questions as to the direction or emphasis of the content; and like the title of some pastor’s sermons, that is exactly what it is meant to accomplish. Hindsight is only 20-20 if one learns from the experience of looking back. Looking back should only be a means of looking forward. Looking back at church planning for growth tends to highlight the negative rather than the positive; so I pray for the wisdom to review the historical positives and negatives only as an infrastructure for developing insightful vision in future planning.

In the past the churches of the Atlanta suburban area were not very concerned with the fast growing area of the immediate city. The areas twenty-five miles out of downtown Atlanta could experience the benefits of big city life and retreat to the suburbs and insulate themselves
from any problems existing. Planning for growth may have been something reactive as opposed to being proactive. Instead of taking the initiative and planning for the long range future, the comfortability of reacting to growth was practiced by the majority.

Throughout the Bible we see the misplaced priorities of God's people in realizing and participating in the plans for a messianic age. In the Old Testament God's convenant to the people was never broken by God, but the people violated it many times. In the New Testament although Jesus was constantly explaining the plan for growth of the good news, the people misunderstood. We must be challenged by the mistakes of the past and plan for the future, "making disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, and teaching them to obey everything that I have commanded you."¹

This project is the story of one medium sized United Methodist Church with a deep historical background of Methodism, situated in a comfortable small rural/agricultural town, which in the past was not considered part of the growth community of Atlanta. Prayerfully this story will be a reflection on the planning mistakes made in the past and the corrective measures enacted for the future. The New Testament book of Mark tells us in the story of John the baptizer, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the spirit."² Jesus will come again, until then we should be building His church. Salem UMC, the subject of this project, has committed more than their share of planning mistakes in the past; however, today's leadership, both pastoral and laity have chosen to become a missional church of outreach and nurture. I will reflect on the sometimes agonizing decisions made by the

church leadership during Salem’s transition from a status quo entity to a beacon light to the glory of God.

The time frame I will be addressing begins in 1965 and culminates with the conclusion of this project. Salem continues to grow in its effort to become a missional church, therefore planning will continue throughout the life of the church unless it lapses back into status quo.

The first thirty-five years of this project’s analysis was easy but tragic. It was easy to see Salem’s status quo environment from 1965 to 1996 and tragic to reflect on all of the wasted years of opportunity to expand in doing God’s work. From 1995 with the beginning of the effort to purchase new land for expansion and a new parsonage adequate enough to house a pastor’s family, until June of this current year the awakening, revisioning and renewal of Salem has been taking place. I will submit and comment on the following time line in Salem’s history through the project.

**Time Line**

<table>
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<tr>
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<tr>
<td>1965-1996</td>
<td>Years of status quo</td>
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<tr>
<td>1995-1996</td>
<td>Purchase of lands and parsonage</td>
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<tr>
<td>August 1996</td>
<td>Decision to participate in Percept Study</td>
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<td>Church conducts Percept Study</td>
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<tr>
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<td>Revisioning Retreat of key leaders resulting in mission and vision statements, church reorganization, and adopting major fogi</td>
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<tr>
<td>June 16, 1997</td>
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<td>Nov. - Dec. 1997</td>
<td>Initial meetings with building consultants and planners</td>
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Key Sessions with Architects

A. January 29, 1998  Initial wish list

B. February 9, 1998  Revision of wish list

C. February 9, 1998  Development of final proposal

Feb. - Apr. 1998  Development of land use plans and preliminary drawings

Apr. - May 1998  Initial and intensive phases of Capital Funds Crusade

June 1998  Conclusion of Capital Funds Campaign (collection of $553,000.00 in gifts and pledges)

When preparing to embark upon this project I was indeed excited about the opportunity to provide the world with my expert hindsight and fire both barrels of loaded criticism at the church leaders of Salem, past and present. However, after two or three telephone sessions with Dr. Frank and many nights in prayerful consideration, I realized that my challenge was greater than just firing loads of criticism for past mistakes. I came to the shocking realization that I had to present Salem’s story with facts covered in love and compassion. With that in mind my research became easier. The wisdom that came out of Dr. Frank’s consultation was overwhelming. The project began to take on a new emphasis. I pray that I have fairly presented the problems and opportunities that Salem faced. Hopefully, the mistakes have not been dwelt upon with any satisfaction and merely for the purpose of looking forward and exhibiting the tremendous success of Salem’s leadership in overcoming its weaknesses.
Preface

Autobiography

Larry Hunter

The development of this project is in and of itself a real problem for me personally. I will be admitting to weaknesses that I have for thirty-five years camouflaged, hidden, disguised, or otherwise successfully concealed from almost everyone but God.

I am blessed to have been born into a God fearing, church going, conservative southern family with no preconceived opinions or intolerances toward their fellow beings or issues relating to nationality, race, or sex. My parents were products of the depression era and thus were primarily uneducated, hard working, so-called blue collar types who were afraid that there might not be a next meal for the family. When I was a boy my mother and father always volunteered to move from the comfortable surroundings of their home church, to venture a little further down the road and to build another Methodist church and congregation. Having done that twice by junior high school, my Christian roots were well planted by the time I graduated high school and went off to pursue higher education.

God the Holy Father introduced me to my wife Mary Steve. It had to be divine intervention; otherwise, I would probably be alone today. After thirty-four years of marriage she is still my best friend and loving supporter. Our wedding day is the first time I heard the calling from God. I did not understand what was happening to me. I just felt very strongly that God wanted me to be in full time Christian ministry. At the time I interpreted it to mean pulpit ministry. I rejected the calling because I needed to go to work, support my new wife and start a family. I perceived that I could not go back to college and complete the educational requirements
to become a full time minister. I have used that excuse throughout a highly successful business career that has brought me a certain amount of worldly riches and by God’s grace a wonderful loving family of one girl and one boy. However, the happiness of all my successes has been shallow and brief because I continue to hear and reject the calling of God to full time Christian ministry. I suppress guilt feelings by being very active in my church and community and even fill the pulpit from time to time as lay minister and liturgist. I have completed the certification requirements of the United Methodist Church as a lay speaker; but something is still missing and I’m still praying about it.

Prayer is what led me to the National Institute in Church Finance and Administration, Candler School of Theology-Emory University. Throughout my business career which has consisted of twenty three years of commercial banking, nine years of senior business management and one and a half years of business ownership, I have taken continuing education courses related to the field that I was currently engaged. All of my business education, experiences, and expertise could now be put to work for the good of God’s kingdom. I just do not know where, when or how this ministry will materialize and maturate. I still need to make a living in this ministry, but I do not need as much as in the past when my wants and desires did not equal good common sense. My prayer continues to request God to bless me with the discernment and wisdom to see the way where He is pointing me.
The history of Salem UMC dates over a century and a half. An Atlanta Journal article on August 26, 1880, indicates that the church was organized by a group of laity in 1824 at its present location and that a log church building was erected on the property that is now the cemetery. Salem Camp Grounds and Salem Springs were also a part of the original organization although they are now separate entities. Salem church is in the Covington postal area even though its location is almost as close to Conyers as it is to Covington.

According to old minutes of church records preserved at Emory University library, Salem was in the Yellow River Circuit, an area comprising Walton, Henry, Newton, Rockdale, Fayette, and Clayton counties. The Yellow River Circuit was at the time in the Athens District of the South Carolina Conference.

Sometime between the years 1865 and 1870 a new church building was erected. By 1901 the Conyers Circuit was organized and Salem was admitted. When admitted to the Conyers Circuit, the pastors salary was $119.00 annually, and the church Missionary Society collected a total of $45.00 for home and foreign mission work. The present church structure was erected in the winter/spring of 1903 and was valued at approximately $2,500.00. The church membership in 1903 was 285. In July 1946, with the men of the church having done most of the work, four Sunday School rooms were dedicated. On July 1, 1953, Salem became a full time church. In May 1977, the Education Building was constructed as well as renovations to the main sanctuary. The debt for this expansion was paid in full in 1992.
Prior to the satisfaction of the mortgage on the education building, Salem had begun to show signs of being comfortable with its position in the community. There does not appear to have been any influences or leadership providing the gift of focus on long range planning for growth. Apparently the church had stepped further out in faith than its ability to fund when the education building was undertaken. Some members are reported to have felt that it was a mistake to go so far out on a limb just to provide a building for future growth. Of course, others were of the opinion that the church had to build in order to attract the growth so badly needed to pay for the expansion and provide for other missional ministries. Each position had an attractiveness to an equal number of members and there loomed the internal friction that almost always results in an environment of status quo. To further magnify the problem within Salem, the differing positions were led by families of historical prominence that dated back to the beginning of the church in the eighteen hundreds. Salem seemed to have lost its purpose, focus, and mission; there remained a struggle amongst its members as to which element of influence was going to guide, direct and control its destiny.

When pastor Mike Cavin was appointed to the Salem charge, he followed two pastors that were diametrically different. One pastor was independently wealthy to the point of contributing his salary back to the church general funds and paying his own living expenses by buying a home in a local subdivision and not even using the parsonage. When the church could not afford to pay its full share of the apportionments, this pastor would make up the difference. This type of pastoral activity, while probably done out of the goodness of his heart, had a negative impact on elements of influence as the church congregation began to depend on the pastor’s benevolence. The next pastor ran into trouble with the congregational elements of influence because the first year of his appointment saw the budget in a severe crisis. To further complicate matters, five

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3Opinionated conclusion of the author after interviewing long time members and pastors present during the time reflected upon. Concluded after overwhelming majority of interviewees reported the same information.
families of significant financial importance to the church, lost their income producing farms in the late 1980's and began to struggle personally. So when Mike Cavin's ministry at Salem began he came into a very difficult situation with a mission of reconciliation and unity, not one of planning and growth. To Cavin's credit, he was successful in bringing unity to the congregational community and assimilated some of the disgruntled flock back into active participation. In performing this ministry, mistakes in long range planning were almost inevitable and sadly were not avoided.

The previously mentioned, Salem Campground poses a unique problem for the Salem church. Most individuals in the community associate the campground's property with the church and at sometime in history, it was one and the same. However, today the campground is owned by individuals under some form of legal entity and managed by a board of trustees independent of Salem church with the exception of one or two members who are active with both organizations. The problems occur from a conflict of ministry. The campground, while serving a very important purpose to the ministry of the people, it has become more focused on being profitable than was evident in the past. The conflict is magnified by the fact that the two properties were aggregated at one time and mistakes have been made in separating the pieces that make-up each entities' holdings. As an example, when Salem church decided to add-on to its parsonage to accommodate the Cavin family, the surveyors discovered that Salem's parsonage rear bedrooms were built partially on campground property. In addition, the parsonage egress and ingress were partially violating another property owner's land. Further, the campground cannot accommodate the large crowds attending its big events without using the church parking lot and restroom facilities.

These types of conflicts have always been managed in the past with an attitude of conciliation. In 1993, Salem church needed a larger campus and more meeting space to minister to the people returning to the church. For the first time Salem recognized it was becoming part of the Atlanta growth area. Negotiations began with the campground trustees to buy land. This option was the
only opportunity identified as plausible. I make the "only opportunity" distinction because the members that had been at Salem the longest (some of the same ones previously mentioned as elements of influence) would not consider moving the church to an alternate site.

Until the negotiations began to buy new property, very little planning had taken place since 1976-77. Salem had been a reactionary ministry as opposed to a proactionary ministry. This is very difficult for me to example in this manner as it appears to be a harsh reflection without knowing all the circumstances. Having been an active Methodist all my fifty-five years of life, I have experienced this type of environment many times. Salem is similar to many churches that have not seen the need for long range planning and have reacted to needs as they presented themselves. Inspecting Salem's campus reveals the incidents of growth. One can easily visualize how the congregation added buildings as the need arose without planning for the next phase. Presently, Salem has a beautiful sanctuary that comfortably seats approximately two hundred and fifty, a fellowship hall accommodating less than one hundred persons for a sit-down meal, three administrative offices (including pastor and associate pastor), one office that serves as the library, and approximately twelve small Sunday school rooms, depending on how utilized. The membership is in excess of 750 with weekly attendance of approximately 350. The church campus fronts State Highway No. 162, which has become a main connector route with heavy local traffic serving Conyers and Covington. Plans are under advisement by county and state officials to widen the road to four lanes as soon as feasible. The widening of the road project will materially damage the front accessibility of Salem church and render it unusable; therefore, Salem has been forced to engage in planning for the future. This realization became apparent in 1993 after the attempt to add to the parsonage led church leadership to look into the configuration and efficiency of the entire campus.

Realizing something had to be done to expand the church campus and buildings and to offset the devastating damage done by widening of the road, the opportunity to launch into proper
planning presented itself almost as a calling. The church was still very frail regarding unity; now another situation occurred that might cause an even larger divergence of opinions and lead to another falling out of the leaders. In an effort to include every element of influence in the planning process, the pastor was more concerned with inclusion of all factions than he was with the ability of the chosen member to adequately function in the planning role. At this time in the Salem church history there were many new professionals with a variety of education and real life experiences who had joined the church. The planning committee, hurriedly put together, did not have any of those experienced individuals; and the pastor was not experienced in church expansion. Therefore, the end result of the actions of this reactionary committee presented itself as another obstacle instead of a solution. A piece of property was finally purchased in the rear of the present church property with 247 feet adjoining the rear of the present property and running east approximately 1450 feet on both sides and 240 feet across the rear consisting of approximately eight acres. This pencil shaped piece of property is almost useless in configuring a set of land use plans to maximize the efficiency opportunity of the property. There are almost no standard church buildings that will fit on this property and still provide for an adequate traffic flow and parking (see Exhibit G. Survey and Initial Building and Land Schematics). Land was purchased without proper planning; but the congregation stayed relatively unified in spite of taking almost two and a half years to negotiate the purchase. Once again, conciliation and unity got in the way of proper strategic planning. The good people involved did not realize the problems created for the church pastoral staff and laity leadership who follow in planning for church growth.
Today, Salem church stands ready to expand, maybe not in text manner of Ken Callahan or Rick Warren but there is the faith of a unified congregation with a multi-minded purpose. New members are taking an active role in identification of new and different ministries under the pastoral leadership of Alan Smith who has experience in church growth and planning having participated in other building programs. Let me review some of the things that have taken place in the last few years.

Salem struggled with its participation in the United Methodist Church’s Vision 2000. Many new ministries were developed as it related to that participation. The annual planning retreat became a real planning session with positive goals and objectives. Church wide prayer groups were formed and the members began, as a group, to pray for wisdom and guidance. The church was like a rose bud early in the morning with little droplets of moisture, as the sun blesses it with its warmth it begins to open to the world and show its brilliance. Salem began to wake-up to the morning sunshine and open to the world outside the boundaries of its property. Mistakes were still being made, but the mission was more important than maintenance. With each mistake there came education and education was beginning to produce positive results.

The envisioning process continued through Vision 2000 with church leaders agreeing to participate in the Percepts Program of the North Georgia United Methodist Conference. Church leaders felt the exercise of this research would enlighten the congregation and pastors as to Salem’s community and congregation and the stratum of each. The program (see Exhibit B. ReVision Task Force Instructions and C. ReVision Context Status Report) took many weeks to
perform and approximately eight weeks to disseminate to the congregation. The research told
Salem who was in its community needing ministry. The congregational survey answered the
question, “Who was Salem?” It compared Salem’s programming with the programming needs
of its community. It also compared Salem with the needs of the community now and in the
future. This type of reflection upon the needs of one’s congregation and community gives a solid
foundation for strategic long range planning and short term analysis of present circumstances
prevailing.

Salem is now in the restructuring process; it is taking advantage of this opportunity to
restructure as promulgated in 1996 by the General Conference of the United Methodist Church.
The new structure is designed to challenge the laity of the church to fulfill the church’s mission
(see Exhibit E. Restructuring Proposal). The new structure is intended to move Salem into the
21st century and to enable all “to experience God’s love, to share God’s love, and to grow in
God’s love”.

In 1997 the Administrative Board formed a Revisioning Committee with the
challenge to develop an initiative statement. The statement adopted contained ten important
planning goals most of which have been accomplished at this writing in 1998 (see Exhibit D.

One of the goals of the Revisioning Committee was the establishment of the building
committee. Its goal was to research expanding the facilities, utilizing the narrow piece of
property already purchased or develop alternatives for consideration. The committee concluded
that Salem would have to work with its present property because the contiguous property was not
available and the congregation would likely split over moving to another site. At the time of this
writing, architects have been hired, a land use plan approved, building schematics approved, a
budget approved with contingences relative to the degree of success in a Capital Funds Campaign

4 to experience God’s love, to share God’s love and to grow in God’s love is Salem’s new mission statement as
approved in 1997
and a group of professional fund raising consultants hired. Again, many identifiable mistakes have been committed, but none of any irreversible magnitude. Also each mistake has been a learning experience. Much more research has been done than in the past. Many conference resources have been consulted as well as attending seminars and visiting other churches in the building mode. The architects indicate that they can fit a family life center on the pencil shaped property. The opportunity to design such a building has been a real learning experience for them. Their fee did not reflect any discount for the education they acquired. Their report further indicated the sanctuary would literally have to be jacked up on blocks, to be turned to the north/south configuration to alleviate the road frontage problem and to preserve the aesthetic integrity of the old buildings of the church. The proposed solution will not hurt Salem campgrounds which was recently put on the National Historical Registry.
Second Isaiah prophesied the Exile would come to an end. In the 55th chapter of Isaiah the return of the exiles is described as an event causing the trees to clap their hands and the mountains to break into song. What really happened is a different story with many lessons suitable for today’s world.

As previously referred, Cyrus the Great conqueror of Babylon premitt ed the various exiled peoples to return to their homelands. He, further, returned all their stolen religious objects and directed them to rebuild the Temple in Judah. However, they did not follow Cyrus’ commands and did not rebuild the Temple immediately. There were many reasons why the returnees were not excited about the return to a land they had never known. They were much less excited to rebuild a Temple without the resources to do so. There are usually many reasons why a church does not plan properly or adequately. The story in Haggai chapter 1 focuses on two issues: the relationship of God and the leaders of the project to rebuild, and the misplaced priorities of the community. Haggai was not a revolutionary or even a reformer. He and his coworker Zechariah are also mentioned in Ezra 5: 1 and 6: 13-15 in connection with the rebuilding of the Temple and the reestablishment of Judah as a nation. Haggai delivered his message not to any particular individual or leader but to the people as a community. The community of returnees was not doing well and Haggai challenged them to take a good look at themselves. He declared that the community had placed themselves first and God last. They had decided to do what was best for themselves and their families and to think about a place to worship God later. The message of Haggai is very appropriate today because often congregational communities find more joy in
building monuments to their own success rather than building modestly and extending their caring ministries into the world. Haggai reminds us that a life of self-seeking is not a life of self-satisfaction. Only when we put God first can we achieve our needed happiness and fulfillment. Jesus said, “Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it” (Mark 8:35).

Was the Temple necessary? Is the church necessary? The answer to both is Yes. Haggai explained that just as the presence of God, honored and celebrated in the Temple, brings life and blessing, the absence of God’s Temple brings death and drought. The church, despite its many conflicts with political correctness, sexual choice, racism, and disenchanted baby boomers, remains the place where God’s presence is experienced and God’s will is made known. Haggai said, “take courage...work, for I am with you, says the Lord of hosts” (2:4).

We are called to put God first in our lives and to do his work; but much like the exiled returnees, we want to look after ourselves immediately and then plan for God sometime in the future. We sometimes lose heart because things are not like we thought they were going to be. We look for the river of paradise running out of the Temple into all the land, bringing life, healing, and abundance as described by Ezekiel in chapter 47. When we don’t find the river because of misplaced priorities, we become discouraged.

God’s priorities were leading Salem church to better planning for doing His work. The goal was not to build only a family life center for the growing community; but, develop new ministries for the churched and the unchurched. The goal was to make it easier to have a relationship with God even if one has never known Him. Salem discovered through searching the scriptures, praying, and examining itself, that it was being left behind in the growing Atlanta community. Other churches around Salem, even newer churches were growing in leaps and bounds and Salem was showing modest increases in membership. The real story was revealed in a review of the programming budget which indicated embarassing increases over a twenty year
period when the community and the needs of the community were jumping with growth.

Reality does not have to fall short of dreams and expectations if one keeps God first. Salem UMC has gotten the message. God is first with Salem. The three questions that Salem’s leadership deal with on a daily basis are questions the people returning from exile should have asked themselves.

What needs to happen here?
Why should it happen?
How will it get done?

Hear the call, identify the call and answer the call. God’s work will be done.
Scriptural Affirmation For Proper Planning

“For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, “This fellow began to build and was not able to finish.” Luke 12: 28-30

These verses in Luke speak volumes to all churches planning an expansion whether it is in programming, personnel, or physical facilities. It is very important to properly estimate the cost of any major project of expansion and to aggressively allow for contingencies. The estimates should then be compared to the giving units of the congregation, the ability to borrow funds, and the debt amortization potential. The cost estimates comparison with the funding ability should also include strategic, as possible, allowance for the increases and decreases in membership.

“Come now, you who say, ‘Today or tomorrow we will be to such and such a town and spend a year there, doing business and making money.’ Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. Instead you ought to say, ‘If the Lord wishes, we will live and do this or that.’ As it is, you boast in your arrogance; all such boasting is evil. Anyone, then who knows the right thing to do and fails to do it commits sin.” James 4: 13-17

James calls us to plan so as to know what to do and then to plan so as to do it and then go forward and actually put the plans into action. Church leaders that know the needs of the congregation and the community but fail, for whatever reason “to do the right thing” according to James, “ commits sin.”
"Then David gave his son Solomon the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; and the plan of all that he had in mind: for the courts of the house of the Lord, all the surrounding chambers, the treasuries of the house of God, and the treasuries for the dedicated gifts; for the divisions of the priests and of the Levites and all of the work of the service in the house of the Lord; for all the vessels for the service in the house of the Lord," and "All this, in writing at the Lord's direction, he made clear to me—the plan of all the works." David said further to his son Solomon, 'Be strong and of good courage, and act. Do not be afraid or dismayed; for the Lord God, my God, is with you, until all the work for the service of the house of the Lord is finished'.

I Chronicles 28: 11-13, 19-20

These verses in First Chronicles are challenging the church and its leaders to be complete in the planning process when referenced, "All this". And then, encourages to "not be afraid or dismayed", and even when the project seems insurmountable remember, "God, my God is with you, until all the work for the service of the house of the Lord is finished".5

Conclusions and Recommendations

What is the acute need for accurate strategic long range planning? Why is there all the fuss over mistakes made by the good hearted folks of the planning committee, chaired by the local post master and controlled by the thirty year veteran pastor only a few years away from retirement? After all, the United Methodist Church is an institution in religious circles. It has been a denominational giant for years and will be for years to come. The United Methodist Church is pluralistic enough to have something for everyone and reaches out to all in need. Is it? Does It? Has the United Methodist Church as a denomination, as an advisor to local congregations and promulgator of church law, strategically planned to adjust to the fast changing world of today?

Various reports indicate some denominations are enjoying increases in membership while others are experiencing dwindling numbers of members actively attending and participating in the organized ministries. The United Methodist is one of the denominations losing membership over the last two decades. In a Wall Street Journal article written in April 1998 by Lisa Miller, staff reporter, Ms Miller reports, "Many people once felt a need for a formal relationship with God only when they got married, had babies or were about to die. Now, people in their 40s and 50s are finding themselves at the peak of their careers, wealthy from the stock market boom and still feeling there's something missing. Churches and synagogues across the country report a small but growing group of successful baby boomers walking through their doors, and not just in this Easter-Passover season. But this new class of churchgoers is in an unusual spot: They're not quite sure how, or where, to go back. Religious institutions, in turn don't always know how to
reach out to them”. Ms Miller goes on to explain the difficulty in reaching out to those individuals. The importance of strategic long range planning in programming, personnel and facilities is highlighted throughout the remainder of the article.

Some of the issues facing church planners are complex, but others are as basic as providing the opportunity for those wanting to participate in organized religion to do so comfortably. That opportunity may be a church social function, a praise service or a small group Bible study. Whatever the opportunity the church needs to know who is in their community and what the needs of the community are perceived to be. Planners already are aware of the immigration of thousands of Hispanics and Southeast Asians. With that influx comes the problems and opportunities of providing ministries in a way that will both attract and minister to them. As a whole the North American United Methodist is basically uneducated to the needs of these “sojourners” and, therefore, is unprepared to advise the local church in its planning for assimilation. I feel there should be more conference level seminars and professional training to provide programs for personnel and facilities to meet those growing needs. Further, it is my opinion that seminary candidates are woefully unprepared to handle the complex issues of society and even more unprepared to address the day to day financial and administrative functions of managing local church business. There should be strategic planning and education of all levels of church managers, pastoral and laity relating to the many social, financial, and administrative issues facing the church today. The complexity of the issues and the propensity of a litigious society dictates these needs.

Never before in the history of the modern day church society has proper planning been as important as today. Various religious leaders preach divergent mission, focus, purpose, unity and priority of God. Such preaching is traditional and perfectly applicable. The so-called getting-back-to-the basics movement has produced valuable insights, resource materials and seminars and has educated the laity. All of these elements are making definite contributions and
are limiting the loss of membership. However, I urge the conference level leadership to consider a movement of change. One does not just change for the sake of change, but one must implement strategically planned change. Salem Church, the subject of this project, has changed. It should have received a much higher degree of guidance and expertise relating to its specific growing pains. There was a group of boomers coming back to the church, and we at Salem did not know what they wanted besides a traditional worship experience. Salem was not recognized as a problem church in the path of growing Atlanta. Church leadership was not provided with long range strategic planning resources and guidance was missing that could possibly alleviated some of the agony it has experienced.

As I get more into the conclusions and recommendations section of this project, I am somewhat disadvantaged in telling the Salem story. The disadvantage is as a result of Salem not completing their expansion program as of this writing. There are many positive results already proving themselves as successes, but the real test will be the completion of the planned expansion. At this time Salem has completed its Capital Funds Campaign and has five hundred fifty thousand dollars pledged towards its new building which is a multi-purposed Family Life Center and is ready to take the next few steps in the time line (see Exhibit H. Time-line: Capital Fund Campaign). That is where Salem is presently, now let me reflect on how we got there.

The first evidence that Salem really was going to do something besides just talking was the report of the Revisioning Committee. I was skeptical to the point of comfortable apathy at the exercise of what I thought to be futility in performing the congregational survey (see Exhibit A. Congregational Survey). I had been a joyful participant in some of Salem’s other false starts at planning and giving lip service to getting out of its status quo mode. I realize now that I had unconsciously lapsed into my own personal status quo mode and accepted the Salem failure rate as usual. I viewed the eight sessions of orientation and delivery of the survey results, so diligently taught to the various groups and Sunday School classes by the select group of church leaders, as
an interruption of an otherwise productive Sunday School hour. I feel obligated to report that, as a business and real estate consultant, I was very aware of most of the demographic statistics of our community and thought every one else should probably be also. This turned out to be a baseless assumption on my part because after the dissemination of the information to the church membership a revival of thinking began taking place. People of the church were literally running around to each other exclaiming “we have got to do something about our growth problems,” at which I would retort, “yeah, I know, we’ve needed to do something for a long time”. The awakening of the congregation, disturbing as it was, (because I was sure nothing would come of it) was beginning to slowly have an effect on me. I begrudgingly accepted a position on the newly formed building committee even though I was against a new building. I may have accepted the committee appointment out of curiosity; however, I may have accepted it because I thought something would come out of it productively. Even if we could not agree on what to build, I thought the process would be good. Additionally I was sure they needed my expertise to keep them (all the others on the committee) from making some big time mistake.

At this time, let me explain why I had pre-determined that Salem did not need to launch into a new building program. As an experienced real estate consultant (licensed in Florida and Georgia) with education in appraisal theory and methodologies, I tend to look at buildings and grounds according to the numbers. When a real estate appraiser values an income producing building such as an office complex, certain theories are reviewed which allows the appraiser to arrive at a value based on the overall efficiency of the complex. If a building is 100% efficient, it means that every usable square foot of the complex is 100% leased at the maximum amount of rent comparable for the property of its kind. There are also obsolescence factors involved that might render the building 100% efficient even though not all of the space is leased. In the church world a sanctuary might have a functional obsolescence factor because it is usually used only during worship, weddings, and funerals; therefore, it is not always used (leased if you will) 100%
of its available time. I was initially against a new building of Salem Church because of the inefficient manner in which we were using our present structure. Other church leaders claimed we needed new Sunday School classrooms and a larger fellowship hall to provide for more sit down dining events. A review of Salem’s overall building usage efficiency revealed that during the Sunday School hour the sanctuary, the fellowship hall, the administrative offices, and the library were not being used. The fellowship hall alone could have been divided into three very large rooms with portable dividers and the sanctuary could have been used by the older adults. My point in all this real estate mumbo jumbo is simply put: we were not using our present facilities to their maximum efficiency and were violating a real estate appraisal theory known as the principle of surplus productivity, balance and contribution. Another reason for my negative thinking was the history of Salem’s programming budget which had only slightly increased over the last twenty years. It was my opinion we should increase programming which would hopefully appeal to a larger community of prospective members, and with more members we could better pay for a new building sometime in the future. Now I must admit that I was wrong and I will go deeper into that subject with the following.

Salem is not a text book church. If one reads some of the books published today such as Ray Bowman’s book, When Not To Build, one might think there is never a good time to add-on or build a new building. Bowman, Ken Callahan, Building for Effective Mission and Rich Warren The Purpose Driven Church, are emphasizing to the readers not to build and then minister. Rather one should minister and then build: one should plan and grow. One should not grow and then plan. Above all else, one should put God first. Salem is not a text book church. Remember how Salem got into a status quo mode. As a result of trying to restore and keep unity the church lapsed into a status quo mode for almost twenty years and was extremely comfortable until the recent revival of thinking. Salem did need a challenge of magnitude. I was wrong to think an increase in the programming budget would rally the membership in togetherness like new building
discussions have. Of course, there have been a few instances of stark realization of what could and could not be done financially.

The first building committee meeting was a hoot. The dreaming that was going on among the committee members had Salem building something that would rival the Crystal Cathedral or the Georgia Dome. One could have invited the latest big time gospel group for a concert and had half the community in for a sit down dinner while the youth played basketball. But the conversations centered around the dreaming were good. These were genuinely good Christian people excited about the challenge that was before them and it seemed OK to me if they dreamed a little bit, (all to God’s glory, of course). The second meeting got down to a little more serious business when I suggested that we invite building planners into our meetings to tell us of their programs and the cost related (see Exhibit F. Facility Evaluation and Building Program Report). Over the next few months, we interviewed numerous companies that specialize in handling new building programs for churches. It seemed like every time one of them would put on their presentation the committee was ready to jump and contract with them. I also must confess to being influenced by their pretty pictures and elaborate designs. I, along with a couple of the other members that were savvy in these types of negotiations, had a very difficult job relating to these presentations. We certainly did not want to diminish the excitement of the committee, and we did not want to give the impression of trying to run the whole project. Yet we needed to inject some appropriate words of caution somehow. Those of us with the experience decided that we would politely ask the needed questions. We asked them when we thought the other committee members were headed in a dangerous direction. That way they could research the answers to the questions we raised and come to the conclusions themselves relating to the dangers that might exist.
The end result of the many interviews and presentations was that we hired our own architects of local presence. We also hired a conference recommended group to help with the Capital Funds Campaign.

Before we hired the architects, we encouraged the chairman of the building committee to allow us to call submitted references. Most of these calls were positive; however, there was an indication that one of the two partners had a tendency to be slow with his promised product relative to time line deadlines. This was very helpful information as a project can be severely hampered and the enthusiasm of the congregation frustrated by missed deadlines and runaway cost overruns.

The initial meetings with the architects were filled with mistakes. We did, however, make it clear that we wanted to keep on schedule. That point is about the only thing we made clear. Because I have experience in my business managing litigation and reading legal documents, the committee asked me to read the architects’ contract. I strongly suggested that one of the lawyers in our church review the document on a pro-bono basis but the committee did not want to get lawyers involved. This type of thinking is a mistake. It is my opinion that legal documents should be reviewed by educated, experienced people in the profession. In support of my position, I report that the architects’ contract was so one-sided, filled with boiler plate rhetoric in protection of every possible situation that might arise against them, that it made me wonder if all the situations described might have occurred at one time or another. I highlighted my concerns which put the church in an open ended opportunity of liability and would have absolved the architects of any responsibility or liability. The results of my efforts (some four hours of reading, highlighting and commenting) were minor as the committee asked them one pertinent question and discarded the remainder of my comments as being too technical and overly cautious. The feeling of the committee was these architects lived in our community, were hand picked by our chairman and would not dare do anything to harm this project. I agree with the premise that they were good
guys and would not knowingly harm the project but what about accidental culpability? The contract signed by the authorities of Salem Church was one of the most horrific I have ever reviewed. The church has all the responsibilities and liabilities with the architects' assuming little or no accountability. I recommend that churches employ legal counsel on the front end of a project and maintain limited legal review throughout to the project's conclusion.

The building of a million dollar building is a major business deal. The responsibilities of the committee involved in such a project are fiduciary in fact whether expressed or implied. In the language of the church, it is a stewardship covenant with the congregation and pastoral staff. Maybe I am over emphasizing the importance of a binding contractual arrangement with the project providers, but I do not think so. I do not believe any member of Salem's building committee would begin a personal project, risking their own money with the contract Salem agreed upon with the architects. The church's money is God's money and we should be as careful and fiduciarily as responsible with it as we are our own, which is God's also.

After we signed the contract, we started meeting to decide what Salem needed and what it could afford. The campaign fund raisers had already told us Salem needed to stay within approximately nine hundred thousand dollars based upon their finding of Salem's giving trends and future potential. During our next few meetings, the committee allowed the architects to guide us toward more building than Salem needed with considerable more debt than it could afford. After spending approximately three meetings trying to push a Saint Bernard through the kitty cat door, we came to the conclusion Salem could not afford a one and one half million dollar building. The initial plans for our commercial kitchen called for over two thousand square feet of space. As I look back upon that plan, I have to laugh. A two thousand square foot kitchen would have probably been larger than the kitchen at the Atlanta Ritz Carlton Hotel. As we came to our senses, we held an informal (without the architects) meeting in the hall outside the church meeting room and decided to take control over our own destiny. We returned to the committee room and
announced to the architects exactly what we wanted for Salem and the amount of budget they had to work within. They were then asked “do you want the job?”. They decided yes and then got down to productive planning.

At this time I must tell the reader of this project about a little side issue that came up square in the middle of the new building planning. The old church van was rendered by some as unsafe and inoperable. A group in the church not associated with the building planning began a push to buy an new van or bus. The need was definitely present. The old van was unsafe and on long trips almost always broke down. Yes, the need was present but the timing I thought to be terrible. The trustees asked me to look into the possibility of buying or leasing a new church van or bus. The more I thought about the situation Salem was in the more excited I got. The church van was a test. If we could not raise enough money to buy some decent transportation then we certainly did not need to be fooling ourselves into thinking we could raise a million dollars. To God’s glory and with the help of many people, Salem is now the proud owner of a brand new beautiful fifteen passenger church bus outfitted with all the accessories. There was the usual gnashing of teeth, and some were even resentful of spending fifty thousand dollars on transportation. When the vote was called in a church wide meeting it was decided unanimously no dissenters, no abstentions. Salem Church was together, unafraid and going forward. I cried big old tears of happiness. I knew then Salem would build the building and the status quo was finally over.

Recommendations, opinions and suggestions, everyone has a multitude of them and will at a moments notice give you more than you can digest on almost any subject chosen. When I reflect on the recommendations that I can make that might be useful to the United Methodist Church I must begin with the theological seminaries. My wife and I are blessed to have a son just recently ordained a probationary deacon in the United Methodist Church. Many of the opinions I have developed are a result of many years of conversing with him. He has an under graduate
communications degree and worked in the business world as a banker for five years while struggling with the call to the ministry. When he answered God’s calling, he had developed a tremendous awareness of the financial and administrative logistics of the business world. During his Masters of Divinity program, he and I were shocked at the lack of educational requirements of the students to be exposed to the business end of the church. It is my recommendation that the United Methodist educational system consider requiring candidates of the ministry be exposed to such subjects as accounting, law, computer science, real estate, investments and human resources. I believe that the United Methodist Seminaries are graduating Masters of Divinity who do not know a debit from a credit or a balance sheet from a profit and loss. Some day these same graduates will be managing budgets, hiring and firing personnel, building new buildings and overseeing wills and legacies. It is just not fair to prepare them to do God’s work ministering to the flock without teaching them how to account for the sheep.

I also recommend that conference level leadership be restructured. I agree with and believe in the tradition of guaranteed appointments of Methodist ministers. It seems when a minister steps down from the pulpit he or she ends up with a conference level position of authority and responsibility and in many cases they advise local church pastors and laity of accepted practices and standards. I recommend the United Methodist Church establish a committee to study the utilization of business professionals and executives in some of the areas of conference leadership. I do not believe you have to be ordained to be a good leader in the business work of the United Methodist Church. Salem Church could have benefited greatly with the proper analysis of its problems and opportunities. I am not suggesting that all ordained conference level leadership be replaced. I am simply recommending a committee to study the assimilation of business professionals and executives to work along side of the ministers. The United Methodist leadership strongly urges the local church use of the laity in volunteer situations, but it does not recognize the importance of using them as paid employees of the conference or district. The
wealth of highly successful retired professionals and executives within the membership roles of the United Methodist Church would probably read like a Who’s Who in the Wall Street Journal. Some reports indicate the largest work force available for employment today is the over fifty year old male. Personal burnout, corporate down sizing and early retirement have created a whole new level of highly educated, widely experienced, and dedicated labor force. It would be tragic not to take advantage of this highly successful and available labor pool of business professionals and executives on the conference or district level.

My next recommendation will not be popular with most local church pastors. It will create more paperwork, another committee, and most likely discourage building new church buildings without supporting statistical analysis. It is my opinion that most churches build new facilities for a multitude of wrong reasons. Ray Bowman in his book When Not to Build describes three principles for grading churches in determining whether it is time to build and what to do instead when building is premature:

1. **The Principle of Focus.** A church should build only when it can do so without shifting its focus from ministering to people to building a building.

2. **The Principle of Use.** A church needs more space only when it is fully using the space it already has.

3. **The Principle of Provision.** A church should build only when it can do so within the income God has provided and without using funds needed for the church’s present and future ministries to people.

I agree with all of Mr. Bowman’s principles, but I would like to focus on principle number two. My final recommendation is for the conference level leadership to consider an annual report to be required by each local church requiring lay and pastoral leadership perform an in depth building and grounds audit. As previously described, Salem Church was and is presently under utilizing its facilities. Major portions of the church structure’s square footage available for use
lays dormant while other portions are crowded and uncomfortable. The question is: who would be aware of this situation if local church leadership chose not to deal with the dilemma? And the answer is, no one. Local churches have to report to the district superintendent on just about everything thinkable except the evaluation of current facilities and grounds usage. I should say here that a proper assessment of current usage would also include strategic analysis of long term facility needs. This takes me back to my title: Hindsight is 20-20, Planning for church growth with a plan. It is hard to have a plan for the future without knowing how you currently measure up and to effectively analyze these circumstances you must provide statistical data. The annual audit should include enough statistical data on the church’s overall facilities to allow a third party reader the opportunity of independent review and evaluation. In the business world real estate transactions are routinely agreed to, closed and money exchanged on the basis of an appraisal report. I am not suggesting that each local church perform an annual in depth appraisal, but I am recommending that a property assessment, evaluation, and projection form be developed for an annual report. The report should include many items included in a property appraisal and the initial promulgation of the information could be time sensitive. I am concerned with errors in judgment relative to building new church buildings, I think the time utilized in developing the appropriate form and gathering the data would be time wisely invested.

Some of the pertinent information needed to assess maximum facilities efficiency would be as follows:

1. Description of property and age
2. Description of improvements and age
   A. Site drawing
   B. Area calculations, rooms, parking, and common areas
3. Utilities available
4. Zoning regulations
5. Deed Restrictions
6. Subdivision laws
7. Environmental protection laws
8. Neighborhood conformity

In the development of the form for annual reporting it becomes apparent that to properly analyze the circumstances of efficiency that many other aspects of the facilities need to be reviewed such as:

1. Construction of the buildings, quality, materials, and finish
2. Physical condition of the structures, finish, equipment and floors
3. Room sizes, layout and traffic flows
4. Closets and storage areas
5. Condition and adequacy of plumbing and restroom facilities
6. Condition and adequacy of electrical, HVAC, and other supporting equipment

After the compilation of initial information, the annual report should merely include an audit of the information from the previous year with a descriptive narrative as to the usage of each of the areas within the buildings complete with dates and times of the use. A formula for computing the efficiency percentage of the buildings and grounds can be developed based on historical church data and calculated for purposes of the annual report. If one can calculate and appraise the efficiency and value of major private industry developments then one can surely arrive at efficiency ratings for church buildings and grounds. Making value judgment decisions on whether or not to launch into expensive church land purchasing and building programs should not be attempted without the same information used in the business world.

The annual building and grounds report should be made at the church conference, delivered to the District Superintendent and then reviewed on a conference level by an experienced property and facilities evaluation manager. The P and F evaluation manager would
detect changing trends in the statistical data and alert district and local level leadership to any additional research needed to avoid planning errors. If Salem Church had been required to perform such an audit annually, it would not have taken twenty-five years for church leadership and the congregation to get up off its best intentions and put God first in its life.
Exhibit A
Congregational Survey
Section VI
Exhibits

A. Congregational Survey
B. ReVision Task Force Instructions
C. ReVision Context Status Report
D. Report of ReVisioning Committee
E. Restructuring Proposal
F. Facility Evaluation and Building Program Report
G. Survey and Initial Building and Land Schematics
H. Time-line: Capital Fund Campaign
1. Do you consider this congregation to be your church home? (Check one)  
   a. yes  
   b. no

2. Are you a member of this congregation? (Check one)  
   a. yes  
   b. no

3. Approximately how many miles do you live from this church location? _____ miles

4. Please check below which religious tradition or affiliation you were raised in, if more than one, which had the greatest impact upon you? (Check one)  
   a. Adventist  
   b. Baptist  
   c. Buddhist  
   d. Catholic  
   e. Congregational  
   f. Episcopal  
   g. Holiness  
   h. Islam  
   i. Jehovah's Witness  
   j. Judaism  
   k. Lutheran  
   l. Methodist  
   m. Mormon  
   n. Non-denom.  
   o. Orthodox  
   p. Presbyterian-Reformed  
   q. Presbyterian/Reformed  
   r. Unitarian/Universalist  
   s. Other  
   t. Not raised in religious tradition

5. Indicate your level of involvement with your faith now and ten (10) years ago. (Check one box for each line)  

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<tr>
<th>5a</th>
<th>Now</th>
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6. Has your overall involvement in this congregation increased, decreased or remained the same during the last two (2) years? (Check one)  
   a. Increased  
   b. Decreased  
   c. Remained the same  
   d. Does not apply

   6a. If your involvement has increased, which of the following are reasons for that increase? (Check all that apply)  
      a. More time available  
      b. Because of children  
      c. Better health  
      d. Accepted office/other responsibility in the church  
      e. More positive attitude toward the church  
      f. Stronger faith

   6b. If your involvement has decreased, which of the following are reasons for that decrease? (Check all that apply)  
      a. Less time available  
      b. Because of children  
      c. Health problems  
      d. Given up office/other responsibility in the church  
      e. More negative attitude toward the church  
      f. Decreased faith

7. On average, about how many times have you attended worship during the past year? (Check the one that is closest)  
   a. Once or twice every three months  
   b. Once or twice a month  
   c. Weekly

8. In how many church committees, groups and/or leadership positions do you currently participate? (E.g. Adult education, small groups, women's or men's programs, steering committees, teaching Sunday School, etc.) (Check one)  
   a. None  
   b. One  
   c. Two  
   d. Three  
   e. Four or more

9. Think for a moment of your five closest friends with whom you have social and recreational life. Do not include close relatives. How many are members or part of this congregation? (Check one)  
   a. None  
   b. One  
   c. Two  
   d. Three  
   e. Four  
   f. Five or more

10. Approximately how much does your family household contribute to this congregation per year? (If single or widowed, you as an individual) (Check one)  
    a. Under $100  
    b. $100 to $249  
    c. $250 to $499  
    d. $500 to $999  
    e. $1,000 to $1,499  
    f. $1,500 to $1,999  
    g. $2,000 to $2,499  
    h. $2,500 to $3,999  
    i. $3,500 to $4,999  
    j. $4,000 to $4,499  
    k. $5,000 to $7,499  
    l. $5,500 to $6,999  
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    p. $7,500 to $7,999  
    q. $8,000 to $8,499  
    r. $8,500 to $8,999  
    s. $9,000 to $9,499  
    t. $9,500 to $9,999  
    u. $10,000 or more

CHURCH NAME

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If you were looking for church programs and services that would appeal to you or your family, which three (3) from the general list below would be the most important to you? (Enter one item number in each of the three boxes)

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<tr>
<td>1. Family activities and outings</td>
<td>7. Parent training programs</td>
<td>13. Cultural programs (music/drama/art)</td>
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<td>2. Sports or camping</td>
<td>8. Twelve step recovery programs</td>
<td>14. Marriage enrichment opportunities</td>
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<td>3. Bible study discussion and prayer groups</td>
<td>9. Divorce recovery</td>
<td>15. Church sponsored day school</td>
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<td>5. Food pantry &amp; clothing resources</td>
<td>11. Adult theological discussions</td>
<td>17. Active retirement programs</td>
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<td>6. Youth social programs</td>
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Circle one number closest to your personal preference for a church. If your preference is for both, equally, circle the "3" (Circle only one number for each line)

**Worship which is:**

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<tr>
<td>Emotionally uplifting</td>
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Among the following items, select six (6) of greatest concern to you. (Enter one item number in each of the six boxes below)

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<td>9. Problems in schools</td>
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<td>27. Good Church</td>
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<td>10. Day to day financial worries</td>
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<td>28. Time for recreation/measure</td>
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<td>12. Fulfilling marriage</td>
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<td>30. Adequate food</td>
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<td>13. Personal health</td>
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<td>31. Good schools</td>
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<td>14. Parenting skills</td>
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Read each statement and indicate the degree of your satisfaction or dissatisfaction by circling one number under the appropriate heading. If a particular statement does not apply, circle number "9". (Circle only one number per line)

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<th>Statement</th>
<th>Very Satisfied</th>
<th>Satisfied</th>
<th>Neither</th>
<th>Dissatisfied</th>
<th>Very Dissatisfied</th>
<th>Not Applicable</th>
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<td>1. Relationship with God</td>
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<td>2. Personal spiritual growth</td>
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<td>3. Personal Bible study and prayer</td>
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<td>4. My health</td>
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<td>5. My job/career</td>
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<td>6. My personal financial situation</td>
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<td>7. My family life</td>
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<td>8. Relationship with my extended family</td>
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<td>9. Marital relationship with my spouse</td>
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<td>10. Relationship with my children</td>
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<td>11. Spiritual development of my family</td>
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<td>12. Sharing my faith with others</td>
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<td>13. My actual ministry involvement in church</td>
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<td>14. Personal relationships with people in church</td>
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<td>15. General satisfaction with the church</td>
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<td>16. If divorced, relationship with former spouse</td>
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<td>17. Relationship with stepchildren</td>
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<td>18. Quality of Life in my community</td>
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<td>19. My education</td>
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<td>20. My children's educational environment</td>
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</tbody>
</table>
1. What was the calendar year you were born in? (Examples: 1937, 1897, 1959)

2. What is your marital status? (Check one)
   - a. Single (never married)
   - b. Married (first time)
   - c. Separated
   - d. Divorced
   - e. Remarried
   - f. Widowed

2a. If married, does your spouse attend this church? (Check one)
   - a. Yes
   - b. No

2b. If married, is your spouse also filling out this survey? (Check one)
   - a. Yes
   - b. No

2c. If married, is your spouse employed? (Check one)
   - a. Yes, full time
   - b. Yes, part time
   - c. No

3. How many children do you have living in your household in each of the following age groups?
   (Enter the number of children in each age category, where applicable)
   a. 0 to 2 years old
   b. 3 to 5 years old
   c. Elementary
   d. Junior High/Middle School
   e. High School
   f. Post High School

4. What is your race/ethnic origin? (Check one)
   - a. White (Non-Hispanic)
   - b. African American
   - c. Native American
   - d. Asian
   - e. Pacific Islander
   - f. Hawaiian, Guamanian, Samoan
   - g. Other Race

5. What is your approximate annual family income? (Check one)
   a. Less than $5,000
   b. $5,000 to $14,999
   c. $15,000 to $24,999
   d. $25,000 to $34,999
   e. $35,000 to $49,999
   f. $50,000 to $74,999
   g. $75,000 to $99,999
   h. $100,000 to $149,999
   i. $150,000 or more

6. What is your highest level of formal education? (Check one)
   a. Jr. High/Middle School
   b. High School graduate
   c. Some college, trade or vocational school
   d. College degree - Bachelor's (4 yr)
   e. College degree - Associate (2 yr)
   f. College degree - Bachelor's (4 yr)
   g. Post graduate - Masters
   h. Post graduate - Doctorate

7. Which of the following descriptions apply to your current situation? (Check all that apply)
   a. Full time student
   b. Part time student
   c. Retired
   d. Disabled
   e. Full time “houseperson”/homemaker
   f. Part time “houseperson”/homemaker
   g. Full time employment
   h. Part time employment
   i. Unemployed, not in job market
   j. Unemployed, seeking employment

8. If you are employed full or part time, what type of employment? (Check one)
   a. Executive & Managerial
   b. Professional specialty
   c. Technical support
   d. Sales
   e. Administrative support
   f. Service, Private household
   g. Service: Protective
   h. Service: Other
   i. Machine operator
   j. Precision production & craft
   k. Machine operator
   l. Farming, forestry & fishing
   m. Transportation & material moving
   n. Laborer

9. What is the zip code you live in?

10. Do you own your own residence? (Check one)
    - a. Yes
    - b. No

11. In what type of residence do you presently live? (Check one)
    - a. Single family dwelling
    - b. Apartment
    - c. Dormitory or other group quarters
    - d. Condominium/Townhouse
    - e. Mobile home or trailer
    - f. Other

12. Do you plan to move out of this general area in the next 3 to 5 years? (Check one)
    - a. Yes
    - b. No

13. In how many community organizations, groups or clubs (other than the church) do you participate? (E.g. sports programs, coaching, PTA, Charity League, YMCA, etc.) (Check one)
    - a. None
    - b. One
    - c. Two
    - d. Three
    - e. Four or more

14. How many hours per week do you spend in community activities, clubs or organizations (other than church)? (Check one)
    - a. Less than 1 hour
    - b. 1 to 5 hours
    - c. 6 to 10 hours
    - d. 11 to 15 hours
    - e. 15 or more hours

15. What is your sex? (Check one)
    - a. Female
    - b. Male
Our Congregation's Programs

How would you rate the following programs and ministries of our congregation? Circle the one number that best reflects your personal feelings. (Circle only one number per line)

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<th>Very Negative</th>
<th>Somewhat Negative</th>
<th>Neutral/Neither</th>
<th>Somewhat Positive</th>
<th>Very Positive</th>
<th>Don't Know/Not Involved</th>
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Exhibit B
ReVision Task Force
Instructions
To Whom It May Concern,

The organization in possession of an original copy of ReVision, including the Context report and any color transparency materials, has our permission to photocopy a limited number of duplicate copies for their use only. Copies may not be made for resale or distribution to any other organization.

Thank you for honoring our copyright. If you have any questions, please call 1-800-442-6277.

Percept Group, Inc.
Greetings!

If you possess this notebook, you have most likely been given the responsibility of chairing the ReVision Task Force for your local congregation. If you are not the chair, you should probably make sure that person is provided this notebook as soon as possible.

On the following pages, instructions for moving forward with the ReVision program will be outlined. We hope you find this process enriching, provocative and empowering.

May God’s grace be with you,

The Percept Team
A Bold Vision
Session One

We are gathered together for the first of eight significant reflection times on the future direction of our church. The process we have embarked upon is called ReVision.

There are three major phases to the ReVision program. The first phase has been preparatory. You will remember that some weeks ago, we completed a survey. That survey was one piece of an information package that was compiled by a special ReVisioning Task Force comprised of persons from within our church. As a result of the survey and other information we provided the Percept Group, a Context report was returned to us with the complete ReVision program that integrates our survey results, a program checklist and demographics on our community.

With this meeting, we begin phase two. The purpose of this phase is to assist us in a process of envisioning the life and ministry of our church as we move into the 21st century. Using both the Context report and biblical reflection, we will be stretched to think about the life and work of our congregation and where we need to move in the future. The program is called ReVision because it reflects the need of congregations everywhere to consider again why they exist in a particular place. The assumption of the program is that at some time in our history, there was a vision for ministry in this community. But as communities change and congregations evolve, the original vision that gave meaning to the life and work of a church may no longer provide adequate direction. In effect, we need to "vision again" or, if you will, re-vision.
Over the course of EIGHT sessions we will:

- Reflect upon our collective Vision for the work of our church.
- Learn some new concepts about mission and ministry.
- Reflect upon some key Biblical passages which provide important principles of ministry.
- Provide the ReVision Task Force with our collective reflections on some of the findings of the Context report and what we believe are priorities for us in our life together in mission.
- Reflect upon the current mission of our church.
- Celebrate areas where we see God’s faithful work among us.

Phase three pulls it all together. Our church’s Board and the ReVision Task Force will meet in a two day retreat to formulate the first draft of our ReVision plan. Subsequent to their retreat, we will all be given the opportunity to respond.

It is an exciting time for us. In a world that changes so rapidly, we simply can not continue without stopping on a regular basis to reflect upon where we have been, where we are currently and where we need to go next.

**The Role of Vision**

The ReVision program is framed by the ReVision Planning Model. The flow of the model moves from Vision, to Mission to Ministry and Program.

The ReVision Planning Model was developed by the Percept Group, Inc. specifically for local church planning. It also provides the conceptual framework for Percept's regional and national church agency planning program called VISTA.
Introduction

Some time ago, your congregation began the ReVision program. Using the ReVision Starter Kit, you completed the Congregational Survey and the Church Information Form. These were then sent to Percept. That information was processed and used to prepare the complete ReVision package you now possess.

In this package you have received the following:

- The Complete ReVision GuideBook
- The Context Report

The Starter Kit also instructed your church to form a ReVision Task Group and appoint a Chairperson. Now that you have your complete package, what next? Presumably, if you have this GuideBook to read, you are the Chair. We encourage you to read through the entire GuideBook beginning to end before you do anything else. While it may seem like a large task, it moves fairly quickly and follows the three phase structure around which ReVision is designed.

**Phase One** is called Readiness it will provide you with the foundational principles and formative concepts upon which this program is built. It will also provide a quick overview of the entire program. Included as part of Phase One is the Context Report. This report provides the critical information base and is one of the key drivers of the entire program.

**Phase Two** is the Reflection Series Leader's Guide. Reflection is really the heart of the program. There are eight studies within this series.

**Phase Three** is called ReVision. It provides the instructions for focusing the results of the Reflection Series and prepares for the ReVision retreat with the church's full leadership. The instructions for conducting a leadership retreat are found here.

Much of the GuideBook is structured around a Question and Answer format. This format makes it easier for people to understand the program and what is expected of them. It also makes it easier for the Chair to lead the Task Force through the GuideBook.
Preparing for the First Task Group Meeting of Phase One
Once you have read through the GuideBook, you are ready to prepare for the first Task Group meeting. What do you need to do?

- Make copies of the contents of Phase One including the Context Report, one for each Task Group member.
- Make sure you have room to meet where you can sit around tables.
- Make sure you have some way to capture discussion comments, either by a chalkboard or a newsprint pad.

Send a copy of Phase One to all Task Force members prior to your first meeting. Ask them to have read through it completely.

Conducting the first Task Group Meeting of Phase One
Open in prayer
Provide a brief explanation of your task in your own words, but informed by your understanding of the process.
Begin to work your way through Phase One and complete all instructions given within each part. (e.g. scheduling, forming administrative groups, etc.)
Provide a few minutes for the administrative task groups to meet and organize.
Make the assignment to review the Context Report and be ready to discuss at your second meeting together.
Adjourn

Conducting the Second Task Group Meeting of Phase One
There are only two tasks for the second meeting.

Open in prayer
Discuss the findings of the Context Report
Report on activities of the two administrative groups, especially plans for the Reflection groups.
Adjourn

Conducting the Focus Meetings of Phase Three
There are only two things to keep in mind as you approach the first meeting after the Reflection studies.

Be sure the Reflection Series Administrative Task Group has their materials ready.
Know and follow the instructions for each meeting.

Conducting the Compile Meeting of Phase Three
Again, simply follow the instructions outlined in that section.
Exhibit C
ReVision Context Status Report
ReVision
Context '96
Salem United Methodist Church

Address 3962 Salem Road
Covington, GA 30209

Congregational Surveys 216
Community Definition 5.0 mile radius

Date Prepared December 2, 1996
Order Identification # 15388:102081

Percept
Close The Gap

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WHAT IS CONTEXT?

Context is a brief, easy-to-use planning resource that presents you with important and comparable information about your community, your congregation and your congregation’s programs and ministries. Regardless of your data analysis experience or expertise, you can use Context to develop a quick and accurate grasp of your congregation’s current ministry environment—a critical part of any future planning effort.

WHERE DOES THE INFORMATION IN CONTEXT COME FROM?

There are two primary sources for information presented in the Context report. Beginning on page three, Community information is provided by Percept, a nationally recognized and respected research organization that specializes in gathering and distributing census and other religious-oriented research information for churches. Beginning on page seven, information about your congregation is derived from an extensive survey which was administered to your congregation and specially designed to gather data in a format which can be easily compared to your community.

HOW IS CONTEXT ORGANIZED?

There are seven parts to Context, each designed to address a critical planning question.

- **Part 1 - The Community** begins with the question: Who is out there? and provides a concise summary of the extensive census and other data collected from your community.
- **Part 2 - The Congregation** uses the congregational survey data to respond to the question: Who are we?
- **Part 3 - The Comparison** reviews the first two parts and addresses the question: How do we differ from the community?
- **Part 4 - Program Ratings** returns to the congregational survey to focus on this question: How do we feel about our congregation’s programs and ministries?
- **Part 5 - Program Preferences** examines both the community and congregation to address the question: What do people want from a church?
- **Part 6 - Life’s Satisfactions** returns to the congregational survey and reports the results of this question: In what areas of our lives do we feel satisfaction or discontent?
- **Part 7 - Health & Wholeness** is a final comparison of the congregation and community and speaks to this question: In what areas of their lives are people experiencing distress?

When you have completed your review of Context, you will not have the “final” answer to any of the above questions, but you will have a solid foundation upon which to base further reflection, discussion and analysis.

WHAT IF I HAVE MORE QUESTIONS?

After you finish reading this Getting Started section, we recommend that you hold any further questions and jump right into page three and work your way through the report to the end. Each part of Context begins with an introductory page that explains that part and provides discussion questions to assist you in your review. If you still have further questions after you have read the report, please turn to the last section of Context which contains Common Questions and Answers.

With that, you are ready to begin your journey. We hope you enjoy learning more about your congregation and community and that you find it helpful as you reflect upon the future of your congregation’s ministry in the 21st century.
Exhibit D
Report of ReVisioning Committee
REPORT OF THE PERCEPT REVISIONING COMMITTEE

"Where there is no vision, the people perish." (Proverbs 29:18a)

Our Vision

Vision is the cornerstone for what we believe and do as a community of faith. Without vision, there is no clear direction to guide our mission and ministry into the 21st century. Without vision we will continue to concentrate on “The way we’ve always done things”, on maintaining things the way they are. Vision calls us forward to try new possibilities, to focus on closing the gap between “What is” and “What ought to be” and to provide the motivation and commitment to keep working until our vision becomes a reality.

Our Beliefs

We believe our faith must express itself in action. Actions that correspond to Isaiah’s great vision (Isaiah 61:1-3), Christ’s command to go forth and make disciples (Matthew 28:20) and to James’ admonition to be doers of the word and not hearers only (James 1:22). We believe that as Christ’s church we have been called to live as active members of this community, working to close the gap between “What is” and “What ought to be” however it manifests itself. We believe that as people of Christ in our community, we must work for the health and spiritual wholeness of the community.

Our Mission Context

We face many challenges within our community and our church:

- We live in an affluent and rapidly growing community, both well above the US average. A community where 1/3 of the people are unchurched, a community whose faith receptivity and level of education are significantly lower than that of our congregation. Those in the community who are involved to some degree in church activities prefer a more contemporary style of worship whereas we as a congregation are more inclined to the traditional form of worship. More encouraging is that both the community and our congregation have a high potential for giving, enjoy a traditional family structure and live relatively free of stress.

- We are a warm, friendly, and caring congregation. Relationships within our congregation are strong, both with God and family; but we are less satisfied with our personal spiritual development, our involvement in church ministry and our willingness to share our faith with others. We are concerned, as is the community, about our children and physical health. Economic and community safety conditions are of concern, but to a much lesser degree.
• Our congregation is relatively happy with most of our church programs. Programs involving Bible study, marriage enrichment, family activities/outing, and retirement activities/opportunities are those most desired by both our congregation and the community. Most of these are currently in place and consideration should be given to their enhancements. Least desired programs by both the community and our congregation include spiritual retreats, 12 step rehab and divorce recovery. Careful thought should be given to starting or continuing programs of this type. Youth programs and adult studies are desired by both the congregation and the community, but there are indications the availability of these programs needs to be better communicated and / or made more appealing. The food and clothes closet, culture and sports/camping programs are desired by our congregation. but not by the community. On the other hand day care, parent training, personal/family counseling and care for terminally ill programs are desired by the community , but not by the congregation. These type programs will need to be carefully evaluated on a case by case basis as to whether to start, terminate, reinforce or downsize.

• We must accept some of our programs that have been strong in the past no longer accomplish what they set out to do. Worship, being the center of our life of faith, must meet the needs of those who are among us and those who are not. We need to expand our evangelism effort as well as our ability to communicate our message, our programs and our opportunities to those in spiritual need. We must be prepared to cope with external threats such as the widening of Salem road, competition from the secular world as well as from other churches; to overcome internal weaknesses such as sharing our faith, personal involvement and complacency; and to eliminate potential barriers such as lack of facilities, style of worship and the unavailability of needy programs.

Closing the Gap

Between our beliefs and the reality of our mission context is the gap we are called to close. With this in mind, we submit for your approval our proposed vision and mission statements and initiatives for the next 3 years, all designed to lead us into the 21st century and to see our vision become a reality.

Submitted by the Percept Revisioning Committee:

Al Coleman, Chairman
Alan Smith
Frank Bernat, Jr.
Ravi Koil
Joel Crissman

Dora Francis
Richard Cousins
Dan Pascal
Scott Dee
VISION FOR SALEM UMC

Salem UMC will be a church to come for worship, to belong, and to grow, and to serve.

A place to worship where all are invited without regard to race, social class, or economic status, with the goal of helping all to grow in the Christian faith. A church where people can feel and experience the presence of God. A church where worship is alive and dynamic and the congregation is warm, friendly and sincere. A church where different styles of worship will be offered so as to meet the needs of the congregation and the community. A church with adequate facilities to accommodate church and community functions, children and youth activities and educational programs. A church with ample parking, playgrounds and up-to-date nursery care. A church with creativity, imagination and commitment.

A place to belong. A church family committed to make members and visitors feel wanted and welcome. A church family with strong pastoral care and evangelism programs that are targeted both to the membership and the local community. A church family, while actively seeking new members, will place great emphasis on retaining existing members and ministering to their needs. A church family with dynamic programs reaching all members but one that will be flexible in developing specific programs to meet the needs of both the congregation and the local community. Above all it will be a family of love, understanding and compassion to all God’s children.

A place to grow and serve. Realizing the Christian life is a growth process, it will be a church where we learn from each other and from the study of God’s word. A church that places a priority on ministering to the needs of the local community while at the same time meeting our national and world-wide commitments. A church with every member in ministry. A church with a solid Sunday School, education programs, Bible study and worship services to facilitate our spiritual growth, our faith and our acceptance of the Great Commission to go forth and spread the Gospel of Jesus Christ. A church that will fulfill its mission to experience, to share, and to grow in God’s love, to reach out to people in the name of Jesus Christ and to provide opportunities for spiritual growth.
The mission of Salem UMC is to experience God's love, to share God's love, and to grow in God's love.
INITIATIVES FOR SALEM UMC

I. Planning Building Committee

We would recommend that the Nominations Committee establish a Planning Building committee and present it to the Administrative Council on Thursday, May 15, 1997. This Committee’s main function will be to meet with all of the church committees over the next 90 days (beginning June 1) and compile a wish list for the new building. This process is to gather data on what type of building will be most suitable to carry out the ministry of Salem UMC. Once the data is gathered and compiled the Committee will meet with a land use expert and then with an architect to design the new building.

We would like to begin our Capital Funds Campaign to raise the money for the Building Fund no later than 3 to 6 months following the stewardship campaign for 1998.

II. Communications Committee

We recommend the Nominations Committee establish a communications committee and present it to the Administrative Council on May 15, 1997. This committee will keep the surrounding community informed of the happenings and opportunities at Salem. We would like this committee to be in charge of all church advertising and special announcements.

III. Expand Evangelism/Assimilation

As a recommendation from the Revisioning Committee, we would like to see an organized Assimilation Program for new members in effect by the end of 1997. As part of this process, it is the recommendation of this committee that we begin offering monthly “New Membership Classes” the fourth Sunday of each month. This class will be directed by the Senior Pastor.

We would also like for the Evangelism Committee to begin a program that reaches out to the community as a whole and not just those individuals who have visited with us on Sunday mornings. We would like to start a program to visit new members of our community and invite them to worship with us on Sunday.

Further, we would like to see the Evangelism Committee begin a “Cookie/Pie Patrol!”, whereby visitors to our church will receive either a bag of homemade cookies or a homemade pie on the Sunday afternoon on which they visit our church. This would be followed by a visit from the visitation team on the following Monday night.

It is also our recommendation that a rotating pool of volunteers be established to augment Monday night visitation. At this point we have only 4 to 5 individuals involved. A church our size should have a minimum of 4 to 5 teams involved in visiting not only visitors, but inactive members as well.
IV. Contemporary Service

The kick-off for this service will be on Sunday, May 18, Pentecost Sunday. The music will be lead by "Timothy's Burden", and the service will be under the direction of the Associate Pastor.

After this kick-off, our contemporary service will be held on the second and fourth Sunday nights beginning in June. This service will be advertised on cable T.V. services both in Newton and Rockdale counties. We will also advertise this new service in both local newspapers, the FNB bank sign, fliers, and bulk mailing to the local community. This service is designed as an evangelism tool to bring new families into the church.

V. Parenting Classes

It is recommended the Family Council consult with Richard Cousins to obtain the names of individuals who could conduct Parenting Classes to be offered to members of Salem and the community. One such class will be conducted by Frank Bernat and Judy Smith, "Parenting with Values". The plans are to offer this class late this summer.

Also, it is recommended the Church and Society Committee begin plans to offer a course on dealing with the terminally ill. This class will be offered both to members of Salem and the community. It is also our recommendation that this committee begin working on a program to establish a volunteer network with Shepherd's Gate Hospice.

VI. Expand Missions

We would like to see the Missions Committee offer more local mission opportunities to the congregation, for example, helping out with the shut-ins of our church. We would like to see the Missions Committee offer a mission opportunity each month to the congregation. The fourth Saturday of each month could be a missions day. This project could begin by contacting all of our shut-ins and determining what kind of work/projects they need done around the house.

VII. Children's Choir

We recommend a search begin immediately for a director/musician to coordinate and lead this program.

VIII. Church Staff Increase

The increase of the staff will be dictated by the growth of the church; however, a consideration should be given now to making the current janitor a full time position or increasing the present position to 20 hours a week.
IX. Spiritual Growth

We would like to see an increase in programs offering spiritual growth to the church. Disciple needs to be offered at a variety of times (mornings, afternoons, evenings). We would also like to see the addition of other Bible Studies (i.e. Experiencing God, and other shorter time period Bible studies.)

Recommend the Education Committee, Lay Leader, and Senior Pastor determine the need and the type of spiritual growth to take place and the opportunities and the programs that can be offered to meet these needs.

Recommend the Evangelism Committee evaluate the need for a fall Revival and the impact it would have on our spiritual growth and outreach to the community.
Come, Share, Rejoice

The mission of Salem United Methodist Church is to experience God's love, to share God's love, and to grow in God's love.

We are ambassadors for CHRIST

The United Methodist Church
Salem United Methodist Church

Salem UMC will be a church to come to worship, to belong, to grow, and to serve.

A place to worship where all are invited without regard to race, social class, or economic status, with the goal of helping all to grow in the Christian faith. A Church where people can feel and experience the presence of God. A church where worship is alive and dynamic and the congregation is warm, friendly and sincere. A church where different styles of worship will be offered so as to meet the needs of the congregation and the community. A church with the adequate facilities to accommodate church and community functions, children and youth activities and educational programs. A church with ample parking, playground and up-to-date nursery care. A church with creativity, imagination and commitment.

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Exhibit E
Restructuring Proposal
Salem United Methodist

Restructuring Proposal

July 17, 1997
Figure 2 - Current Structure
Spheres of Ministry

Church Council

- Nurture
- Outreach
- Building
- Communications

Stewardship Teams

- Trustees
- SPR
- Finance
- Nominations

Church Conference

Figure 1 - Proposed Structure
CURRENT MINISTRIES UNDER THE NEW STRUCTURE

<table>
<thead>
<tr>
<th>NURTURE</th>
<th>OUTREACH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School classes</td>
<td>Sunday School classes</td>
</tr>
<tr>
<td>UMW</td>
<td>UMW</td>
</tr>
<tr>
<td>UMM</td>
<td>UMM</td>
</tr>
<tr>
<td>Disciple Bible Study</td>
<td>Evangelism</td>
</tr>
<tr>
<td>Education</td>
<td>Visitation/Cookie Patrol</td>
</tr>
<tr>
<td>Worship</td>
<td>Worship</td>
</tr>
<tr>
<td>Adult Council</td>
<td>Adult Council</td>
</tr>
<tr>
<td>Children’s Council</td>
<td>Children’s Council</td>
</tr>
<tr>
<td>Pastoral Care</td>
<td>Pastoral Care</td>
</tr>
<tr>
<td>Scouts</td>
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<tr>
<td>Leisure</td>
<td>Leisure</td>
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<tr>
<td>Tape Ministry</td>
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</tr>
<tr>
<td>Church and Society</td>
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<tr>
<td>Library</td>
<td>Food Pantry</td>
</tr>
<tr>
<td>Family Council</td>
<td>Missions</td>
</tr>
<tr>
<td>Historian</td>
<td>Family Council</td>
</tr>
<tr>
<td>Vision</td>
<td>Vision</td>
</tr>
</tbody>
</table>

Figure 3
Exhibit F
Facility Evaluation and Building Program Report
Facility Evaluation and Building Program

for

Salem United Methodist Church
3962 Salem Road
Covington, Georgia

Tuesday, February 10, 1998

Presented by

Design Associates Architects, Inc.
+
Dimery Associates/Architects
A Joint Venture

1229 Royal Drive, Suite E
Conyers, Georgia 30094
Phone: (770) 929-3977 Fax: (770) 929-3978
E-Mail: daains@juno.com
February 10, 1998

Mr. Scott Dee, Chairman
Architect Selection Committee
Salem United Methodist Church
3962 Salem Road
Covington, Georgia 30016-4529

Ref: Facility Evaluation & Building Program

Scott:

As per your request, please find attached a copy of the Facility Evaluation and Building Program for your review and comments.

Should you have any questions, please contact my office.

Respectfully,

Edward H. Burkhalter, Jr., R.A.
**SUMMARY OF SPACES***

<table>
<thead>
<tr>
<th>Room</th>
<th>Square Feet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choir Suite Area</td>
<td>2,650 sf</td>
</tr>
<tr>
<td>Chancel Choir Area &amp; Sanctuary</td>
<td>9,945 sf</td>
</tr>
<tr>
<td>Sound Room</td>
<td>350 sf</td>
</tr>
<tr>
<td>Family Life Center</td>
<td>16,510 sf</td>
</tr>
<tr>
<td>Church Office/Administration Area</td>
<td>2,075 sf</td>
</tr>
<tr>
<td>Education Area</td>
<td>3,835 sf</td>
</tr>
<tr>
<td>Private Suite in Family Life Center</td>
<td>400 sf</td>
</tr>
<tr>
<td>Outdoor Facilities Storage Building</td>
<td>400 sf</td>
</tr>
</tbody>
</table>

* Denotes the spaces do not include circulation, wall or mechanical/electrical rooms in the calculations.
Exhibit G
Survey and Initial Building and Land Schematics
SECOND FLOOR
(Scale: 1/8" = 1'-0"

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This is a floor plan of the second floor of a building. The plan includes various rooms labeled as classrooms, corridors, and storage areas. The layout shows the arrangement of these rooms and corridors, with specific dimensions and labels for each section. The scale provided allows for a clear understanding of the spatial relationships and dimensions within the floor plan.
Exhibit H
Time-line:
Capital Fund Campaign
SALEM UNITED METHODIST CHURCH

A Time-line for a Capital/Building Fund Campaign

(42-month [July 1, 1998 - Dec., 2001] Commitment Period)

The Intensive Phase Dates of the Campaign would be May 6 - 19, 1998

By Mar. 8

Select and Confirm the Campaign Executive Committee

Mar. 11, 7:00 P. M.

Preparatory Conference
- meeting of Executive Committee with the Campaign Director
- a “walk-through” working session with the C. Manual, Materials and Schedule to begin the Prep. Phase

Mar. 12 - May 5

Preparation Phase
- develop publicity (Brochure, Fact Sheet, Video, etc.)
- perfect the Master List(s) ... all resident family units, etc.
- do the mailings
- assign all R. F. Units to a Group
- secure the Campaign Workers for all the Groups
- do all the things necessary to implement the Intensive Phase

During Mar. & Apr.
(date & times TBD)

Campaign Director will visit the Church for meeting(s)
- with the Executive Committee, Advance/Pacesetter Committee
- with those securing Campaign Workers
- with those working on Prod./Mailing, Publicity, etc.

May 6 - 19

The Intensive Phase
- Campaign Director on-site at the Church
- final training/briefing for Campaign Workers in the Groups
- Campaign Workers do the visitation/contact work assigned
- complete the Advance/Pacesetter cultivation
- Campaign Dinner(s) and/or Event(s)
- have the two Commitment Sundays

May & June

Short-Term Follow-up Phase
- contacting of those missed in the Intensive Phase
- second contact of those whose response was “no” in Int. Phase

June, 1998

Confirmation of Commitments & Prepare Records for C. Periods


42-Month Commitment Period for Capital/Building Fund
- conservation of commitments
- securing of new commitments for 36, 30, 24, 18, 12, 6, etc.
- months
Selected Bibliography


