

CORINTH BAPTIST CHURCH'S DEVELOPMENT OF A LONG-RANGE PLAN
FOR THE NEXT THREE YEARS

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DAVID M. JENDREY

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ABSTRACT

CORINTH BAPTIST CHURCH'S DEVELOPMENT OF A LONG-RANGE PLAN FOR THE NEXT THREE YEARS

David M. Jendrey

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Mentor: Dr. Frank Schmitt

This project is a study in how a church would conduct long-range planning. The project is not the actual plan, but what the church did to work through the process developed by Dr. Frank Schmitt of Liberty Theological. The planning committee was made up of 12 members from the church who met regularly for one year to develop a plan for the next three years. They were trained by the writer in the methods proposed in the Schmitt plan. From that training developed the long-range plan that Corinth Baptist Church would later adopt.

Abstract length: 93 words.

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CHAPTER I

INTRODUCTION

The purpose of this project is twofold. First the project will show how a church leader can determine a direction and evaluate a church's possibilities and then come to an understanding for what ministries a church should be involved in. In general, the project will help the church evaluate its current work and then help the church decide on a course of action based on how God is leading them. Second, the writer wants to help the church he is presently serving in to evaluate where they have come from and then determine where they should go. So the objective is to first have them come to an understanding of the strategic planning process and then lead the church through that process to develop a course of action.

Pastors often try to mimic and adapt the programs of successful churches. Successful churches feed this need by holding special conferences that promote their programs. Rick Warren in his book *The Purpose Driven Church* clearly points out that this is a problem and tells his readers that that's not his goal. He tells his readers not to copy what he is doing, but learn the principles and figure out how to ride the "wave"¹ God has created for their church.

¹ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, Michigan: Zondervan Publishing House, 1995), 13.

Most Southern Baptist Convention (SBC) churches are small.² How can you apply a large church plan to these churches? The smaller but older established churches have a lot of issues that hinder them. A lot of what can be done in a new work can't be done in an older established church. Many pastors of smaller churches sit in classes and conferences frustrated over a lack of understanding by those who are in a larger church setting. They seem to think for a smaller church to grow they must apply large church programs.

Schaller's book on small churches helps with this point. He points out that "the smaller church is not a miniature version of the large congregation."³ They have options and the men serving in them can do so honorably. Serving in a small church is more average than many think. The man of God is not out of God's will if he is serving a small church. If the mean size of an average church is eighty,⁴ you are simply serving in a church that is average. These pastors must realize that they are not the only ones serving in small churches.

The writer's first church had about 70 in Sunday school when he assumed that pastorate. Three years later it was up to 100. That was a lot for a small church in this area which had only 10,000 people in the county. Warren Plains Baptist Church was over 200 years old and was doing a good job. The second church served had about 70 in Sunday school at the beginning. It reached highs of 155 on good days. This church was 220 years

² Frank Schmitt, "PATH 970: Pastoral Leadership Class notes" (Lynchburg, Virginia: Liberty Baptist Theological Seminary, 2005), 1.

³ Lyle E. Schaller, *The Small Member Church: Scenarios for Tomorrow* (Nashville, Tennessee: Abingdon Press, 1994), 12.

⁴ Ibid., 44.

old, steeped in tradition and it was in a rural setting. It would not grow much more without a major change in its tradition. Many of the people wanted to keep things just as they were. Warren's book focused on his seeker sensitive ideas, but gave principle that could be applied to traditional churches like these. His ideas of the application of these principles made sense and were of great comfort.

Long-range planning appears to be a means to lead a church in a direction that is according to God's plan. The desire is not to take some ideas or programs and attempt to "get" Corinth Baptist Church (CBC) to buy into a new program. The church needs to evaluate who they are, why they are here and where they have come from. Then they will be able to determine where God wants them to go.

This project plans to take the church through the planning process and seek to determine the "wave"⁵ God desires them to ride. The strategic planning process as outlined in the course CLED 620-Vision and Strategic Planning will be used. It is set out as the "Schmitt's process of strategic planning."⁶ The long-range planning committee of CBC will be guided through the process. The committee was established in the July, 2004 business meeting by the church on the recommendation of the board of deacons.⁷ The committee was established with 14 members. The members were made up of the pastor, youth minister, music minister and chairperson of every major committee. Several other

⁵ Warren, 13.

⁶ Frank Schmitt, "CLED 620: Vision and Strategic Planning" (Lynchburg, Virginia: Liberty Baptist Theological Seminary, 2003), 10-11.

⁷ "Minutes of the Deacons Meeting on July 29, 2004 of the Corinth Baptist Church, Ellenboro, NC."

persons were assigned to create a well rounded committee. This committee will make its evaluation and recommendations for the church body to consider.

STATEMENT OF THE PROBLEM

CBC is a church about to turn 75 years old. It has had a variety of pastors and leaders. The previous pastor served the church for 30 years. Under his leadership, the church grew spiritually. It grew more inwardly than outwardly. It had developed a good organization which touched many lives of the families who attended, but it grew somewhat complacent. This appeared to be due to the lack of direction by the former pastor. This is not intended as a criticism. He was a godly man and he was doing all he could.

This writer became the pastor at CBC in July of 2003 and became a quiet observer of the working of the church. Henry Blackaby wrote in *Experiencing God* one must find where God is working and begin there.⁸ Advice generally given to a new pastor is to wait for at least a year before making changes and this was basically followed.

The major problem of CBC is it is a church struggling with purpose and direction. The church built a new \$350,000 family life facility without a clear course of action or plan for this facility. The last few years the church has begun to engage in mission work and disaster relief work with no real direction. They recently voted to begin a program

⁸ Henry T. Blackaby and Claude V. King, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* (Nashville, Tennessee: Broadman and Holman Publishers, 1992), 29.

called “Upward Sports.”⁹ This is for children from grades one through six with minimal planning. These are things they want to do but without any clear direction.

The church attendance is up to 160 on average over the summer of 2004.¹⁰ The Church’s offerings are up. However until 2003, the church didn’t have a Constitution and By-Laws. It still operates without a budget. Though they are a generous church with a big heart, they could be doing so much more with some clear direction.

STATEMENT OF PURPOSE

The purpose of this project then is to help CBC walk through the process of strategic planning and help them find God’s direction. The project will follow the outline for strategic planning as described in the class notes of Dr. Schmitt using supplementary material from other planning guides. It is the writer’s intention to chronicle the church’s progress as it goes through the planning process. The church will gain the end product of developing a strategic plan for the next three years and the pastor will gain the experience in leading a church through the planning process.

What the project will endeavor to accomplish, is to allow CBC to look inwardly at itself and see where it was, where it is, and where it can go by developing a plan of action. This will help them look at God’s plan for them and get in line with that purpose. It also allows them to view the environment outside and discover where God could lead

⁹ "Minutes of the Business Meeting on May 9, 2004 of the Corinth Baptist Church, Ellenboro, NC."

¹⁰ "Annual Minutes of 2003 for the Sandy Run Baptist Association, Rutherford County, NC."

them. This will include a review of ministries around CBC to see what others are doing in the community and discover what they could be doing to fulfill God's call for them. The project will seek to allow the church members to follow God's lead for the ministry of CBC. This will also help other churches and pastors understand the planning process by seeing this example.

STATEMENT OF LIMITATIONS

This project is a study of CBC. It will include a study of the church's history, its current condition and possibilities for its future. To this end, it should reflect the direction God desires to lead the members of CBC. This is not or will not be an attempt to force a direction on the church. The members must choose to follow God's lead in this matter. The purpose then is to find out where God is working already and then get the church on board.¹¹

The surveys used and the people who filled out the survey must understand that they alone must pray and carefully consider what God has for them to do. After the committee works through the long-range planning process the church will need to Prayerfully consider the committee report and decide to what extent they will follow the recommendation.

¹¹ Blackaby and King, 29.

STATEMENT OF LITERATURE REVIEW

Books on small churches like *The Small Member Church* will be used. It is clear that being a pastor of a small church is not a sin. Schaller wrote that a church of 80-90 in membership size was considered average.¹² Those churches need pastors and those serving in them can do so honorably. In Dr Schmitt's class we learned that between 80-85% of all churches were these sizes.¹³ Schaller discusses strategic planning and its use in a church of this size. He presents a variety of arguments for a small church, but ends with what the church will need to do to gain a clear direction from God. What's more, he presents a smorgasbord of options to direct the small church. This then is really the first time the writer was given some hope in what he was doing.

Malphurs' book of *Advanced Strategic Planning* gives you the nuts and bolts for strategic planning. The focus is on methodology for planning. It shows you how to lead a church to the discovery of God's plan. The single most significant help he presents is found in the beginning of his book. In this section, he lays out strategies for the committees themselves. He presents different methods of how to gather information.¹⁴ He describes a variety of approaches to use with the committee as they work together to gather information.

¹² Schaller, *Small Member*, 44.

¹³ Schmitt, *PATH 970*, 6.

¹⁴ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, Michigan: Backer Books, 1999), 25-37.

Warren's book *The Purpose Driven Church* is an important book. It encourages churches like CBC to develop a long-range plan. CBC needs to find its role in the Ellenboro community. It needs to rediscover why God has placed it there. Warren's book was designed to focus a church on its purpose and then go out and do it. The most significant idea was the idea of developing our services in order to reach the lost. CBC needs to refocus our direction to fulfill our role in our community and accomplish this task.

A book related to this is Henry Blackaby and Claude King's book *Experiencing God*. For the pastor to be able to lead a church, he must be willing to follow God's lead himself. Blackaby and King call this the "crisis of belief."¹⁵ It is where the individual must be willing to join God as He seeks to work. This is essential. If you are willing to trust God, God can use you. The more you are willing to obey, the more you will be able to see what God wants to do through you.

A church then faces the same dilemma with planning and the possibilities of where God wants to lead. This is the same point made by Blackaby in his book, *What the Spirit is Saying to the Church*. He applies the very same principles of personal experience to the church. God will use a church in direct proportion to how they are willing to step out and trust God. They will be invited to take part in His plan and how they respond to it will affect the results of what God can and will do with them.¹⁶

¹⁵ Blackaby and King, 109.

¹⁶ Henry Blackaby, *What the Spirit is Saying to the Church* (Sisters, Oregon: Multnomah Publishers, 2003), 64.

This leads to several other books that have also proven helpful. The next would be Andy Stanley's book, *Visioneering*. In this book the writer stresses the need for clarity of vision. He notes "vision brings our world into focus."¹⁷ Stanley takes the book of Nehemiah and outlines how vision kept Nehemiah on track. In his section on criticism the writer walks you through Nehemiah's dilemma of criticism to give real answers for dealing with them. The point is made that Nehemiah responds strategically to what was said. He adjusts his plan so the vision could be fulfilled. He understood that the vision was what was important and the plan was changeable.

In the same light, Barna's book *The Power of Vision* will reflect some of the same thoughts. Barna points out that vision needs to be sought and discovered.¹⁸ This is critical when applied to a church. Barna takes what he has seen among those churches that God has used and presents the need to seek God's direction. He emphasizes the need to take the necessary steps and pay the price. He states, "The vision often outlasts the visionary. In other words, God's vision is long lasting and is not something that will change frequently."¹⁹ With vision being constant, the pastor can then focus on the ministry.

The book *The Power of Agreement* gives the writer a practical view of the importance of vision and agreement by an organization. He covers many areas of the evaluation process that we find in other books. This book presents the planning formula along with a business perspective.

¹⁷ Andy Stanley, *Visioneering: God's Blueprint for Developing and Maintaining Personal Vision* (Sisters, Oregon: Multnomah Publisher, 1999), 9.

¹⁸ George Barna, *The Power of Vision: Discover and Apply God's Vision for Your Ministry* (Ventura, California: Regal Books, 2003), 98.

¹⁹ Ibid., 54.

The most helpful information found in Molitor's book is found in the opening section. This section deals with "the foundation of change."²⁰ What this gives the reader is a place to go to find answers to problems he will face when moving an organization forward. This was most helpful when he addressed the reasons for opposition and resentment.²¹ Please note this material was not just about business, but it focused on the business world and what one will face as they do church work. He then relates some very practical approaches for the church.

Another book that provided direction was Michael Allison and Judy Kaye's book *Strategic Planning for Non-Profit Organizations*. They gave insight into the different aspects of the planning process. Their "appendix" provides a wealth of material that could be used in developing surveys.²² Then, along with survey material, it tells how to assess what is discovered.

Similar to the Allison and Kaye material, Mark Marshall has a workbook specifically on strategic planning called, *Mapping Your Church Strategy*. This short workbook is designed to lead you through the strategic planning process. It lists a variety of assessment tools²³ that will be helpful in deciding where a church is at currently. This

²⁰ Molitor, Brian, *The Power of Agreement* (Nashville, Tennessee: Broadman and Homan, 1999), 3-62.

²¹ Molitor, 18-48.

²² Allison, Michael and Judy Kaye, *Strategic Planning for Non-Profit Organizations: A Practical Guide and Workbook* (New York, New York: John Wiley & Sons, Inc, 1999), 187-266.

²³ Mark Marshall, *Mapping Your Church Strategy* (Nashville, Tennessee: LifeWay Press, 2003), 46-64.

workbook will give the writer another plan to draw from as the committee walks through the planning process.

This study will include the material used in the class notes of Dr. Schmitt.²⁴ He has summarized, collected, and brought together the various models of planning and presented his version of strategic planning. It is the projects purpose then to follow the plan as presented in these notes. The project will supplement this with material from the various resources of material already mentioned. What is of particular interest is the way Dr, Schmitt focuses his approach with the notes clear and to the point. This should allow the committee to get to the heart of what they need to do.

AVAILABLE RESOURCES

The following material will be used, as the long-range planning committee will assess CBC's history and current condition. CBC, being founded in the early 1930's has maintained a variety of records. There is presently an on-going project to develop a 75-year history by the historical committee that will be available for use. The project is not complete, but we will have the material to consider.

The church has maintained records of most all the minutes from its business meetings with notes on all the actions taken by the church over the years. The Sunday school program has maintained most all the records for their attendance and giving. These will be reviewed to look for trends and tendencies. The church clerk records and

²⁴ Schmitt, CLED 620.

her information will be available for review. This will give the committee a list of membership and baptismal records for their review.

The church has only recently adopted a Constitution and By-Laws,²⁵ which will be reviewed to help guide the committee as they adopt core values. The “Articles of Incorporation,”²⁶ will serve as the place for review and guidance on the issue of objectives. The²⁷ church has adopted a “mission statement” for the new Family Life Center. This will be reviewed to help develop the church’s mission statement. Other church records that are on hand will be reviewed to gain insight to God’s direction for the church based on the past.

The Sandy Run Baptist Association has collected and maintained statistical data on the member churches in the association. From these the committee will be able to glean trends that have occurred through the years. This will help them to gain a perspective for what God has done with other churches around them.

STATEMENT OF METHODOLOGY

This project was developed to meet the need of an immerging and up and coming church. CBC has to face the call of God to stretch beyond the boundary of a small locally

²⁵ "Constitution and By-Laws" (Ellenboro, North Carolina: Corinth Baptist Church, 2003, typewritten).

²⁶ "Articles of Incorporation" (Ellenboro, North Carolina: Corinth Baptist Church, 2003, typewritten).

²⁷ "Family Life Center Guidelines" (Ellenboro, North Carolina: Corinth Baptist Church, 2003, typewritten).

focused church. They have the potential to influence the Ellenboro and Forest City area of North Carolina. They have had a strong past and have plateaued over the past few years. They have the opportunity of becoming a substantial church reaching the greater Rutherford county and western North Carolina area.

What CBC is seeking to do is to understand what God has called them to do. They have opened their minds and hearts and have taken some giant steps forward to the possibilities God has for them. These steps are the result of the seeds planted long ago by some great men of God. The first section will then focus on how the church began. The committee will need to review their roots and see where they have come from. It will include a section on why God has developed and moved the church through a variety of building programs and church growth. Then it will cover the churches move recently into a more direct missions work. It is this work that has been the catalyst for the current trends of the church.

The next section will be the process of which the church will follow as it seeks to discern and develop a long-range plan for CBC. It will be the writer's intent for the church to use the planning process that Dr. Schmitt has developed. It must be noted that the church has never attempted any long-range planning like this in the past. It should be further noted that a committee of church members selected by the church would do the planning. The writer will chair the committee as they work through this process.

This section of the paper will be the longest of the paper. In this section the paper will cover how the planning committee walks through the process proposed by Dr. Schmitt. It will outline how the committee works through each step to develop the plan. The end result then will be the long-range plan for CBC. This will be more about what

was done to develop the plan than the plan. The plan will be important, but the focus is to be on the process. This is an eleven- step process and the project will chronicle how the committee walks through those steps and the conclusions they come to.

This paper will outline what was done to prepare the congregation and its leadership in the strategic planning process. It will outline the various means used and the discussions that occurred with the church leaders to begin the process. The paper will present the recommendations made by the deacons and any other proposals considered as the church established the planning committee. Finally, the project will present the selection of the committee members and their reasons for being on this committee.

Next the paper will move through the third section of the plan. It will discuss how the committee utilized written documentation to develop a mission statement, objectives and core values. The church began two or three years ago to get its legal house in order. As a result of this they have created some documents that were helpful to begin with. They will begin reviewing these documents and determine if any modifications will be in order. This in turn will allow the committee to complete a church mission statement, objectives and core values.

Once the committee understands who they are, they will move to the next step in the process. The committee will analyze the church to determine its strengths and weaknesses. The committee will use a series of self-audits. They will want to review how the church has been doing through a review of its Sunday School reports, financial reports and the churches history. Then the congregation will be questioned as to how they view the state of the church. The purpose of this analysis is to provide a perspective from the congregation. How does the congregation see the church and its direction? Beyond

this the committee will want to review the facilities, growth trends and leadership. Collectively this will allow the committee to focus on where the church is doing things right and help it determine areas that will need improvement.

The next area in this process is an analysis of the community to determine opportunities and threats. The church really needs to understand the people that are around them. The area around CBC is loaded with churches that are not growing. Rick Warren states that we are asking the wrong question.²⁸ He tells us it is not how to grow but what we are doing that is keeping us from growing. A number of assessments will be used. The committee will want to survey what we are doing. It will be important to compare the statistical data and how various programs are doing. A community survey will need to be done. The goal will be to locate un-churched and find the lost. Then when possible the committee will also mail out survey cards to first time visitors.

The sixth area of focus is to determine needs and priorities. When the evaluations both internal and external are completed the committee will want to make a list of immediate needs. The community evaluations will help the committee to focus on what the church can be doing to reach out into the community and the opportunities the church will have confronting them. As Warren says, “We need to find the wave God has for this church and quit trying to make one.”²⁹ The committee must prioritize this list and determine where the church should proceed.

From this the committee will move to the seventh area of the process; this will involve the development of a planning base or assumptions. This is looking at what has

²⁸ Warren, 15.

²⁹ Warren, 13.

happened, viewing the trends that have been found and develop a conclusion for where the church should go. They will want to come up with a basic list of assumptions.

At this point the planning committee will need to decide on a strategy. They will want to decide if the church will advance, decline, or maintain where they are. It is the writer's opinion the church will want to advance. He believes that they will bear this out. From here the committee will move into the ninth section and write goals and a plan of action for the church. There is a sense in the church that they are looking for direction. They want to follow God's lead if someone will lead them.

The Committee will write a report and present the plan to the church. It will want to keep the church informed and will present information to the church throughout the process. In the beginning they will write the mission statement, church objectives and core values. As often as possible they will present the information to the congregation for review and comment. What this will do is help the committee stay in touch with the church body. When the committee writes the report there will be no surprises.

This will then lead to the last section, implementation and evaluation of the plan. It should be noted that the committee would be responsible for the evaluation of the church's situation and outlining where the church should go. It will be up to the congregation to decide how the plan is implemented. If the committee does its job in informing the church, then the church should want to act on its recommendations.

CHAPTER 2

THE HISTORY OF CORINTH BAPTIST CHURCH

According to church minutes for 27 November 1932 the people of the Pinehurst community met to organize a church.¹ During this meeting the committee which was comprised of three ministers and three deacons from the area voted to start a church called Pinehurst Baptist Church. Once the decision had been made, the group that came to organize this church was dismissed and the Pinehurst Baptist Church was called into conference for its first meeting.

During this first meeting they called D. M. Smart as the pastor. David Smart was one of the ministers that comprised the organization members. The pastor then appointed Olen Melton as the church clerk. They then established that the church would have three regular preaching services each month. The time for these meeting would be the first Sunday evening and the third Sunday morning with a Saturday evening service before the third Sunday.

The people in this meeting acted on two other matters. The first was to change the name of the church from Pinehurst Baptist Church to Corinth Baptist Church. The other included the acceptance of twenty three charter members. That was seventy three years

¹ “Minutes of the Business Meeting on November 27, 1932 of the Corinth Baptist Church, Ellenboro, NC.”

ago. There are two of those members still alive today. They are sisters, Minnie Alma (Melton) White and Margaret (Melton) Allen.

Roy Brooks, a church historian, wrote a short unpublished history of the Corinth Baptist Church. This history was submitted to the church in April of 1979.² It was noted that the church is located in Colfax Township with four other churches located in the vicinity. Like many churches in this area, the community was spread out and these other churches were just too far for many of the people to walk. At that time this area was a farming community and the families decided to band together and establish their own area church. It was out of this need and desire to have a closer place of worship that the idea for Corinth was established.

The State of North Carolina had begun consolidating some of the one room school houses. Roy Brooks wrote in this report, "In 1918 Mink Den and Possum Holler School were combined into a new and larger school which was given the name, Pinehurst School."³ The Pinehurst School was said to have been abandoned ten years later because it was consolidated with the Ellenboro School. On 13 April 1933, this school building was purchased by CBC for \$50.00.⁴

It was during this time while the Pinehurst School building was abandoned that the community came together and the vision for a church was born. The building was used from time to time after the closing of the school for worship services during 1930-

² Roy Brooks, "Corinth Baptist Church History" (Ellenboro, NC: Church Historian Report, 1979, typewritten), 1-2.

³ Ibid., 2.

⁴ "Minutes of the Business Meeting on April 19, 1933 of the Corinth Baptist Church, Ellenboro, NC."

31. A Freewill Baptist preacher, Hill and D. M. Smart conducted service during this time.⁵ The report indicates that it was David Smart who began the process of organizing the church.⁶

It was from this humble beginning CBC came into being. A church with such a background was destined to move forward. The church minutes show that they would begin to move. In the minutes for January of 1933 the church organized the Sunday School.⁷ The church data for that year listed a total membership of 36. In 1934 the Sandy Run Association Annual, the Southern Baptist Association for Rutherford County area, listed the church with a total of 41 church members and showed 64 members on roll in the Sunday School program.⁸

If you look into the Sunday School data you will notice that the membership really took off from this point. With each year the church added to its total membership along with the Sunday School. In 1935 the church membership hits 75⁹ and 121 the next

⁵ Brooks, "Corinth Baptist Church History", 3.

⁶ Ibid.

⁷ "Minutes of the Business Meeting on January 15, 1933 of the Corinth Baptist Church, Ellenboro, NC."

⁸ "Annual Minutes of 1934 for the Sandy Run Baptist Association, Rutherford County, NC."

⁹ "Annual Minutes of 1935 for the Sandy Run Baptist Association, Rutherford County, NC."

year.¹⁰ Sunday School increased membership from 64 in 1934¹¹ to 187 by 1939.¹² An examination of the 72 years that the church has been in existence shows that the church has an average total church membership of 311. Sunday School had an average membership total of 221 and an average attendance for each year of 138.

The church statistics for 2004 listed in the Sandy Run Baptist Association placed total church membership at 402 members.¹³ The Sunday School total membership was 251. The average attendance for Sunday School at CBC in 2004 was 159.¹⁴ When you review the data given by these reports the church membership was largest in 1986 with a total of 435¹⁵. Sunday School's highest enrolment was 296 in 1971¹⁶ and 1975.¹⁷ The highest average attendance for Sunday School was in 1956 with 206.¹⁸ This information

¹⁰ "Annual Minutes of 1936 for the Sandy Run Baptist Association, Rutherford County, NC."

¹¹ "Annual Minutes of 1934 for the Sandy Run Baptist Association, Rutherford County, NC."

¹² "Annual Minutes of 1939 for the Sandy Run Baptist Association, Rutherford County, NC."

¹³ "Annual Minutes of 2004 for the Sandy Run Baptist Association, Rutherford County, NC."

¹⁴ Ibid.

¹⁵ "Annual Minutes of 1986 for the Sandy Run Baptist Association, Rutherford County, NC."

¹⁶ "Annual Minutes of 1971 for the Sandy Run Baptist Association, Rutherford County, NC."

¹⁷ "Annual Minutes of 1975 for the Sandy Run Baptist Association, Rutherford County, NC."

¹⁸ "Annual Minutes of 1956 for the Sandy Run Baptist Association, Rutherford County, NC."

shows how the church was growing through the years. It pointed out how statistically they had seen some great years of growth.

Along with reviewing this data on Sunday School and church membership it must be noted that over these 72 years the church listed a total of 551 decisions for Christ. This translates to about 8 baptisms per year. Along with this the church had received 577 people who transferred their letter to the church or an average of 8 people a year. The minutes indicated that you had a continual listing of people coming and leaving this work.

This then leads the writer to the area of giving. The church first listed its total giving for 1935 at \$123.77. The total property value of the church was listed at \$1000.00.¹⁹ If you then look at these numbers for 2004 you will find quite a contrast. The annual records indicate that the churches total giving for 2004 was \$310,800.00 and the total property was valued at \$1,248,300.00.²⁰ If you add the churches total giving from 1935 through 2004 you find that the total amount given was \$ 4,754,696.90. From this information it can be learned that the church has the heart to give as the need is presented to them.

What was astounding was the amount of money given to missions. In 1935 it listed its mission giving for that year at 123.77.²¹ The amounts varied from year to year

¹⁹ “Annual Minutes of 1934 for the Sandy Run Baptist Association of Rutherford County, NC.”

²⁰ “Annual Minutes of 2004 for the Sandy Run Baptist Association of Rutherford County, NC.”

²¹ “Annual Minutes of 1935 for the Sandy Run Baptist Association, Rutherford County, NC.”

and in 1958 the records showed that the church gave only \$120.00 for missions.²² In 1963, however, the church gave \$1002.00.²³ This was the first time they gave over \$1000.00 dollars and they would never drop back below that amount again. In 1975 they crossed the \$10,000.00 mark by giving \$11,025.00.²⁴ In 1979 they crossed the \$20,000.00 mark giving \$20285.00.²⁵ Then in 2003 they gave a total of \$75,579.00 to missions.²⁶ CBC, from 1935 to 2004 has given approximately \$1,071,064 to outreach projects and missions. That averages out to be \$15,300.92 a year, a big contrast to their earlier recorded giving.

The first pastor of CBC was D. M. Smart. He was born 25 May 1876.²⁷ It was noted that before he became a minister, he ran a woodshop and made furniture for homes as well as churches. He had been involved in several churches before he came to CBC. As a result of family ties to the Corinth community he had a special interest in developing a church in the Corinth area and was very involved with the process.

²² “Annual Minutes of 1958 for the Sandy Run Baptist Association of Rutherford County, NC.”

²³ “Annual Minutes of 1963 for the Sandy Run Baptist Association of Rutherford County, NC.”

²⁴ “Annual Minutes of 1975 for the Sandy Run Baptist Association of Rutherford County, NC.”

²⁵ “Annual Minutes of 1979 for the Sandy Run Baptist Association of Rutherford County, NC.”

²⁶ “Annual Minutes of 2003 for the Sandy Run Baptist Association of Rutherford County, NC.”

²⁷ Tod Lavender, Jerry Carter and G. W. Jones *Manuscript of History of the Corinth Baptist Church*, Corinth Baptist Church History Committee 2004 (typewritten).

As has been pointed out 27 November 1932 Corinth Baptist Church was organized.²⁸ During that first meeting the church called D. M. Smart to serve as its pastor for that first year. He served from 1932-1939. During this time he established a work that grew and continued well past his life time. He led the church through many firsts.

The membership of the church grew steadily during his ministry. When they organized they had 23 people who became charter members.²⁹ By the time he ends his work at CBC the total membership had climbed to 160.³⁰ Over the tenure of his ministry there was 55 decisions made for Christ and 93 people joined the church through the transfer of their letters to the church. The minutes during this time read of an almost continual process of receiving believers into the family of God and the additions of members into the fellowship.

Because of this growth, it wasn't long until more space was needed. The minutes of 19 March 1933 record that this little growing body of believers decided to purchase the old Pinehurst school building.³¹ The cost is recorded to have been \$50.00. Then in 1935, the church added on to this building and built a new section made of brick veneer.³²

²⁸ Marion Gregory, ed., *Rutherford County 1979: A Peoples Bicentennial History, Corinth Baptist Church*, by Roy Brooks (Rutherfordton, NC: Liberty Press, Inc., 1980), p.99.

²⁹ "Minutes of the Business Meeting on November 27, 1932 of Corinth Baptist Church, Ellenboro, NC."

³⁰ "Annual Minutes of 1939 for the Sandy Run Baptist Association of Rutherford County, NC."

³¹ "Minutes of the Business Meeting on March 19, 1933 of Corinth Baptist Church, Ellenboro, NC."

³² "Minutes of the Business Meeting on March 6, 1938 of Corinth Baptist Church, Ellenboro, NC."

Perhaps the most interesting fact that was found during this time was the act, which is called “Calling for Fellowship of the Church.”³³ The church voted that on the third Saturday evening worship service, the pastor was to ask the church members to stand if they were in “perfect harmony with one another.”³⁴ The members were thus called upon to publicly confess that they had no ill will toward anyone in the church or community. When the minutes are reviewed for this period you will find the pastor making this call. The meeting notes recorded that all the people stood to testify that there was no ill will among the members.

There was one other interesting action implemented during this time, which was to remain in place for many years concerning pastors. Each year the pastor was required to resign from his post and then be re-elected if the church so desired. David Smart from year to year offered his resignation to the church in the business meeting and had to be re-elected. He did this the first time on 23 July 1933.³⁵ The Moderator of this meeting called for a vote and he was unanimously re-elected as the pastor.

Pastor Smart served the church and saw the church complete its first addition of a new brick veneer building. He held the first preaching service in what they called in the minutes “a much more modern facility.”³⁶ David Smart resigned for the last time in the

³³ “Minutes of the Business Meeting on October 20, 1934 of the Corinth Baptist Church, Ellenboro, NC.”

³⁴ Ibid.

³⁵ “Minutes of the Business Meeting on July 23, 1933 of Corinth Baptist Church, Ellenboro, NC.”

³⁶ Lavender, Carter and Jones, (typewritten).

summer of 1939 during a revival service. This ended the founding pastor's ministry with the church. He had laid a great foundation for those who would follow in his steps.

J. L. McCluney was elected in the same meeting that David Smart resigned.³⁷ The minutes indicate that the church was in revival and J. L. McCluney was the guest speaker. He served as the pastor of nine different churches and this would be his sixth church in Rutherford County. He would become the second pastor of Corinth. It would be his job to take the church forward to new heights.

He served the church for only for three years. During that time the statistics show there only 11 baptisms were recorded. The Sunday school average was 79. This showed that the church made little progress during McCluney's service at the church. Not every match is perfect. This seemed to be the case for him. The church did not seem to respond well to his leadership in some areas. While in other areas the church continued to move forward.

The church, however, began developing its missionary spirit. The church voted to send the third Sunday, Sunday School offering to the Thomasville Orphanage.³⁸ This began the growing spirit towards mission's participation and support. Along with this vote to support missions, it is noted that the church voted to adopt a church budget system.³⁹ This is significant because the church does not have a budget at the present time.

³⁷ "Minutes of the Business Meeting on August 7, 1939 of Corinth Baptist Church, Ellenboro, NC."

³⁸ "Minutes of the Business Meeting on June 6, 1940 of Corinth Baptist Church, Ellenboro, NC."

³⁹ "Minutes of Business Meeting on September 1, 1940 of Corinth Baptist Church, Ellenboro, NC."

The people have the feeling that when a budget is adopted that one then presupposes on God. They are not convinced that the church should operate with a budget. This is not an old mindset but something that has developed in the past 10-20 years.

There is one other note that was made in the minutes that was interesting during his pastorate. The minutes for 11 November 1940, indicated the pastor was absent and his wife had charge of the service.⁴⁰ This was one of those strange notations that could sometimes find their way into old church records. J. L. McCluney resigned in March of the next year.

The next two men to serve as the Pastor of CBC would also serve for 3 years each. Under Ralph Melton the Church saw 26 decisions for Christ. That would average out to be 8.7 decisions a year during his time at Corinth. During His ministry the church voted to build a baptismal pool.⁴¹ The church had been baptizing its converts at a place they called the culvert. This was a body of water that flowed under the railroad tracks and exited out into a large pool in a creek near the church. This new baptismal pool was located down in the backyard of James Padgett on Tiney Road, which made baptismal services more convenient.⁴² It was simply a large concrete box that was near a stream that ran through Mr. Padgett's yard.

⁴⁰ "Minutes of the Business Meeting on November 11, 1940 of Corinth Baptist Church, Ellenboro, NC."

⁴¹ "Minutes of the Business Meeting of April 11, 1943 of Corinth Baptist Church, Ellenboro, NC."

⁴² Lavender, Carter and Jones (typewritten).

Next, Bryan B. Brooks was elected to serve as the pastor.⁴³ During his years of service he saw 20 people come to Christ and the Sunday School averaged 68 members during this time. He led the church during a dark time for our country and the church community would send many men from this area to serve in World War II.

In August of 1945 the Church called A.M. Martin as its next pastor.⁴⁴ He served the church for 14 years. He served the second longest of all the pastors of Corinth. He saw 148 people make decisions for Christ and follow up with baptism. That averaged out to over 10 decisions a year. The Sunday School average would grow to reach an average of 117 a year. It was during his pastorate that the church had its highest average for any year with a total of 206.⁴⁵ He did not have the highest enrollment in Sunday School, which did not happen until 1971 with 296.⁴⁶

Another area that really took off during this time was the Church membership totals. When the data is charted on a graph it is apparent that this was a real growth period for the church. Of all the pastors, he would have to be considered one of the most important. Under his ministry the church grew substantially. The church membership for

⁴³ “Minutes of the Business Meeting of August 22, 1943 of Corinth Baptist Church, Ellenboro, NC.”

⁴⁴ “Minutes of the Business Meeting on August 24, 1945 of the Corinth Baptist Church, Ellenboro, NC.”

⁴⁵ “Annual Minutes of 1956 for the Sandy Run Baptist Association, Rutherford County, NC.”

⁴⁶ “Annual Minutes of 1971 for the Sandy Run Baptist Association, Rutherford County, NC.”

1956 was 312.⁴⁷ This was not the highest the church membership will reach but was the largest increase for the church. The membership when he begins his ministry was 168 and ends up at 300 by the time he resigns.

The minutes reveal several notable events that occur during A. M. Martin's ministry. During the meeting of 7 May 1949 the church began to discuss the need for new Sunday School rooms.⁴⁸ This was important because attendance was on the move upward. If the church is to handle growth like this, it must provide space for new members. They see this need and will meet the challenge. The church dedicated an addition to the church in November of 1952.⁴⁹

In addition to adding Sunday School rooms, the church voted to purchase some more property. This had a significant bearing on the future of the church. During a meeting in March of 1958, they voted to purchase land from C.M. Padgett for \$500.00.⁵⁰ This land was in the front of the old school house and gave the church some road frontage. Their original intent was to locate a new building in front of the original building. They also voted to pursue the purchase of land from O. G. Brooks.⁵¹ This land

⁴⁷ "Annual Minutes of 1956 for the Sandy Run Baptist Association, Rutherford County, NC."

⁴⁸ "Minutes of the Business Meeting on May 7, 1946 of the Corinth Baptist Church, Ellenboro, NC."

⁴⁹ "Minutes of the Business Meeting on November 30, 1952 of the Corinth Baptist Church, Ellenboro, NC."

⁵⁰ "Minutes of the Business Meeting on March 9, 1958 of the Corinth Baptist Church, Ellenboro, NC."

⁵¹ Ibid.

was next to the land that the church now owned and would include the property they would eventually build on. But, purchase of this land was put on hold until a later time.

There were two other events that were found in the minutes that were important. The first event dealt with the pastor and his yearly election. This would change to every two years in 1959.⁵² Then the other event was the church's call for the deacons to begin their monthly meetings. From their monthly meeting, they would be required to make a full report to the church body during church conference.⁵³

A. M. Martin resigned from the church in July of 1958. It was during his 14 years of service that the church experienced the most growth. The church voted on several men before they settled on their next pastor. They had a majority vote on two men they considered but not an overwhelming majority. This situation caused the church to vote in conference to have a 75% majority vote before they could extend the call of ministry to an individual.⁵⁴

The next man that is called to CBC was James Ishmael McMahan. He served for 11 years. During his ministry he saw 87 people come to Christ. The Sunday school average was 174; this would become the highest average for all the pastors who served the church.

⁵² "Minutes of the Business Meeting on April 13, 1958 of the Corinth Baptist Church, Ellenboro, NC."

⁵³ "Minutes of the Business Meeting on June 1, 1958 of the Corinth Baptist Church, Ellenboro, NC."

⁵⁴ "Minutes of the Business Meeting on October 26, 1958 of the Corinth Baptist Church, Ellenboro, NC."

During J. I. McMahan's ministry at CBC, the church had several events that were significant. The church up to this time had not been having service full time. In 1958 the church changed the preaching service to the first and third Sunday evening and the second and forth Sunday morning.⁵⁵ Along with the service change they adopted the requirement of a 2/3 majority vote by the congregation for any new building projects.⁵⁶ They did this because they were considering a building project and wanted to adjust what would be an acceptable vote count. A change requiring the deacons to rotate off the board after 3 years was also adopted.⁵⁷ Then in 1963 the deacons moved to have worship services every Sunday morning and evening.⁵⁸ In addition to this, the church voted to change his status from a part time pastor to a full time pastor. They set his salary at \$350.00 a month.

There was one other change that was made during this time that seems to be significant. During the September business meeting in 1967 there was discussion over the election and re-election of the pastor. The discussion centered on the pastor only needing a majority vote for re-election every two years and not the 75% when he was called. A motion from the floor was made that the pastor be elected until he or the church gave a 90

⁵⁵ "Minutes of the Business Meeting on November 9, 1958 of the Corinth Baptist Church, Ellenboro, NC."

⁵⁶ "Minutes of the Business Meeting on March 8, 1959 of the Corinth Baptist Church, Ellenboro, NC."

⁵⁷ "Minutes of the Business Meeting on September 9, 1959 of the Corinth Baptist Church, Ellenboro, NC."

⁵⁸ "Minutes of the Business Meeting on November 11, 1963 of the Corinth Baptist Church, Ellenboro, NC."

day notice to leave. This motion carried.⁵⁹ This ended the policy of a pastor being re-elected every two years.

During his ministry the church became involved in two building projects. They voted to finally purchase the land they previously considered buying from O. G. Brooks.⁶⁰ Along with this purchase they voted to build a new church building.⁶¹ They wanted to build in two phases what would become the sanctuary and educational building. Two months later the church decided to ask the congregation which section they wanted to start on. The church voted to begin building the educational section for the project first.⁶² Ground breaking was held on 30 April 1961. This building would end up costing the church a total of \$38,611.87.⁶³ What was truly amazing, the minutes show us that they only owed \$16,000.00 when they were finished building. They would celebrate the paying off of this loan by burning the note only three years later on 9 May 1965.

The next year the church, immediately, began plans for their next building. The church was asked if they wanted to build a sanctuary or the parsonage. The people voted

⁵⁹ “Minutes of the Business Meeting on September 10, 1967 of the Corinth Baptist Church, Ellenboro, NC.”

⁶⁰ “Minutes of the Business Meeting on March 9, 1958 of the Corinth Baptist Church, Ellenboro, NC.”

⁶¹ “Minutes of the Business Meeting on February 12, 1961 of the Corinth Baptist Church, Ellenboro, NC.”

⁶² “Minutes of the Business Meeting of April 23, 1961 of the Corinth Baptist Church, Ellenboro, NC.”

⁶³ “Minutes of the Business Meeting of February 11, 1962 of the Corinth Baptist Church, Ellenboro, NC.”

to build the sanctuary.⁶⁴ They needed to borrow \$35,000.00 to build the sanctuary and they dedicated it in August of 1967. The notes for the minutes of 14 May 1972 states that the church voted to pay off this loan note and had a note burning ceremony on the third Sunday of May in 1972.⁶⁵ J. I. McMahan resigned as the church's pastor on 10 December 1967. Because of the 90 day notice requirement, he will not leave until March of the following year.

The next man to serve as the pastor of CBC was Clarence B. Bobbitt. He served the church for only three years. He was called in June of 1968. During his service with the church he saw 23 decisions for Christ. The Sunday school averaged 164 during his service as pastor. Clarence Bobbitt left the church to take a church in Stedman, NC in 1970.⁶⁶

Ad Hopper was called to serve next in July of 1971. He became the longest serving pastor of the church. When he finished his ministry at the church he had served 32 years. During his ministry the church averaged 147 people in Sunday school and the total church membership when he left was 397.⁶⁷ He saw 183 decisions made for Christ with baptisms to follow. During his ministry the records showed a strengthening of the discipleship training ministry of the church. The missions giving of the church during

⁶⁴ "Minutes for the Business Meeting of March 13, 1966 of the Corinth Baptist Church, Ellenboro, NC."

⁶⁵ "Minutes for the Business Meeting of May 14, 1972 of the Corinth Baptist Church, Ellenboro, NC."

⁶⁶ "Minutes for the Business Meeting of November 11, 1970 of the Corinth Baptist Church, Ellenboro, NC."

⁶⁷ "Annual Minutes of 2001 for the Sandy Run Baptist Association of Rutherford County, NC."

Ad's ministry was fantastic! The church records show that under him the church crossed the \$11,000.00 mark in 1975.⁶⁸ They crossed the \$20,000.00 mark in 1985.⁶⁹ Then they reached a high during his ministry of \$72,380.00 in 2000⁷⁰ his last full year of ministry. Throughout the minutes you find the church being challenged to give to missions. From year to year they increased the amount they gave to the cooperative program and ended up with a total of 16% of their funds going to missions.⁷¹

Along with the cooperative giving, CBC during this time was also very active in other missions' projects. The church voted to move its missions programs for the church to Wednesday evening.⁷² The different mission groups were meeting at different times through out the week. This move brought order and continuity to the missions program.

Along with the change in the missions program the church took on a partnership with Hope Baptist Church in West Virginia. They contributed \$4,000.00 to help put a roof on the church and this allowed them to continue to have a place of worship.⁷³ They sent people and additional material to help in this construction. Throughout the church's

⁶⁸ "Annual Minutes of 1975 for the Sandy Run Baptist Association of Rutherford County, NC."

⁶⁹ "Annual Minutes of 1985 for the Sandy Run Baptist Association of Rutherford County, NC."

⁷⁰ "Annual Minutes of 2000 for the Sandy Run Baptist Association of Rutherford County, NC."

⁷¹ "Minute of the Business Meeting of July 9, 1987 of the Corinth Baptist Church, Ellenboro, NC."

⁷² "Minutes of the Business Meeting of November 14, 1993 of the Corinth Baptist Church, Ellenboro, NC."

⁷³ "Minutes of the Business Meeting on September 11, 1994 of the Corinth Baptist Church, Ellenboro, NC."

history it has shown a generous spirit of helping and having special offerings for projects like this one in West Virginia.

In the early 1990's the coast of North Carolina was hit by Hurricane Floyd. A motion was passed that CBC would partner with affected churches and families in this disaster.⁷⁴ They held a special called conference on October 17 and voted to send \$10,000.00 for this disaster relief.⁷⁵ They partnered with Helen West and from October to January rebuilt what was left of her home. The Church spent \$7,000.00 on her home during this project.⁷⁶ In addition to the work on the West's home, the church worked on Brenda Clark's home. The cost of the material on Clark's home was paid for from funds she had available. The members of the church supplied the labor.⁷⁷ Because of this experience, the men of the church decided to purchase a disaster relief trailer and stock it with the tools they needed for a "Handy Man Type of Ministry."⁷⁸

During Ad's ministry there was something else taking place. The church worked through a number of renovation projects to update and improve the ministry at the church. In addition to the renovations, there were also two major building projects in the

⁷⁴ "Minutes of the Business Meeting on October 10, 1999 of the Corinth Baptist Church, Ellenboro, NC."

⁷⁵ "Minutes of the Special Called Business Meeting on October 17, 1999 of the Corinth Baptist Church, Ellenboro, NC."

⁷⁶ "Minutes of the Business Meeting on February 20, 2000 of the Corinth Baptist Church, Ellenboro, NC."

⁷⁷ "Minutes of the Business Meeting on February 20, 2000 of the Corinth Baptist Church, Ellenboro, NC."

⁷⁸ "Minutes of the Business Meeting on March 12, 2000 of the Corinth Baptist Church, Ellenboro, NC."

making. In 1975, just after Ad Hopper was at the church for 3 years, the church voted to build a new educational and fellowship building that was called the preschool building.⁷⁹ The church voted in September to borrow \$35,000.00 to finance this building.⁸⁰ The building was completed in the next year with the note being paid off in December of 1977.⁸¹

In December of 1994 the church minutes indicate that the church conference began to look into building a Family Life Center.⁸² The church spent the next year looking into the feasibility of this project. After a year of research and discussion the church voted to construct a building that would cost \$400,000.00. With ninety percent of the people voting they agreed to this project.⁸³ A committee was set up to proceed with the project.

The next year the committee began the work of designing a building and sought out plans to present to the church. In September the committee presented its plan for the building that would include a new fellowship hall that would seat two hundred and a new kitchen. It also included a full sized gym with 20 foot ceilings. The property behind the

⁷⁹ “Minutes for the Business Meeting on May 18, 1975 of the Corinth Baptist Church, Ellenboro, NC.”

⁸⁰ “Minutes for the Business Meeting on September 21, 1975 of the Corinth Baptist Church, Ellenboro, NC.”

⁸¹ “Minutes for the Business Meeting on December 12, 1977 of the Corinth Baptist Church, Ellenboro, NC.”

⁸² “Minutes for the Business Meeting on December 11, 1994 of the Corinth Baptist Church, Ellenboro, NC.”

⁸³ “Minutes for the Business Meeting on January 14, 1996 of the Corinth Baptist Church, Ellenboro, NC.”

gym would be graded to include a regulation softball field and walking trail. The committee recommended that the church raise \$250,000.00 before the project proceeded.⁸⁴

The records showed the church went to work on raising this money. It's recorded in the February 1998 minutes that the chairman of the deacons stressed that in order for the church to reach its goal of \$250,000.00, one hundred people would need to give \$2,500.00 dollars each so that the building project could begin the next quarter, or if one hundred people could give \$48.00 a week then the project could begin next year.⁸⁵ This was an attempt to raise their awareness and encourage the congregation to get this project going.

In March of that year the church gave out pledge cards. They asked for the members to pledge what they felt they could give per quarter. Of all the cards given out they received a total of 97 cards back. Eighty-eight of the cards responded positively with a total of \$17,762.00 pledged per quarter.⁸⁶ Only 5 cards said they would not give to this project. For the next year and a half the minutes recorded very little activity concerning this project.

During this time the church had become very involved with disaster relief work in the state. As mentioned earlier the church voted to adopt a couple of families and

⁸⁴ "Minutes for the Business Meeting on September 14, 1997 of the Corinth Baptist Church, Ellenboro, NC."

⁸⁵ "Minutes for the Business Meeting on February 22, 1998 of the Corinth Baptist Church, Ellenboro, NC."

⁸⁶ "Minutes for the Business Meeting on March 18, 1998 of the Corinth Baptist Church, Ellenboro, NC."

rebuild several homes that had been destroyed. The church disaster relief teams went out almost weekly to provide relief work. The church voted to purchase a utility trailer for its disaster relief team.⁸⁷ This gave the team the equipment they needed to do disaster as well as ministry work.

This disaster relief team began to gel in April of 2000; this group of men built a covered walkway from the educational building to the preschool building.⁸⁸ The importance of this must be noted because these men began to see that they could build the Family Life Center.

In the October 2000 minutes, the church sent money to Adaville Baptist Church in Rutherford County to support a new mission's project involving the Hispanic community.⁸⁹ This indicates the church did not hoard funds and was willing to be a blessing to others. In fact, many members have expressed the feelings that the building project was enhanced when the church was willing to step out and touch the lives of others. The willingness to give to others impacted the building of the Family Life Center they now have.

With the coming of 2001 the church business meeting notes began to indicate some changes. In February the financial statement recorded the Family Life Center

⁸⁷ "Minutes of the Business Meeting on March 12, 2000 of the Corinth Baptist Church, Ellenboro, NC."

⁸⁸ "Minutes of the Business Meeting on April 9, 2000 of the Corinth Baptist Church, Ellenboro, NC."

⁸⁹ "Minutes of the Business Meeting on October 8 2000 of the Corinth Baptist Church, Ellenboro, NC."

Building fund was recorded wrong and should read \$143,022.14.⁹⁰ This is pointed out because the minutes did not have the financial statements and the building funds in them. This fund was set up in September of 1997 and by February of 2001 they had the amount of money needed simply by asking people to pledge and give what they could.

The Family Life Center building itself had some modifications made to its original plans. The committee had several new people added to it. These people became crucial because they helped the church to move forward with the project. One was a surveyor and the other was a building contractor. All of the pieces of this project came together and by December the building committee recommended to the church to begin the project. The church had at this time \$181,000.00 in its building fund. The church could get the shell of the building up and have everything out of the weather at a cost of \$165,000.00.⁹¹ The church voted to rescind the 14 September 1997 vote for not building until they had \$250,000.00 and voted to begin building. The church members went to work under the direction of their own building contractor, who was a member of the church. The project was finished in February of 2005 and the church did not need to borrow any money. When they dedicated the building, it was completely debt free.

Under Ad Hopper the church did much to enhance its position in the community. He led the church to strengthen its commitment and deepen their walk with Christ. He resigned in April of 2001 after 32 two years of faithful service.

⁹⁰ “Minutes of the Business Meeting on February 11, 2001 of the Corinth Baptist Church, Ellenboro, NC.”

⁹¹ “Minutes of the Business Meeting on December 9, 2001 of the Corinth Baptist Church of Ellenboro, NC.”

The writer of this paper is the present pastor of the church. He has now been serving the church for the past two years. It has been a joy to see the people of this congregation work to finish the projects that had been previously started by these dedicated men. The goal of this long-range planning project has been to build upon the foundation laid down by these men of God. If the thoughts of Blackaby and King are true, then God does not make radical changes in direction.⁹² One should be able to look back and see where this fellowship of believers has been in order to guide them where they should go. God charts a course and if the writer wants to lead this work, the writer needs to understand where God has taken these men. The writer will need to look closely at the path God laid for them because his path will not vary far from theirs.

To this point in the church, the writer has seen a total of 38 decisions for Christ with follow up in believer's baptism. There have been others who have trusted Christ through various outreach endeavors. This translates out to an average of 12.6 decisions per year. The church has averaged 148 in Sunday school for the 2 years of the writer's work. This past year the Sunday school average was up to 157.⁹³

The church has continued its work in missions. During 2004 and 2005 the church has sent mission teams out of the country to Brazil. They have continued the work they had established for disaster relief. A team of men have traveled to the Gulf Coast to provide relief for many affected by the devastating hurricanes of 2005. They have been involved in several home missions' project in our community. For 2005 the church report

⁹² Blackaby and King, workbook, 102.

⁹³ "Annual Minutes of 2005 of the Sandy Run Baptist Association of Rutherford County, NC."

lists a total of \$86,445.00 given for missions.⁹⁴ The Church is continuing to move forward in the spirit of what it has accomplished in the past. The total giving for the church in 2005 was \$317,161.00.⁹⁵

It was from this history then that the long-range planning committee worked. It was a rich and full history. The church had many positive aspects from which to work. They had great faith and could trust God to do great things. Just to realize the amount of money this church has given is one thing, but the church has given so much more with the effort to touch the lives of individuals. It was from these areas that they drew strength and solace from.

Yet, there were areas that the committee needed to look at. As with any origination there were things that could be improved on. Eventually the church will need to open itself up to the resources that are available to them. They are going to need to utilize resources outside the church, like the Baptist State Convention and the Billy Graham Training Center to name a few. They will need to develop a vision that involves more than just the congregation and community. It will need to be a vision that expands beyond the three or four miles surrounding the church.

Corinth Baptist Church with its humble beginning has much to look forward to. Its leaders had a vision that started out with the purpose of providing a place of worship for the people of the Corinth community. This vision was been molded by dedicated men and women of God. Out from its ranks stepped those called to carry forth the gospel of Jesus Christ. They were used by God in places far and wide. They fulfilled the calling to

⁹⁴ Ibid.

⁹⁵ Ibid.

take the message of Christ to the uttermost parts of the world. May those of us who now carry this mantle do so with the same determination of those before us. May we not fail in this solemn task.

So, what lessons can be gleaned from this history? What can be built from all of this? There are four areas that should be focused on. The first would lay in the idea that this church came out of the need to provide a community church. This church has had a strong sense of family involvement for several generations. The membership needs to reestablish itself as a community that is reaching out to the new people moving into their area. They have a great opportunity to connect in this way.

Second would be in the area of missions. The church began as a missions giving church. This has only grown. The people have expanded this to include various new ministries which have touched people here and around the world. What the leadership will need to do is to funnel this effort and keep opportunities of outreach in front of the members. A prayerful parade of outreach opportunities must be presented to touch the hearts of God's people. They must be of local, national and international areas.

The third area would be that of trusting God to do great things through them. This church has on a number of occasions trusted God to bless them. The clearest example would be how they built a building and never borrowed anything to do so. They need to be further challenged in their faith to gain God sized visions for what God can do through them.

The final area is in their Biblical training. This church has a wonderful Biblical foundation. They know God's Word. The church must utilize this understanding and develop further this ministry so it can share its knowledge with the community around it.

Many of the Sunday School teachers have a depth of wisdom and knowledge that must not be hidden. The church must provide for opportunities that will expand their training and allow others to get under their teaching.

Overall then this church and its history can in turn help its future. Given the proper leadership and direction, the church has a bright future for ministry. The key in all of this its through is leadership. The leadership that recognizes these strengths and capitalizes on them will do well. On the other hand, if the church is allowed to grow inwardly and restrict its exposure to ministry on the outside, it will die. God has blessed Corinth. The question becomes, what will this generation of church leaders do to expand these blessings?

CHAPTER 3

THE SCHMITT PROCESS

This project was a personal quest on the writer's part to lead the church through the decision process of discerning the will of God for its ministry. Throughout the writer's educational experience he heard the call of his professors to develop a plan for their ministry. Yet, with this call for leadership, not much was given to the students about the direction they should follow. To answer the question of where a church should go, this project is an attempt to understand the direction the ministry at CBC should follow as directed by God.

So it was decided to undertake this task and that a process would be needed. The process selected was the Schmitt Process developed by Frank Schmitt which is shared in his class notes for CLED 620-Vision & Strategic Planning. These notes outlined the following areas to consider:

1. Vision of the Pastor and Leadership,
2. Prepare the Congregation and Select Committee,
3. Write or Review Church's Objectives, Mission Statement and Core Values,
4. Analysis of Church to Determine Strengths and Weaknesses,
5. Analysis of Community to Determine Opportunities and Threats,
6. Determine Needs and Priorities,
7. Development of a Planning Base or Assumptions,

8. Strategy Formation,
9. Write Goals and Action Plans,
10. Committee Writes and Presents Plans,
11. Implementation and Evaluation of Plan.¹

It was not the writer's intent to direct the church or committee in any particular direction. He would simply act as a facilitator in the process. It was an attempt to allow the committee to decide where they felt God was leading them as they walked through this process.

The writer began this process with this church when he first arrived. He was new to them as they had just retired their former pastor of thirty two years. This brought a rather unique sense to the process because the church was feeling the need to move in a different direction. The writer and the people needed some time adjusting to the new situation, while getting to know each other better. This time of review allowed for both parties to better understand each other and in the process understand God's direction for the church.

1. VISION OF PASTOR AND LEADERSHIP

This section will explain the planning process. The vision for this project began in the writer's former church, Western Branch Baptist of Suffolk, VA. This church was over 225 years old and had plateaued a long time ago. It needed direction and purpose. They needed to discover where God was leading them. The ministry was dying from within. The writer thought that by bringing the people together to discover their purpose; the

¹ Schmitt, CLED: 620, 10.

people could begin to move forward. So the writer began to consider asking Western Branch to think about establishing a long-range planning committee.

The basic problem was when the writer attended classes and saw that the material was for churches that had large ministries. This raised concerns about how long-range planning could be used in older established churches. What could be done for a church that was 225 years old and stuck in a time warp of 1950? How was it possible to energize a ministry like that into something that could be continued into the future? Another question that nagged the writer dealt with the idea that if men were in small works, were these men somehow out of the will of God?

Was it wrong to pastor a church that had only 75-90 members? It seemed that with most of those writers, they had been able to blossom their ministries into these monster churches with all these mega-ministries. Were those men that had spent their years ministering in these small works somehow out of God's will?

It was with this concern then that this project first began to take shape in the heart of the writer. Could a church like Western Branch and then Corinth Baptist Church develop a ministry plan that was directed from God? Could a pastor serve in a small church and do so honorably in the will of God? Could this small ministry meet a need that is God based?

Each student in the DMIN program is encouraged to look at areas that would peak their interest out of the studies they encounter. It was during Dr. Schmitt's Path 970: Pastoral Leadership² class this project took shape. The class was given several books to

² Schmitt, PATH 970.

read of which one was “*The Small Membership Church*” by Lyle Schaller.³ It was in this book that the writer began to sense that there was hope for the small church. What Schaller did was to outline for the reader strategies for the small church and their mission.

Along with this material, Dr. Schmitt began to point out just how important these small churches were. He shared how that most churches averaged 140 or less in worship. He also pointed out that most Southern Baptist Churches averaged 70 in worship with 55 in Sunday school. What’s more he pointed out that according to Callahan’s workbook on page 5, that 85 % of all Sunday schools are only 75-99 in size.⁴

Rick Warren’s book, *The Purpose Driven Church* also influenced the writers mind during this time. In the introduction he makes this statement “Surfing is the art of riding waves that God builds . . . when surfers see a good wave, they make the most of it.”⁵ He went on to say “Our job as church leaders . . . is to recognize a wave of God’s Spirit and ride it.”⁶ The essence of this book was to discover the wave that God has created for CBC to ride. As the leader it would be the writer’s job to help the church to discover where God was leading CBC.

Along that same line Warren makes yet a further point that struck home. Very early on he tells the reader that he would not attempt to teach anyone how to create a wave.⁷ He would identify some principles and the process God might use. The goal

³ Lyle Schaller, *The Small Membership*, 1995.

⁴ Schmitt, Path 970, 1.

⁵ Rick Warren, 13.

⁶ Ibid., 14.

⁷ Ibid., 15.

would be to help others recognize a “wave of the Spirit.”⁸ This is pointed out because too many times the writer had the impression that some authors attempted to show ways to make a work grow by building a wave. Warren was clear that what he was doing was riding the wave God had given his church. Each church was different and would need to find the wave God had for them.

With this approach in mind, then the writer felt certain that CBC would need to look for their direction from God. Being an older Southern Baptist Church in Western North Carolina the approach would need to be different from that of California. Warren made this point; “we must find our wave, and not to try and ride his.”⁹ God has a mission for every church. The church needs to discover that place.

Along with what Warren was saying Dr. Henry Blackaby had made a similar point in a book he wrote. He applied the principles from his book of *Experiencing God* and in *What the Spirit is saying to the Church* and drew a similar conclusion for the church. The essences of these principles dealt with the ideas of finding out where God was at work in the church and get to work in that place.¹⁰ Blackaby was saying look for where God was at work and joined His work.

Another point that has influenced the writer was Blackaby’s thoughts concerning direction. He contended that God did not make radical shifts when He was leading an individual. What Blackaby was saying in his book was that a person who had no apparent

⁸ Ibid.

⁹ Ibid., 27.

¹⁰ Henry Blackaby, *What the Spirit is Saying to the Church*, 27.

direction can continue in the direction that God had already been leading.¹¹ God does not usually make radical changes. What's more he pointed out that those significant events of our past, stood out and could be used as markers to guide the church or individual in times of no real apparent direction.

This writer then took this as a challenge to review the history of CBC and to look for those markers in this church's history to see where God had been leading them. Since the writer began his ministry with CBC it would only seem to be prudent to look back to see the direction that this church had come from to attempt to see where God might be leading this church. If the premise then was that God did not make radical changes in directions then a pattern ought to be evident. This then began the desire to look at this church's history and how God had lead.

Along with these authors, the book *The Small Membership Church* by Lyle Schaller really sealed the deal in the writers mind to approach the long-range planning issue for this project. Schaller had established that the small church had a bigger role in our society than had been previously considered. The writer had feelings that the small church was out of step with what was going on in God's plan. This author gave the writer hope that to serve in a church that was small was not wrong and the pastor could do so honorably. This hope was reinforced through the facts presented in Dr. Schmitt's class over the demographics for the small churches.¹²

¹¹ Henry T. Blackaby and Claude V. King, *Experiencing God: Knowing and Doing the Will of God* workbook, 102.

¹² Schmitt, Path 970, 1.

This book by Schaller presented a realistic look at where the small church was in our society and what role it played. He then advanced the different approaches a pastor could take when developing a long range plan. Schaller outlines on page 95 and following, the different choices a church could use in this process and in what situation they worked best. The different models were, the purpose model, the identifying the strengths and weakness model and finally the let's just see where God is going model.¹³

Each of these models were briefly discussed and Schaller interjects what he saw was their strengths and weaknesses. It was the last model that he reviewed that was of greatest interest to this writer. It seemed to have had the greatest potential and an approach in the way Warren and Blackaby had talked about God working with a church. This idea inspired the writer to work with the committee without attempting to influence them in any particular direction. If God had all along been leading the church, as the writer at this point was convinced He had been, then the people of the church would be following God's direction either knowingly or unknowingly. So in order to find the path God had led them down it would be important for the writer not to interject his perceived direction. This way the committee would be free to act and determine what they felt was God's plan. This in turn would help the pastor and the committee to determine where God was leading them.

In addition to these three writers, there were a number of others that began to influence the writer on this project concerning his vision. One writer, Andy Stanley, in particular really needs to be mentioned. He deals with Nehemiah and the process used by him to build the wall. More importantly Andy Stanley points out how Nehemiah would

¹³ Lyle Schaller, *The Small Membership Church*, 95-96.

adjust the process to fulfill the goal of the plan.¹⁴ This would inspire the writer to realize that flexibility would have to play a big part in all of this.

The people who would make up this committee would be untrained in this process. CBC had never been involved in anything like this in the past. So, the writer would be directing a committee to develop a plan using a process that had never been tried. Flexibility would need to be in order for this process to move forward. As Stanley pointed out, the purpose would need to be in focus while the process would need to be flexible enough to adjust along the way.¹⁵

They would use the process prescribed by Dr. Schmitt to both look at their past to determine where they had been and then determine where they might go.¹⁶ If God created the wave, and if God did not make radical changes, God's direction should be evident to show us where He was leading the church. So the writer and the committee would work together to discover the leading of God.

It was during these classes and the readings of these various authors that this project then began to take shape. But, it became evident that the writer would have to consider moving from Western Branch. God began to show the writer that after eight years of ministry, along with some personal issues, that his ministry at Western Branch was over. In October of 2002 the writer began to seek the Lord's direction to where he should move. Early in January of 2003 the writer was contacted by the Corinth Baptist Church and the process of making a move began.

¹⁴ Andy Stanley, 155-160.

¹⁵ Ibid.

¹⁶ Schmitt, CLED: 620, 22.

Early during the interview with the pastor search committee of CBC the writer began to share with them what he was considering for a thesis project. We spent time explaining what long-range planning was designed to accomplish for a church. The writer talked about the school and its program. We discussed how the doctoral program required a project thesis. This project was designed to focus on ministry. The writer was able to share the vision for learning how to lead a congregation more effectively. This planning process would give the church and the writer both the opportunity to understand where God was leading the ministry. This project appealed to them because it would give the church time to reflect on its direction.

The writer and the pulpit committee spent time during this process laying the ground work for the project. What was so exciting was the church had a great interest in coming to grips with where they were headed. They had been almost two years without a pastor. God had sent them an interim pastor that taught that they needed to change. God was preparing them to go in new and different directions.

They were ready when the writer got there to entertain new ideas. Others must understand that if the pastor does not see the need for long-range planning for his ministry it really is pointless to do long-range planning. However, as with any other life endeavor people will respond to someone that has a plan. The goal this writer had for this project was to learn how to be better leader and for the church to know its goals and direction.

It must be also noted that CBC had prospered under the leadership of its former pastors and was a strong ministry. However, like all of us we sometimes go through life just doing what we have always done. Corinth was just like that, which was not

necessarily bad. Yet, when they were approached with this project they were ready to take a new step. They willingly helped to see this through because they were learning about themselves and how God was using them. Some on the committee caught that vision. Others in the church also caught the vision and were excited the possibilities that lay ahead.

The church itself is still working through issues as would any church that had had a long term pastor. To the church's credit, they have responded well to new leadership. This project has opened the eyes of this writer to where God has brought this congregation. The writer looks forward to the opportunity of serving with this wonderful group of people. Only God knows where this will end up in eternity. But the writer knows this will be one of the best opportunities he will have had to freely serve.

2. PREPARE THE CONGREGATION AND ELECT A COMMITTEE

This section of the plan was taking place all during the first year of service with the church. The deacons would not formally talk about long-range planning until June 27, 2004;¹⁷ the writer took time to plant the thought of doing so with both the deacons and others in the church. The writer found that sometimes ideas need time to cultivate in the minds of those who are the movers and shakers within the church. So for the first year, the idea of long-range planning was cultivated among various people.

It must be noted that when the writer decided to accept the call to serve at Corinth the idea of a long-range plan was presented to the pulpit committee and the deacons. This

¹⁷ "Minutes of the Deacons Meeting of June 27, 2004 of Corinth Baptist Church, Ellenboro, NC."

allowed the leaders to know that when the time came, the writer had this project in mind. Many of these individuals who had served on the pulpit committee were also very active on many of the other committees of the church. They spent time sharing the idea of long-range planning with others.

All of this sharing of the idea, then made the process of preparing the congregation move rather smoothly. The deacons were on board very early in the process. It was essential to have the deacons on board for the project to move forward. This was because they set the agenda for the church, if they had not seen this need, then this project would never happened. This church really leans on the deacons to direct the church.

It is absolutely imperative then, for one attempting to develop a long-range plan to know who was willing to back a project like this to get it off the ground. Because of the writer's personal experience in church work, planting the idea in the minds of the people was paramount. If the idea can be placed out among the people and they understand what it was about, they then will back a project and make the plan work. It gives the leader time to talk it over with those that may have questions. It will allow the leader a chance to make his case before a formal discussion is set. The leader will know if the congregation will go for the project. If there was resistance to a project he will know and be able to hold back and wait for a more appropriate time.

This also allows you the ability to save face. How is that possible? If the leader takes time to sound out his key people's feelings on a project he can get a general feeling of the congregation's feeling. As with most issues facing a church, if the leaders do not like an idea the congregation will not give their support. In one church the writer

pastored, there was one man that would make or break any project the church was dealing with. If one man was against a project it would not pass. He held that much power over some in the congregation. There were people that waited to see how he was going to vote before they voted. If you did not have his support you could not get your motion through.

At CBC there are these types of individuals that seemingly controlled some people. If a project is to go forward you needed these individuals on your side. It is best to approach them individually and talk things over with them. This helped the pastor find out if they were interested in the project and if they would help. You know a motion will carry if these people are for it.

Once all of this preliminary background work was set, then the congregation was prepared for the work ahead with long-range planning. When the time came to present this to the deacons they had all made up their minds that this was what would be needed and they moved the process forward.

During this time we began to lay the ground work with the congregation by preaching a series of sermons on the idea of planning. The month of August was set aside for this purpose. Material given by Warren in Chapter 6 tells about the need to communicate purpose.¹⁸ The writer used Matthew 22: 37-40 to discuss worship and ministry. The next week a sermon was taken out of Matthew 28: 19-20 to discuss evangelism, fellowship and discipleship. From here the writer went into Acts chapters two and four to present these principles in action. The Acts 2 passage focused on the need for unity to accomplish the task, being one in purpose allowed God to move greatly. The

¹⁸ Rick Warren, 111-119.

Acts 4 passage demonstrated the need to integrate those that God has blessed you with into the fellowship. The church deacon board discussed the long-range planning project formally June 27, 2004.¹⁹ The deacons were presented with the idea of the pastor doing this long-range planning as a school project. The writer outlined what would be needed and how it would allow them to gain insight into where God was leading the church. The writer explained the process as outlined by Dr. Schmitt's plan and the benefits the church would gain from this process. Questions were raised about how much authority this committee would be given. There seemed to be resistance to the idea that this committee might attempt to force something onto the church that they did not want. So it was determined that if the church voted to approve a committee like this, they would only be able to present areas of opportunity for the church to consider. The church would have the final say on what was actually started.

This deacons meeting ended with the deacons deciding to bring to the church the following recommendation. "The deacons recommend that the church establish a committee to evaluate and prioritize the long term needs and opportunities of our fellowship."²⁰ In the July conference the church would formally accept this recommendation and voted to proceed with the project.²¹

The June meeting ended with the deacons asking for direction concerning who should serve on this committee. Both the pastor and the deacons were asked to

¹⁹ "Minutes of the Deacons Meeting of June 27, 2004 of Corinth Baptist Church, Ellenboro, NC."

²⁰ Ibid.

²¹ "Minutes of the Business Meeting on July 11, 2004 of the Corinth Baptist Church of Ellenboro, NC."

prayerfully consider the make up of this committee. It was pointed out that for the committee to be effective it should cover all groups of people within the church. This would allow input from everyone. The deacons placed on their agenda for their next meeting the discussion of the makeup of the long-range planning committee and a list of qualified individuals.

Between the June 27th deacons meeting and the July 29th deacons meeting the writer was asked to come up with who would best make up this committee. At this point the writer went back to his notes from *CLED: 620-Vision and Strategic Planning* for help. Dr. Schmitt's notes suggested that a committee in this case "is a good thing."²² For the committee to do the work asked, it would need to be a widely varied and diverse group of people. The total number of people on this committee could vary greatly, the class notes indicated as few as 6 while as many as 24.²³ Some writers suggested the committee be based on the size of the congregation. Michael Allison and Jude Kaye in their book *Strategic Planning for Nonprofit Organizations* indicated that only 6-10 individuals should make up the committee. However, they noted that after 15 you will have too large a committee.²⁴ Marshall's workbook called *Mapping Your Church Strategy* indicates "the team should consist of 7-12 members".²⁵

In Dr. Schmitt's notes there was a section that dealt specifically with who should be on this committee. The notes recommended the following should be considered:

²² Schmitt, CLED 620, 23.

²³ Ibid.

²⁴ Allison, Michael and Judy Kaye, 35.

²⁵ Mark Marshall, 16.

“Pastor to be Chairman, Deacon Chairman, Treasurer, major staff members, those familiar with strategic planning . . . representatives of the entire church membership (age, income levels, lifestyles etc.)”²⁶ This was the sentiment that most of the writers had. They suggested as diverse a group as much as possible.

With all of this information on the make up of the committee to consider the writer prepared a list of possible members for the chairman of the deacons. The deacon board would take them under consideration. The writer also began to discuss with the deacon chairman the possibility of consulting Dr. Schmitt and asking him to come and train the committee once it was selected and approved by the church. It was decided that in the July deacons meeting the deacons would be asked to consider bring in Schmitt.

When the deacons met for their July meeting they spent some time discussing the list and proposal presented to them. The writer did not attend this meeting because he was out of the country on a mission trip. The notes indicated that the deacons felt that they wanted to pray and consider the list of names given. They were uncertain and had some questions concerning some on the list. They also were hesitant about bringing Schmitt to work with the committee.²⁷ They just had an aversion to anyone telling them what they ought to be doing. So this placed these matters on hold until August when the pastor could be with them. They voted not to bring Schmitt to Corinth.

This delayed the committee work for a month and would prevent the committee from being formed until September. The deacons would wait until they had their next

²⁶ Schmitt, CLED 620, 23.

²⁷ “Minutes of the Deacons Meeting of July 25, 2004 of Corinth Baptist Church, Ellenboro, NC.”

meeting on August 29th before they made a decision on who they would recommend to serve on the committee. This delay would mean they would wait to present any proposal for committee members to the church for consideration until September 12th.

This point needs to be made concerning the deacons at CBC. The church has always relied on this group of men to direct its activities. The church itself has been very independent and shied away from most outside help. This has been good in one respect because they have not been influenced by many church fads in the past. On the other hand this has also slowed their ability to adjust to new ideas and consider other ways of doing things. They really do not like outsiders coming in telling them how to do things.

When the deacons finally met in August they had a lot of work to consider. The first order of business was the make up of the long-range planning committee. They needed to decide who would make up this committee. Because the church was aware of the fact that this committee was being formed they had a few people that offered to serve. Yet because the committee needed to cover all the different age groups of people and they knew they needed representation from all the people in the church the deacons decided to invite the committee chairman of all the departments to serve.²⁸ What this did was automatically decide for them who should be on the committee. It did provide someone to represent each group of people in the church. We had someone from preschool through Senior Adults. We had all the children's groups and adult groups covered. All the staff was represented as well. The one problem we faced going this way was we had a couple of groups that had several representatives. We had some age groups

²⁸ "Minutes of the Deacons Meeting of August 29, 2004 of Corinth Baptist Church, Ellenboro, NC."

over represented. This happened because some of the chairmen were in the same age group and would be a problem for the writer later because these few would ally themselves in the committee discussions at times. This would be a lesson learned for future consideration.

The pastor was given the task of contacting the individuals who would now make up the committee. He would have to find out if they wanted to serve and he would also need to seek out two individuals to serve as, “at large members.” This was so we could fill a gap or two when covering some of the age groups for the committee. In the end 13 individuals would be asked to make up this committee. These people would all agree to do the work. Of those thirteen people only one would not make it through the process.

Again during this meeting there were concerns raised over the committee’s authority. The issue was raised that the church should follow the Lord’s leading in this process and not some other direction.²⁹ The pastor pointed out to the deacons that this committee’s goal was to discover the Lord’s direction. He pointed out that the committee was only going to study where they saw the church going and they would make recommendations to the church for possible opportunities. The church had the final vote and had to approve any recommendation made by the committee before the church would start anything. When this was settled in the minds of the deacons they then voted to make this a recommendation to the church.

The pastor was asked to seek out those that they wanted to serve on this

²⁹ Ibid.

committee. With this recommendation for the committee done, all those that were to serve on the committee were contacted before the next church business meeting. This was done so when the recommendation was made, a list of committee member could be presented. They wanted to get the project going and this would allow it. The church would formally vote to accept the deacon's recommendation for the Long-Range planning committee members on September 12, 2004.³⁰

This part of the process was a very important part of what the church and committee did. It laid out the ground work for the success of the project. The pastor had to have a vision and desire to develop the plan. He had to convey that plan and vision to the people. How well he did this was going to determine the success of the work the church was about to embark on.

It is obvious to the writer as he looks back on the handling of the consultations for the committee, he made a critical mistake. Because he was new to the church and because the church had an aversion to outside help he should have been in the meeting when the issue was discussed. If the writer had been at the meeting, he may have been able to relieve the fears of those who were concerned about the training and what it was designed to accomplish. But, it was important for the deacons to see the pastor's willingness to allow them to vote down action that the pastor was advocating. In the writer's mind this gave creditability to the pastor's assertion that there was no agenda.

When God places a pastor into a place of ministry, then he should seek out guidance from the church leaders and must be willing to follow and trust them. If the

³⁰ "Minutes of the Deacons Meeting of September 12, 2004 of Corinth Baptist Church, Ellenboro, NC."

pastor will trust the leadership then the leadership will trust him as he leads. It has to go both ways. The writer's stated goal was to find out where God was already at work. He was not going to work his plan, but seek God's.

3. WRITE OR REVIEW CHURCH'S MISSION STATEMENT, OBJECTIVES AND CORE VALUES

This part of the process was by far the most important part of this project for CBC. This helped to define this church and focused its direction. A church has to realize its purpose to determine its direction. For CBC this brought into focus what God has been doing through them.

The challenge before this new committee was great. The church had never had a constitution to guide them until 2001.³¹ The church had incorporated in 2003.³² It would be these documents that the committee turns to for input to help them work through and develop a mission statement, objectives and core values. Though the church had these documents, the church membership as a whole had very little knowledge of them. They had not played a significant role in the policy of the church.

After the vote to accept the committee the deacons recommended on September 12, 2004,³³ the long-range planning committee went to work. They had their first

³¹ "Minutes of the Business Meeting on May 11, 2003 of the Corinth Baptist Church of Ellenboro, NC."

³² "Minutes of the Business Meeting on May 12, 2002 of the Corinth Baptist Church of Ellenboro, NC."

³³ "Minutes of the Business Meeting on September 12, 2004 of the Corinth Baptist Church of Ellenboro, NC."

meeting on September 20, 2004. This was going to be a big meeting and it would set the tone for how this process took place.

The Committee opened its work in long-range planning with an organizational meeting. These individuals were going to be asked to seek out a plan for the future of CBC. This meeting outlined the process and helped them see the task before them. It was a time of instruction and education on the whole process of long-range planning. The meeting began with prayer in which God's leadership was sought.

After a time of prayer the writer outlined for the committee members when they would meet. In accordance with the notes given by Dr. Schmitt, the committee wanted to meet twice a month.³⁴ A plan was developed and a schedule was set to meet twice a month. Each meeting would last only two hours. This was done because some of the committee members worked or had children. With a strict limit on time it helped the committee members to stay focused on the task and restricted excessive discussion which was a problem the committee would run into at times. It also allowed the chairman to cut off discussion when things went on too long. The committee agreed to meet on the second and fourth Mondays of the month from 7:00PM to 9:00PM. For the next three months.

Once the committee understood the time commitment that was in front of them the writer taught the committee the process of long-range planning. This was a rather enjoyable process. The committee, through the use of an overhead, reviewed the need for

³⁴ Schmitt, CLED 620, 25.

a purpose as Warren described.³⁵ We reviewed Dr. Schmitt's material from his notes.³⁶ Marshall's material concerning the goal of the purpose statement was also considered.³⁷

From this discussion the committee looked at and defined the purpose of the church. In particular they reviewed and thought through the purpose of CBC. The committee reviewed Matthew 28:18-20. Because these verses focused on the command of our Lord concerning the churches commission to the world, the committee needed to consider how this set of verses would impact the purpose of Corinth.

At this point the committee received a copy of the guidelines for the use of the Family Life Center building to review. Because the church did not have a lot of written documentation that focused on its purpose, this document was brought in to be presented. It contained a mission statement that was developed for the use of the Family Life Center. This gave them something to consider. Along with this statement they were given several mission statements to review from both Dr. Schmitt's notes³⁸ and several found in Mark Marshall's material.³⁹

It needs to be noted that as this committee began its work they seemed very hesitant about moving too far away from what the church had done in the past. This stifled the committee to begin with and later would hold back some in the discussion. But

³⁵ Warren, 81.

³⁶ Schmitt, CLED 620, 28.

³⁷ Mark Marshal, 28.

³⁸ Schmitt, CLED 620, 32-42.

³⁹ Mark Marshall, 28-29.

they began to realize how important this process was and they moved forward.

Committee work was slow at first but soon opened up to new ideas.

When they were given the Family Life Center building policy sheet, which they had seen before, they were a little more at ease discussing it. The statement settled on was not far removed from the original statement, however it was modified. The original statement simply read; “Corinth Baptist Church is a body of baptized believers in Jesus Christ, **Missionary** in purpose, persistent in **Outreach**, growing in **Discipleship**, warm in **Fellowship**, and faithful in **Service** and **Ministry**.”⁴⁰

The committee spent the next several meetings working through this mission statement. They added to it and suggested a variety of differing ideas. The writer pointed out the need to specify where the mission of CBC would take place. In Acts it spoke of a beginning in Jerusalem and focused where the disciples would begin, so CBC needed to focus where they would plan to work.

Once they defined where they would do missions, they also discussed the need to add to the Family Life Center mission statement. They wanted something more about the preaching and teaching of the Word. The committee expanded the Family Life Center Mission statement to include an emphasis on the spoken word and its place in the church’s mission.

When the committee finally recommended its mission statement to the church it read, “At Corinth Baptist Church we will preach and teach God’s Word. We are a body of baptized believers in Jesus Christ. The church is missionary in purpose, persistent in

⁴⁰ “Family Life Center Mission Statement” Adopted July 11, 2004 of By Corinth Baptist Church of Ellenboro, NC.” (typewritten)

outreach, growing in discipleship, warm in fellowship, and faithful in service and ministry. Our goal includes reaching Ellenboro and Rutherford County as our Jerusalem, North Carolina and the surrounding areas as our Judea and Samaria, and the World as God gives us the ability and opportunity to share the wonderful Gospel of Jesus Christ.”⁴¹

This mission statement took several meetings to finally develop. Yet, with the previous Family Life Center Mission Statement to consider it helped the committee to develop a statement that would reflect a growing up on their part. This statement took on a sense of ownership to the point that the committee began to see the need to move out from the walls that contained them. Being hesitant at first to move forward they learned as they went that Corinth’s mission was greater than being on Pinehurst Road.

In Marshall’s book he emphasized that this purpose statement would become the reason for every action the church would take.⁴² The committee took some time to discuss this part of the process. This statement would become the tool by which the church and its leaders would filter everything they do. It became that which focused the actions of the church and direct its energy.

The committee members would eventually split up into two groups. If the committee was going to get through this process they would need to work on the objectives and core values at home. The writer also noticed that some of the members were not as involved in the group at large as they might be. They hesitated to speak up in the group because there were several dominating personalities on the committee. We

⁴¹ “Mission statement” Presented to the Corinth Baptist Church by the Long-range planning Committee, December 11, 2005.

⁴² Mark Marshall, 28.

decided to break the group down into two smaller groups and each smaller group was given a different task. This allowed the writer to divide up the dominate personalities and give those holding back a smaller group of people with which to interact.

One group was given the task of reviewing the church purpose as outlined in the Articles of Incorporation. There were to be used to develop the church objectives. The other group was asked to review the church covenant in the Church Constitution. These were to be used to develop a list of core values for the church. Since this material had already been voted on by the church the committee members felt at ease as they considered and worked through them.

The committee members from each group were to look the material over individually and note scripture passages that expressed what these documents said. If they saw something that was needed then they were to note this and bring their suggestions to the next meeting for discussion. This allowed a more personal reflection on the material. The members had time to consider their thoughts and were prepared for input into the process. The members were not asked to come up with ideas without time for reflection. They would come together in the next meeting and the smaller groups would develop a list of items to propose to the committee as a whole.

What this did was to open the discussion for those that were not as forward and allowed the committee to gain the benefit of all the members' opinions. As the meetings progressed the quiet members became more vocal and less intimidated by the more dominate members. This part of the process took a long time because in several of the meetings, the smaller groups needed more time for discussion. It was time well spent

because the members needed to understand why CBC existed and what it should be doing.

It must be said that if these members only learned what the church was supposed to be doing, then it was worth the time and the process. These committee members also chaired other committees in the church. This meant they could take these ideas to their own committees to review.

While the committee worked collectively on the Mission Statement, the smaller groups met and spent time on the church objectives, purpose statement and core values. When the committee separated to their respective groups the writer worked through the material and discussed what core values were and what the small group needed to discover. This was a time of instruction for the committee at large. Then the groups separated to work on their material. It took several meetings to consider the related material, what they wanted to present to the committee had to be developed. They would meet and present their recommendations to the committee at large on November 26, 2004.

Like the Mission Statement, when they came down to the core values they did not change much in what was written in the Articles of Incorporation. They added just a few words. It originally read, "To advance and promote the worship of God."⁴³ They will modify this statement to read. "To advance and promote a God centered corporate and personal worship."⁴⁴ This is done because they felt there was a lack of attention to

⁴³ "Article of Incorporation of Corinth Baptist Church" Adopted January 16, 2003.

⁴⁴ "Purpose Statement of Corinth Baptist Church" Presented to the CBC by the Long-range planning Committee, December 11, 2005.

personal worship. They felt that the members should be encouraged to worship God in every part of their life.

They also made an additional change to the seventh purpose. It says “To promote the spiritual welfare of all persons and to disseminate the Word of God to the people of all nations through evangelism, educational and charitable missions.”⁴⁵ This was changed to read “To promote the spiritual welfare of all persons and to disseminate the Word of God to the people of all nations through every means possible.”⁴⁶ The group felt this change would allow the church to be more open to use the gifts and abilities that God had given us.

Two other additions to the listed purposes would be added. The committee felt that the statement by itself was alright but thought the statements should have a biblical base for each. So they added to the article the scriptural references for each of them.

The other addition to the statements showed how each purpose fitted with the Mission Statement. They wanted to indicate which area of focus found in the Mission Statement their purpose covered. This was one of the assignments the committee was given. They were asked to review the purposes in light of the proposed mission statement and determine which ministry focus they met. If the proposed mission statement was to be the filter through which all the activity of the church was to flow, then the Purpose Statement should be examined by it. The committee wanted this statement to fall in line

⁴⁵ “The Constitution of Corinth Baptist Church” Adopted May 11, 2003.

⁴⁶ “Purpose Statement of Corinth Baptist Church” Presented to the CBC by the Long-range planning Committee, December 11, 2005.

with the Mission Statement. Those elements were then added to the Purpose Statement to outline how each article fulfilled the purpose.

That leaves the matter of the core values. The church Constitution was the place the second group would go to find written material for this area. The Constitution under Article III has a Church Covenant. Like the other group, this group would work through this material in small group for several weeks to develop what they felt they wanted to present to the committee as core values.

This group along with the whole committee spent some time discussing what core values are. As a committee it reviewed the material by Marshall on this matter. He pointed out that core values were the “nonnegotiable you want to reflect in your church.”⁴⁷ He had an excellent worksheet that the committee used to help them see what really was important to the group as a whole. This sheet is found in his workbook in appendix 6. It was a simple list of issues and the group was asked to choose the eight most important.

From this the small group began to review the church covenant and determine what they would like to recommend to the planning committee. Like the other group they first outlined where in scripture each of the items in the list for the covenant was located. Under each item they listed several verses that spoke to the article. Each item needed to show where in scripture its base was.

They felt like the list given in the church Constitution lacked one area, the area of preaching and teaching. They recommended that the following line be added to the

⁴⁷ Mark Marshall, 30.

Covenant. “That we will preach and teach the Word of God” Matt 11:1, Matt 28: 18-20, 2 Tim 4:2, Phil 1:15, Isa 61:1.”⁴⁸ Like the Mission Statement the committee felt this should always be a major focus of this church. These statements needed to reflect that line of thought. To leave them out would be inexcusable.

As the committee finished up these three items, they presented them to the deacons for their input and consideration. They wanted them to see the direction that the committee was going and keep them up to speed on the progress. It had taken the committee almost three months to get to this point. However, they had worked hard and had taken to the task.

It should be understood that none of these committee members had ever done anything like this. The committee had to learn as they went. They were trained in each step of this process and actually did very well. The one draw back to this process was a fear the church would be forced to do something they did not like. The writer had to reassure the members that this was not going to happen.

Because the writer did not have a preconceived agenda to push, the committee in time became comfortable in the process. The committee set the pace and agenda for discussion. As chairman, the writer directed and informed but did not impose ideas. He would raise questions and seek clarification but only to move the conversation along. In the end the committee determined what was to be done.

The goal then was to allow the members to determine the path the church should follow. Because the writer was new as pastor, he needed to find where God was already

⁴⁸ “Church Covenant of Corinth Baptist Church” Presented to the CBC by the Long-range planning Committee, December 11, 2005.

at work and join with Him. This project helped to determine for the pastor and the church where God wanted to lead. In the end then, the Mission Statement, the Objectives and the Core Values were what the committee decided they ought to be for Corinth Baptist Church.

4. ANALYSIS OF CHURCH TO DETERMINE STRENGTHS AND WEEKNESSES

In this section the committee began the process of gathering data to be used to determine the strengths and weakness of the church. This part of the process was the first of the two parts of evaluation that would take place. There was the need to evaluate the church itself to determine where it stands. The members needed to know what the church was presently doing. Dr. Schmitt pointed out that this was an internal analysis, while the next section would focus on the external analysis of opportunities and threats.⁴⁹

As one reviews the different writers concerning this part of the process one finds a wide variety of sources. In Schmitt's material were alone listed eight different areas for consideration. Aubrey Malphurs listed twelve different areas to consider. This created a problem for the committee since they had limits on both time and resources. In the end the committee wanted to attempt to cover as many of the areas suggested as possible.

Several areas focused on how to collect the information and presented the information to the committee for consideration. When it came to a review of the church history, the writer researched the old minutes and provided the history. When it came to

⁴⁹ Schmitt, CLED 620, 47.

the statistical data, again the writer researched the material and presented it to the committee. In the end the committee reviewed the material and applied what they saw as important. This helped the work to get done and moved the committee along in the process.

The writer wanted to go through the exact process the committee took to develop CBC's strengths and weakness. In the original plan for this, a schedule was developed by the writer to begin this part of the long-range planning in late October. It was hoped that this committee would finish its work in six to eight months. The schedule did not work out quite as planned. It took the committee more time to move through the material and they got behind quickly. But eventually with diligence the committee moved forward and completed their task.

In the second chapter of the paper the writer took the time to present the history of CBC. The purpose of developing the history was to give the writer and the committee members some context to the events that had shaped the church. With that context it would help those that were on the committee who were new to the church and give them some perspective. For those that had been members for a long time at CBC the history served as a reminder of where they had come from. Their personal connection then allowed for insight into different events that surfaced. This served as a good tool to enlighten the committee as they moved through the planning process.

What the history did for the writer was to expose for him some of the reasons why the church did what it did. This not only helped the committee but it will help as the writer leads the church, because it will give him some context for many of the church's

policies. Some of the mindset for why the church does what it does can be seen. Even some hints to why they will not do certain things.

Once the committee had finished their work on the Mission Statement, Core Values and Objectives, they began the process of evaluating the ministry of the church. In the Marshall material "*Mapping Your Church Strategy*" he gave a worksheet for that process. It was called the Ministry Evaluation Form located in the appendix F.⁵⁰ It helped in several ways. Marshall provided a format to review every committee, ministry, event and activity in which the church was involved. He then helped you to determine a value for that ministry. The committee listed what ministry function that it was to have. Then the committee was to determine its future option for that ministry. If the program was on target it then was given a high future option. If it was not filling its role in the church's mission, then it was slated for elimination. This was a very practical worksheet that was used in the evaluation of ministries in the church.

The long-range planning committee began with this worksheet and worked through the ministries of CBC. Then they evaluated them from their perspective. It's important to note that this committee had every chairman from every committee. Each committee chairman was there to evaluate their committee. This was a very interesting discussion time in the meeting.

This was an important bridge for this committee to move across. It was important because the former pastor had been at the church so long. The committees and the

⁵⁰ Mark Marshall, appendix 8.

church needed to build on the work done and not tear down the ministry he had developed. Because the committee itself was made up of committee chairmen that were currently serving, they needed reassurance that this was not designed to be critical of their present work. This was hard for some committee members because some felt this was going to tear down the work accomplished in the past.

What the committee did as a group was to list one by one, every major committee, ministry, event and activity which came to mind. They were able to find twenty three to review and rated their effectiveness. Each was viewed to see how they fulfilled the mission statement. This was done to determine if the program was what the church should be doing. The ministry or committee was considered for how it would fit in to the future of the church. Lastly, the planning committee looked at what the program was doing that was positive and made suggestions for any improvements.

This gave the planning committee the opportunity to really review the organization of the church and filter through the mission of the church to see what the church was doing. It also gave the committee information concerning each committee and ideas for where the church could develop its strength and weaknesses.

The very first program the committee considered was the Sunday School. Overall it was rated near ten, on a scale of one to ten, by the committee for fitting into the ministry of the church. The church Sunday School program was seen as very effective. It fulfilled many of the ministry requirements outlined in the mission's statement like fellowship, discipleship, and evangelism. Sunday School would play an important role in the future of the church. One area of improvement was the need for teacher training and

recruitment of new teachers. The church was growing and the need for more space and classes would increase in time.

Another area that was looked at was discipleship training. This is a study program that the church has for Sunday evening. This program was similar to the Sunday School program and so were its needs. The major difference between Sunday School and discipleship training was the need for better advertisement. People in the church needed to know what was being offered for small group studies. It was also discussed how this program should be expanded to deal with the many marriage and family issues that are facing our church and community. With some planning and advertisement this ministry could develop into a good door for the church to recruit non-members.

The Wednesday program was considered. The church has mid-week services that are broken up into a Bible study the 1st and 3rd Wednesdays and a mission studies the 2nd and 4th Wednesdays. Overall the planning committee felt that this was a good way of dealing with missions and Bible study. Yet there were many suggestions to be considered, many of which were very good. The possibility of supper was suggested for those that had tight schedules. Then the desire to have Bible study on mission's nights for those not interested in coming to the missions program was debated.

For several meetings the committee reviewed the activities of the church and began to look at what was being done right and what could use some work. They brainstormed and developed a list of possibilities for each of the twenty three areas that they reviewed. They even reviewed the cemetery committee to consider how well it was doing and what they thought could be suggested to improve that part of the church ministry. They came up with the idea to develop a hostess committee that would open up the

church fellowship hall for families of those being buried at the church. This committee would provide a place for the family to visit with friends and be out of inclement weather that sometimes occurs. This would be a way of assisting the families in that time of need.

The most difficult issue the committee dealt with was the nominating committee. Overall the committee did its job well. Several of the chairman from other committees felt the nominating committee could do a better job in finding people to fill “their” committee needs. The issue focused on finding people that would be faithful and responsible. The nominating committee on the one hand was not being given the proper information concerning those that had not fulfilled their responsibility. They needed to find people who agreed to work in these positions and who would be faithful. A way was needed to filter the people suggested to the nominating committee for these positions through these committee chairmen. So it was decided to suggest to the deacons that these two committee chairman, that had this problem, be added to the nominating committee. By doing this they would be at the meetings and could be directly involved in the nominating process. This would give them a voice and allow their direct input into who was nominated. The deacons would agree with this and voted to add these people to the nominating committee.

This exercise allowed the committee to begin to see where the church was in its ministry. It proved to be very helpful in getting the planning committee in the mood of thinking and evaluating the church. What was hard for the planning committee was keeping this from becoming personal. At times some on the committee were unfair in what they said concerning some of the committees and how they were handling their responsibility. As the chairman the writer had to work hard in reminding the committee

members that this was for instruction. The committee was simply trying to pull up those committees and not tear them down. In the end we were able to gain some valuable insight into our church and what we were doing.

The committee also began its work in the internal evaluation by developing a church questionnaire. What this would do was allow the committee to collect a variety of information from the congregation. The committee spent some time discussing the need to determine the churches strengths and weakness. What they needed to see was that this was not to point fingers and to say someone is doing something wrong. They would need to see this as a time of evaluating what the church was doing. Then it would show the committee what areas they needed to work on and improve.

This process began with the committee being given a copy of Schmitt's questionnaire found in his study notes.⁵¹ The committee was asked to review this and then come back to the next meeting to review and refine this to suit CBC. We also suggested they consider any other questions they felt might be helpful for their committee. The questionnaire could contain any question the committee members felt would be helpful to the committee.

The members of the committee were asked to take the questionnaire they were reviewing and answer the questions as if it was the one they would give out to the church. The writer wanted them to do this so they could better tell if the question was applicable to CBC.

When they came together in the next meeting the response was varied to the

⁵¹ Schmitt, CLED 620, 52.

questionnaire. It was obvious that there were changes needed. Some of the changes were simple adjustments. They decide that on the question for marital status it would be helpful to know if the person was divorced or just separated. They felt the need varied for this type of family situation. If the church had a lot of one group over the other then it might be helpful to know.

In the questionnaire given to them question seven had information concerning income. This question raised a lot of discussion. Some saw this as an invasion of information the church should not seek. They saw it as an inappropriate question to be asking. It was pointed out that this question was meant to give the committee an idea of the income base the church would have to work from. But they felt that it was not the church's business to know the income level of the people. They felt that many would take offence to the question, so they decided to remove it.

Another question that the committee worked on was question number eleven. The question dealt with the reason why you would attend Corinth. They wanted to add three additional possibilities; service for God, God's leading me here, and my parents made me. I am not sure why some felt that these were needed, but the committee seemed to agree on this.

The questionnaire had two sections the committee wanted to modify. They were both changed in the same way by adding the question: why? This was done to both of the Church Growth sections. Questions one and two had this added. The committee reasoned it would be good not only to give the person a choice in rating, but to also know why they gave that rating. This would help them in their discussion.

This addition was also added to the program evaluation section of the questionnaire. Under each of the programs the individual was given the opportunity to rate the programs of the church. Then they were asked to indicate what they would change. Again this would give the committee some insight into the reason for the individual's evaluation. It would also help the committee with ideas for what the members of the church were thinking. The hope was that someone might propose something that the committee had not considered.

The last question that really caused a concern for the committee was question twenty seven. This question was about the 8:30 AM church service. At the time, the church did not have an early service and still doesn't. However several people on the committee were insistent that this question be dropped. They felt like it was not needed. They gave several reasons for not having a second service at all. But in the end, the committee decided this might be a good question to gage the reaction of others. If the church should grow, then this might become a need for the church. The question was modified to ask if a second service was needed, then what time would you want to come.

The committee would finish up their work on this questionnaire in late November. Once the committee agreed on the overall questionnaire they were ready to release the final questionnaire to the church. The questionnaire used is located in appendix D. It was decided that at the beginning of December the church would be given the questionnaire. It was passed out in the morning worship service and the members were asked to return it that Sunday evening. In total the committee received back from the membership 101 completed questionnaires. The results from the questionnaire are included in appendix G.

One other area that was used for assessment was with the statistical data of the church. CBC is a Southern Baptist Church which kept great records. The church records begin with its formation in 1933 and continue right up to today. Every year the church has filled out a church letter. This letter was sent to the local Baptist Association. That letter is then compiled in an Associational annual that is published every year. So all that the committee had to do was to collect these annuals and gather the information about CBC from them.

What the writer did then was to collect this data and place it into a data base. This gave the writer all the basic data on the church. What was good for the writer was what annuals the church did not have, the Associational office had. There was four years that this annul was not printed. From 1995-1998 the Sandy Run Association did not publish an annul report. For those years then the church records were reviewed and a copy of the church letter was located and the information was retrieved.

From these reports then the committee was given an overview of the church. A report of averages was developed that showed the basic trends of the church. It showed that statistically the church grew by sixteen members a year. The report showed that the number of baptisms had gone down over the past twenty years. It indicated that the church gave about twenty five percent a year to missions. This steady growth in giving to mission was impressive.

When this statistical report was broken down and charted, it painted a picture of the church's growth cycle leveling off. This report showed a marked decrease in the church Sunday School attendance while the church membership grew. The membership

role was 400+ while the Sunday School average attendance is only 150. The church membership role was bloated with inactive members.

The Sunday School records showed two distinct plateau times for the church. From 1933 until 1956, the church was on a real up swing. During this period the church experienced almost continual growth. In 1956 the church hit a high average in Sunday School of 206. Then it jumped around between 150 and 190 as an average until 1975. In 1975 the church hit 204 as the year's average and then dropped off to a low of 123 for an average in 1983. From that point until now the church has never reached a yearly average above 150.

On the other hand the records record a different picture for the church membership. The church membership numbers began to climb and did not flatten out until 1986 when the church role listed 435 members. At that point the church dropped back to 400 and then bounced between that number and the 420's. When the Sunday School averages and membership roles were charted, there was a dramatic contrast. The data shows how out of balance the church was. They indicated that the church had not grown as large as it would seem. They had a large membership without a large active church body. They had a much smaller church than they believed. In fact this graph gave a much truer picture of the church and its life cycle. That life cycle was going down.

The area of finances was also an important area for the committee to consider. CBC has given a total of \$4,754,696.90 from 1934-2004. The total missions' giving was \$1,071,064.00 for that same time period. This shows an upward trend for the church that has increased each year. The church crossed the \$300,000.00 a year mark in total giving

for the first time in 2004.⁵² They will do so again for 2005. Financially this church had a firm foundation to build from. The problem is the church does not have a budget. They had budgets in the past, but they do not have a regular budget to operate from at this time. The leaders at this time do not feel they want one. This is something that will need to change among the mind set of the church leaders.

It was from these areas that the committee began to list the church's strengths and weakness. With this list the committee members had something to review. They had reviewed the church history and gained some understanding for decisions made in the past. The committee listed areas they felt were strengths and weakness to them. A questionnaire was given to the church members so the members could evaluate the church committees and activities. This gave the committee the insight needed from the church members themselves. It would provide a second list to compare to their list of strengths and weakness. By December the long-range planning committee had received back 101 questionnaires to review. The church secretary gathered the data together and the long-range planning committee saw for the first time what the church's response was.

From the personal information that was gathered, the questionnaire had 52 males and 48 females respond. Question two dealt with the age range of the people that participated. For the most part the ages were pretty even, averaging somewhere between 27 to 34 for each group. However, this question revealed a large gap in the 18-29 age groups. This group had only seven individuals participate. The committee saw that this age range was a weakness for the church.

⁵² "Annual Minutes of 2004 of the Sandy Run Baptist Association of Rutherford County, NC."

When this was broken down with the marital status it would list 55 of those that filled out the sheet were married and 36 people were single. Then when asked how long the individuals attended the church, 64 people said they had attended over ten years. The next largest group was 17 and they had been coming between two and five years. The church had a small group of 7 non members fill out the questionnaire. Surprisingly not many of those that took the questionnaire indicated that they had been divorced. The church had quite a few divorced individuals in the congregation.

An area that was looked at was question nine. It focused on where those questioned lived. Of all the people that responded it showed that 80 of them lived within five miles of the church. The church history showed that the church was formed so the people could walk to church. What this meant for Corinth, was that they needed to work harder at getting its name out into the community. What was important to see was the change they made in their missions statement. It was designed to direct them to the broader community.

Also in this area the questionnaire exposed two other facts that need to be mentioned. On the positive side, question eleven asked about the amount of time the individual spent in church related activities. Of those that filled out the questionnaire, 80 indicated they spent between one to seven hours involved with these activities. This would indicate that the church has been providing activities that draw the members back to church.

Question twelve asked about leadership positions that the individuals were involved in. Of those who responded, 59 indicated that they were not in any leadership position in the church. The committee discussed this at length and felt that this question

may have been misunderstood. They felt that this question might need to be thrown out because in their opinion it did not accurately reflect the workers of the congregation. They just did not feel it gave a true picture.

Under the area of church growth and ministry, some great insight was discovered. The church body as a whole sees the potential for growth as high. They indicated that growth was possible because there are so many people in the community that do not attend church. They also felt that the area was growing and that the growth potential was very good. They felt that with the present leadership's potential the church would grow. Overall the church had a good impression when it came to the growth of the church. They were ready to follow and grow if someone would lead them.

One question in the program section of the questionnaire had an interesting result dealing with the potential for growth at Corinth. The church was asked what they thought the growth of the church would be like in the next 10 years. Starting at 175 the choices went up to 350. Twenty nine respondents selected 250. When the respondents from that point and above were added together 72 percent of them believed the church would see growth over 250 within the next 10 years. It indicates that they are looking for growth. They will not have to be convinced that the church can or will grow.

The next area of the questionnaire was program evaluation. The committee had worked through the ministry evaluation sheets of Mark Marshall. The church was given their chance to rate several areas with a weak, average or strong rating. They were then asked to list what they would change in the program. The goal was to get a feel from the church body what they thought and how they felt the programs of the church were doing.

The questionnaire showed that most of the programs were given a good mark for what was being accomplished. There were some comments that turned out to be helpful. These were found in the church's comments on the strengths and weakness. These would work their way into the proposals made to the church when the committee writes its report.

Question eleven under program evaluation gave the participant the opportunity to indicate which program the church should focus on. The number one area the church selected was outreach and evangelism. Children and young people came in second with 30 and 33 respectively. The third area was young adult with 26. This seemed to be the order of preference that the members selected throughout the questionnaire.

The committee evaluated each of the questions and discussed what they found. Upon completion, they were asked to develop a list of the strengths and weaknesses from the questionnaire. The committee was subdivided into smaller groups in order to do this. They came back together and create a combined list from the smaller groups.

This list showed that the church already had a lot of good programs. The Sunday School program was very good. Discipleship training, youth work, preaching, children's programs, seniors program, and worship service were all doing well. It must be said that all of the programs could be improved upon, but they were on track. The church also had programs of helping people in the community in their times of need. The church itself was seen to be very friendly. The community saw Corinth as a loving church. The church also had long term members and many of the members were permanent residents.

The committee also listed what they saw were the weakness concluded from the questionnaire. The number one weakness had to be outreach. The church saw a great

need for personal evangelism. On the down side of the programs, the church felt there was a great need for teacher training and leadership training.

The questionnaire also pointed out that there were not many young adults involved and listed this need for the church. The church would need to get this age group of people involved. This also reflected that to do this, the music of the church would need to be adjusted to attract that age. The music would need to take on a more blended feel and attempt to reach more people.

One weakness that stood out was the racial barrier. The church is primarily a white church. Very few from other races attend. This was not just a black and white issue. The area the church is in has a growing Hispanics population. The church can not avoid having Hispanics attend. It is just a matter of time. The questionnaire pointed out this could be a problem for some. The church should be prepared for this change.

The last area addressed was the small number of people currently outside of the Corinth community that attend the church. The church will need to gain exposure in the community at large. When people start looking for a good church they will find Corinth and the church will grow. This could become a problem for long term members. They will have to adjust to this influx of new people and accept them or they will leave just as fast as they came.

Overall this part of the process was long for the committee. This committee had a lot to consider. With all of this, there were things the committee could have reviewed that they did not. Part of the problem lay in the fact that some of the information did not mean much to the members. This was particularly evident as they reviewed the history and the church statistical data. List of numbers and different events in the past did not have the

meaning it should have had for some of the committee members. The writer reviewed the material and found it revealed a lot. Yet, for the church members it looked like events, some of which should be considered past history and forgotten.

What was important for the writer in this was the insight the history and statistical data gave him. It allowed for an understanding of where the church came from and who got the church to the point where it is now. This material gave him an understanding of why the church had policies that were both spoken and unspoken. And if God were to move the writer again, he would begin with a historical study during his first year just to enlighten him on who the people are that God placed into his charge.

The most practical aspect of the review of strengths and weakness for the committee was with the ministry analysis they did. Because they did it first, when they reviewed the questionnaire they got a sense of how well their review fits with what the church thought. In many cases they were the same, however not completely. What this did gave an honest evaluation without any outside influence. They had a chance to reflect on what they thought and could see how it lined up with the rest of the church. A list of what was found is located in appendix H.

What the committee was asked to do then was to review how well the church had been doing for the past 72 years. In fact it was asked to review what its former pastor had accomplished in the 32 years he had served. There were some on this committee that were uncomfortable about that. No matter how many times it was emphasized that this was an exercise in understanding not finger pointing, there was tension.

In the end the committee did a good job. They accomplished the task of identifying the strengths and weakness of the church they saw. They were ready to move

forward with the next task of looking externally and see what possibilities were out there for the church.

5. ANALYSIS OF COMMUNITY TO DETERMINE OPPORTUNITIES AND THREATS

The long-range planning committee began analysis work with homework sent home with them on March 28, 2005. They worked at finishing up reviewing strengths and weakness during that meeting and were asked to consider what they saw as threat to the church. The committee spent some time reviewing what constituted a threat and an opportunity. This gave them a basic understanding of the task they needed to complete. The goal was to begin the thinking process of the members.

The committee had at its disposal only one real outside source of information from the community. The Rutherford County Chamber of Commerce produces a booklet that contains demographic information on the county. It gave a general overview of the county and contained a collection of different general information.

What was found in this information was helpful but limited. The committee was able to gather information about home ownership, salary ranges for households and population age ranges. This gave the committee some ideas to list in perspective opportunities for the church.

The booklet gave a breakdown of ethnic population. This was important because the committee had raised question a concerning ministry for different ethnic groups in the area. This revealed that the migrant population living in the area was not as large as originally thought. Some on the committee did not believe the information was correct and they felt that report was very low, but it still pointed out that it was not as dominate

as first thought. This census data could prove informative when considering ministry choices.

Another piece of information that this booklet provided was a demographic breakdown of the population. It also showed population shifts in each community. Rutherford County is a rural community. The towns listed in the county are generally small and do not have a large population. The people are spread outside of these little communities. It revealed that the community where Corinth was located had had very little population shift.

Something not mentioned in this booklet was the major economic shift taking place in this county. The community has faced major losses of many textile jobs. This has caused much suffering for the area. Many people have been laid off. There is some other industry within this community, but not in the magnitude that would make up for what was lost with the textile plants. This is a big challenge for the church now and in the future.

Outside of this Chamber of Commerce report, the church also attempted to do some survey work on its own. Although this had been helpful, there was not enough information to help this committee with their work. The church youth group worked through two small housing units with limited results. They were only able to schedule two days to do this. The pastor and a few other individuals continued this work but only on a very limited basis.

What we learned from the little information that was gathered proved to substantiate some of the perceived views found in the church questionnaires. Many people indicated that the community had people that were unchurched. In the area

directly around the church, it did seem to give the impression of a lot of unchurched people. Those who were churched felt it was good thing that Corinth was out in the community seeking out the unchurched.

With this information in hand the committee then began its work of determining perceived threats and opportunities. The committee met and was broken down into smaller work groups for a time of brainstorming. This allowed everyone the chance to present their own idea. Each group developed a list of opportunities and threats. The smaller groups came together to compare the ideas they had collected.

Under the area of opportunities they listed twelve ideas. They began with the idea of a daycare that could include after school care for children and possibility tutoring and Bible classes for the students. Because the church had recently built a gym they suggested this might also include some kind of sport's program. The needs of the aging were addressed and the fact that the demographic material pointed out that over sixteen percent of the population was over 60. A senior daycare might be in order, with outreach to the nursing homes with a Sunday School program.

In the area of community help they suggested the possibility that the church could reach out to those in financial difficulty with an established food pantry. This could be used in conjunction with several other local ministries to supplement them in providing food for needy families. Included with this was the opportunity to establish a transportation ministry that could be used both to bring people to church, but also provide a limited amount of transportation for those seniors that needed help getting to doctors appointment.

Within the church they listed the possibility of providing help for families that wanted to attend on Wednesday night. What the committee thought about was adding a low cost meal for families that worked. With the rush of getting ready to attend mid-week activities this would allow more flexibility. It would be a low cost or no cost for families that could not afford the price. Also suggested was to provide some alternatives services, the current schedule limits the mid-week program. Some also felt the need for adding a Bible study on mission's night to bring back some that had no interest in the missions program.

When the committee considered threats, several came to mind. They decided to change the idea of threats to challenges, areas that the church would face that could and would challenge the church. The first item that was listed was a growing drug problem and the meth-lab situation within the community. Although not reported in any report that the committee had received, it is well known that Rutherford County is dealing with a greatly expanding drug problem in this area. The church community has seen a number of meth-lab busted and felt that the church should become involved with drug awareness programs to educate the church and its members about this issue.

The writer has already pointed out about the unemployment situation facing the county. The stress from high unemployment and the lure of profits from drugs sales could place great strains on the family units. These economic changes will affect the church's need to provide support and it will ultimately affect even the funds of the church.

Lastly the committee dealt with several issues that would be affecting the church socially. This area has a lot of families that are in conflict. The church will be left picking

up the pieces as these families attempt to find some sort of normality. The church will need to consider ways of reaching out to these families and providing a place for healing.

Also addressed was the possibility of government interference into churches. The committee felt this was a coming threat and the church needs to be prepared. The issue of homosexuality was also brought up. This will be an ongoing issue and one that presently concerns the church. The church needs to stand now.

The overall result of the committee was good. They found many issues that the church would need to be aware of and confront in time. What was lacking at this point was a variety of outside information. Some mistrusted some of the information that they had received up to this time. A concern that the writer had for the committee at this point was that much of what they perceived as threats or even opportunities by the committee was too narrow. The threats were more of a self perceived nature. This meant that they may not be as big as they perceived them. The only way to get a better picture will be by getting better external information on the community. The committee needs to be open to a God size vision in order to truly realize their potential.

On the other hand the committee did have a grasp of the community situation and were willing to consider the impact that it could and would have on the church. They understood the economic impact of the loss of jobs and the growing drug problems facing the community. They were willing to consider how the church could and would need to step in to help. This would prove to be an important part of the plan later in the process. They did a good job with the information they were given. What will be interesting will be how the situation around the church develops over the next few years. How the church adapts at confronting their threats will determine where the church goes in the future.

6. DETERMINE NEEDS AND PRIORITIES

By the time the long-range planning committee reached this section of the process, they had finished most of the hard work. But they were now going to need to take what they found and apply it to the process in order to determine what the church should do. The long-range planning committee began its work on this section of the process May 9, 2005.

The first meeting started with a discussion about some of the church members not being faithful when asked to serve on a committee. This was an important issue and several individuals could not seem to move beyond it even though this had been discussed at length before. The committee again took some time and attempted to determine how to handle this situation and what could be done.

Some wanted to blame the nominating committee for who they recommended. These unfaithful workers caused undue stress. This in particular was felt the worst in the preschool area. So the long-range planning committee worked through several possible ways of dealing with this issue of finding dedicated people to serve.

The committee outlined several possibilities to deal with the situation. They felt the problem could be focused on in a negative way or a positive way. A more positive approach was put forward. It was suggested that guidelines should be developed on what constituted a good worker. These guidelines would help the committee and the nominees to understand their expectations. The guidelines could be held up as a standard of what the committee wanted its workers to achieve. Then the nominating committee chairman suggested the chairmen from these committees join the nominating committee to help find the people they thought would better handle the job. This way these chairmen had

direct input into the selecting process. Because of this, these suggestions were taken under advisement and the committee was able to move forward with other issues.

The committee settled down into reviewing the information collected to determine what the church would need. They broke this down into three different areas. They listed the physical needs that the church faced. They then listed the present needs the church has. Then they listed possible future needs facing the church.

Under physical needs they listed Sunday School space. The church has just come out of a building program that added a new fellowship hall and gym. This provided for fellowship space and recreational space. Now they are renovating the old fellowship hall space and making it into Sunday School classroom space. The church has seen growth and needs additional classrooms very soon.

The church has no real office space and there is a need. They have hired a part-time church administrator and at the present he is set up in the old kitchen while the pastor's office is in a back storage room. The committee also pointed out the need for enlarging the bathrooms behind the sanctuary. The current bathroom space is not adequate or handicap accessible.

Then the church faces a parking issue. At present the church has only about 68 spaces near the church. They have never expanded their parking to accommodate more people. People are parking all over the place. The parking needs to be expanded to over double what they have now. The church has no visitor parking. When some one new attends that have to find what ever space they can find. This parking issue must be addressed.

Another apparent need is transportation. The church had owned a fifteen passenger van. It was damaged and rendered unserviceable. Along with this, there is now a problem with finding insurance for a fifteen passenger type van. This type of vehicle has safety issues and the State of South Carolina has banned the use of them for churches and schools. If the church plans to begin working with daycare then they will need to be careful in its selection. However the church must have some type of transportation.

From here they moved to some program needs the church will face. The number one item the committee listed was Sunday School. The church has seen a number of individuals who have received Christ over the past year and they need to develop a discipleship program. The area that was weakest in the church was the young adult age range. This is a need that could be addressed by providing a place for those of that age to attend.

Along with the Sunday School program the church will also need to expand the discipleship training program. Training in the area of marriage and family would be the perfect place to expand the church's ministry. Programs by a variety of nation wide ministries could be used. *Homes of Honor* and *Five Love languages* by Smalley would be a great start. The Larry Burkett's program "*Crown Financial*" could also be used to deal with finances for the family. The evening programs could be used to have a profound effect on the churches ministry and its ability to effectively touch our community.

Other areas included hospitality groups for the grieved in the church and development of personal evangelism groups and witnessing teams to touch the un-churched around the church. There was even the concern to develop additional choirs for a variety of age ranges. In addition to the choirs, the members in their questionnaire

suggested the need for a more blended music program. They suggested the use of more special music and contemporary praise music. The issue of working with the Hispanic in the area was also brought up as a possible ministry.

In conclusion, the committee finished its list of needs with thought to the future. A concern was raised about the need to maintain the physical plant the Lord has given them. The church steeple will need to be repaired in the not so long future. They need to consider the possibility of continuing to expand the church property by purchasing land that joins the property as it becomes available. The present property will need improvements like adding a new message type sign in the front. The cemetery could use some upgrading to maintain and enhance what it looks like. The ball field needs the addition of bleachers, lights and fencing. And the church signs will need to be improved and even upgraded.

The programs of the church themselves will need to be expanded. A preschool and daycare for both seniors and children must be considered for the future. The community also needs an after school program for children with special needs. With the growing number of single parent families the need for affordable care is evident. To protect our children from the growing drug problem we need a quality supervised place that will put parents at ease while they are at work. Further development of the church sports program is also a possibility. This could be expanded for children and adults.

Once the committee finished this session they had a pretty good list of needs before the church. They had worked through a number of good possibilities and now they would need to determine what they felt they should do first. The meeting closed with

each member being asked to take their list and prioritize those things that they felt the church should work on first. They met two weeks later.

When the group met for their next meeting, the members began to consider how to prioritize those needs that were listed at the last meeting. It was interesting how they focused on those things the church could do that would not involve a lot of money.

They discussed how the church had for years collected old material and books that ended up just piled around the church. This happened for a variety of reasons. The space was being utilized for several activities and the teachers and workers would not clear out material that was not theirs. This caused things to just pile up. The church has a limited amount of storage space and items used once were often placed in that storage space and forgotten. They felt this clutter detracted from the church's appearance and needed to be removed.

The committee then focused on the need for developing a food pantry. With the building of a new kitchen in the new fellowship hall there was kitchen space in the old preschool building that could be adapted for this. They felt that this was a low cost, no cost area that could be addressed and developed. So it was seen as one of those items that could be placed high on the priority list.

Other items that would not need a lot of money were things like the expanding of the discipleship training program. In this suggestion it was thought that by having these evening classes begin and end around the same date it would allow for the membership to switch classes and try other topics. The current system allows the classes to begin and end as they want. This prevents much changing around. The hope was that people could move to other classes and have more of a variety of options. They felt strongly that the

use of this time for marriage and family type studies would help greatly. Studies could be planned and then opened up to the community as an outreach arm.

This would allow for teacher training for those teachers that were new to Sunday School and wanted training. It could provide training classes for the deacons. The men could meet during this time and have training in ways to be more effective deacons. Vacation Bible School training could also be handled at this time.

Then they discussed the prayer garden that was a part of the original plan when the new fellowship hall was built. This was something that had been in the plans and should be continued. Along with this was the area of expanding the Sunday School space. Although this would cost the church some, it was a part of earlier plans and this should be something that should be addressed. As the church was growing the Sunday school classroom space was vital for that growth.

The committee discussed the need for better information for those new members that were coming to the church. In earlier meetings, it was discussed how the church had a communication problem. Many new people were just not informed about all the church had to offer. The committee focused on the need for a new member's handbook or even a member's handbook. This book could tell them what the various groups did and when they met. It would contain information that could better acquaint the new member with the church. The programs and activities would be listed. The church leaders and deacons' information could be in there so they would know how to contact them. Anything that might be helpful would be made available to new as well as the older members in this handbook.

In all, the long-range planning committee ended up with about a four page list of items they felt the church should consider. A copy of this list is located with the final report in appendix H under recommendations. This was not everything that they found in their research, but they were things that they felt the church could accomplish. It included items that would need time to accomplish and items that would mean the adjustment of church policy. Their goal in this meeting was to find things the church could and would do if they were challenged to do so.

Overall then the committee walked away seeing that they could come together and make the planning process work. In fact, as the committee began to wind down, the members felt that this type of discussion was something that needed to be continued. It provided a place for some of them to discuss church problems and issues and hear the other side of them. This process provides a place for people in a calm way to discuss what had been on their minds. They liked it and expressed the need for the dialog to continue.

For the writer this was an interesting observation. When the committee first came together they were somewhat reluctant to speak up. However, by this point in the process only a few members of the committee had held their peace on any issue. In fact at this point the committee in many cases had spent too much time on a given topic. The conversations at time had to be stopped so they could get through the material at hand.

We also had some on the group that focused on the impossibility of the task. By this the writer means they focused on what was wrong and how it would be so difficult to get anything done. This was a constant reminder to the committee that there was some in the church that would not or at least thought that the church could not make some of

these adjustments. So the church was faced with a challenge. It came both from outside the church walls and from within. Yet in the end the committee at large took charge and realized the church could rise up and take the steps necessary to move forward.

7-8. DEVELOPMENT OF A PLANNING BASE OR ASSUMPTIONS AND STRATEGY FORMATION

This section was to focus the committee on what might happen. In the class notes the writer was given a brief description of what to look for. In fact the class notes make this statement. “An assumption is what you believe to be true. It is your judgment of what the available facts mean.”⁵³ The committee had collected a lot of data, but the writer was unsure of where to take the committee.

The writer’s original goal for this project was to understand how to lead this church. It was quickly becoming apparent that this part of the project would lead the writer and the committee to understand where God was taking them. Then while reviewing Marshal’s material under SWOT analysis, we ran across the statement for strengths. It said, “What do you do well as a church?”⁵⁴ Now that may seem insignificant but it struck a cord in the writer’s heart. What does CBC do well?

Previously during this process the writer had wanted to focus on the things the church needed to improve, but the church did many things well and some of them very well. If Blackaby, King and Warren were right, then the committee should be looking for where God was at work and get involved. Warren would say the church was not in the

⁵³ Schmitt, CLED 620, 85.

⁵⁴ Marshall, 37.

wave building business but the wave discovery business.⁵⁵ God was the one that created the wave not us. Perhaps then, the planning base for the church should be to look for what the church did well and improve and expand there.

Along with Blackaby, King and Warren, the writer reviewed another book about this time. It was Kennon L. Callahan's book *Twelve Keys to an Effective Church*. In this book he develops some insights into the strategic planning process. Like everyone else that has worked with this type of planning he also had his own process. In the introduction of the book he has a section titled "Claim Your Strengths." Like Blackaby and Warren he also emphasizes the need to begin with God, but points out that most models focus on the church's weaknesses, needs, shortcoming and failures.⁵⁶ His point was the church had been looking at the wrong things.

The committee needed to redirect its focus. They needed to focus on the strengths and not weaknesses. The church was strong in areas that God had made strong. This was pointing us to what God was calling the church to do. Callahan pressed this issue by challenging the reader to "(1) claim (2) expand, and (3) add to the congregation's strengths."⁵⁷ God was already at work and providing for the church. Therefore, we needed to identify our strengths and move toward them.

This information had been all around the writer for some time. The class notes reflected this line of thought to some degree. As the writer struggled through this section

⁵⁵ Warren, 14.

⁵⁶ Kennon L. Callahan, *Twelve Keys to an Effective Church: Strategic Planning for Mission*. (San Francisco, California: Haper & Row, 1983), xvi.

⁵⁷ Ibid, xvii.

it became apparent where the committee should go. The discussion then changed from, what we are going to need to change to what are we doing well and how we can become more effective in what we already do well.

This was refreshing and the committee seemed to understand this line of thought. It caused them to look back to see where God had taken them and then look forward to how they could build on past success. They seemed more determined not to become all things, but rather to learn how to do what they were doing and do it well.

What that did for the next section was almost revolutionary. The committee did not take long to decide what form of strategic approach they would take. They understood where God was leading them and were ready to step up to the challenges that faced them.

Now it might seem that because they wanted to focus on where God had brought them that the group just wanted to stabilize the ministry. To some degree that was what was decided, but the writer believes that the committee members were discovering for the first time where the church was being taken by God. They had been ministering and doing what they had been doing without this understanding. Now they had begun to glimpse where this was all going and they were excited.

Remember that the church recently built a new 200+ seat fellowship hall and a full sized gym. The church had also started a program for reaching out into the community through a basketball program for children. This was very successful and they saw great promise in the program.

The church had also developed a disaster relief team and Baptist men's group to minister. The Baptist men did mission work around their community and sent several

men to Brazil to help build a church in 2005. God was placing in their path people who had special needs, family needs along with spiritual needs. People in the church were reaching out and touching lives. They realized how God had been moving long before this committee had even come together. God had been preparing them all along the way.

The committee decided that they needed some focus to help stabilize what God was doing and bring some things into order. They would help those ministries the church was already doing and make improvements where necessary. They did not want to hinder the movement of God. The committee wanted to go where God was leading and join in His work. The strengths would become their focus as the committee continued through the process.

9-10. WRITE GOALS AND ACTION PLANS AND COMMITTEE WRITES AND PRESENTS PLAN

The writer had collected all of the ideas they had and made the committee a list. The committee members had been given a copy of that list and they were asked to review what was written down. They were asked to add anything that they felt was missing or needed discussing when they came back together. The committee would consider anything they wanted to bring up. The goal was for the committee to end up with a list of items they could then present to the deacons for consideration. Once they had reviewed the material, the committee would make a formal presentation to the church.

The committee gathered on July 11, 2005 and brought all their work together to write the goals they needed to set for the long-range planning. The process had now taken them almost one year. They were ready to be finished. The last meeting had the members work through the list of needs and prioritize what they saw as the most important.

When the committee met they listed what they would propose. They began with a discussion about program needs. They felt the need for a food pantry was very important. They were concerned that with the economic changes around the church this would be a big place of service to the church and community. We as a church will need to be prepared to assist in this way.

The committee also wanted to address the needs of the families that have lost loved ones. The church can respond by having people on stand-by to help those in this time of need. Adding a Hostess committee could be one small way to minister to them. The community around the church is growing slowly but it is also aging. The demographics around the church show this. This can be a way that the church can reach out and minister to those that are left behind.

The outreach to the Hispanic in the area is growing. Although the church data shows a slow growth trend, we should still consider developing relationships with those that are working with this population. Some in the church felt a strong need to work with our Spanish community. The committee wants the church to reach out in every means possible. This is a place that the church may want to work.

Two other program needs were addressed. The first focused on the Sunday evening Discipleship Training program. This program could work with a schedule similar to a semester like format. Then the class selection could be altered to include classes that are focused on family issues. Several suggested studies were mentioned but not limited to them. They also suggested that some of the teacher training and deacon training be done during Discipleship Training. The committee also suggested the possibility of having

training other than Sunday. This would allow some of the current teachers to gain opportunity to be taught also.

The last suggestion was not a program but the development of a new member's handbook. With the influx of new members the church will need to inform them about the church and its policies. This book could be a tool to help orientate and integrate those new members to the fellowship. This book could include the current leaders and committees and may include things like yearly events. The goal would be to develop a handbook of information that would make our new members feel at home.

The next area that the committee concentrated on was the physical needs of the church. They decided to focus on four items. They first focused on the overall cleanliness of the church. The church was not unclean, but the church accumulated clutter over time. This included removing all the clutter from outdated and unused material located in closets and places in the corners of the classrooms. This would be a simple way of improving how it looks. The first impression is very important.

The next area discussed was in Sunday School and office space. The church had finished its major building project and it now needed to address these two needs. This could include reviewing the current class situation and make adjustments where needed. If the Sunday School was to grow they would need classroom space to do so.

Along with the need for class room space, the committee began to see the need for parking. Parking must be focused on. The committee placed this in the list of physical needs but they still do not see how important parking is. This is a concern for the writer. The church will need further education on this.

The general overall physical plant of CBC had been well maintained. The sanctuary will seat over 300. They have a good educational facility to work with. They do face some issues with adult Sunday School space, but that could be addressed in the short term. Overall the buildings space was fine.

After they covered these two major areas they decided to list nine other items for the church to consider. This list can be found in the appendix in the Long-range plan that was presented. Some were suggestion on how to utilize the youth more in the Vacation Bible School program by having the youth assist with teaching and helping the younger classes. Others included the need for the church to purchase a van in the next year or two. They were items that had been talked about previously, but they wanted to place them before the congregation. In the end they wrote a three page report that addressed the needs for CBC as they saw them.

The writer suggested two other recommendations for the committee to consider. The recommendations focused on the area of assessment. If this process was going to move forward, the church would need to set in motion a means to assess how well it was doing with the recommendations made by the committee. The first was that the committee would meet one year after the adoption of the recommendations to review how well the church had moved forward with what had been presented. The goal was to allow for immediate review of the process. Then the second addition focused on coming back in three years to establish another long-range planning committee.

It was interesting because many of the committee members lamented the fact that they would not have the committee to talk things over. They realized that this was the first time the church had had an open discussion on where the church was going and what

it was doing. So the committee agreed unanimously to the recommendations. They wanted the church to continue this dialog.

The committee sent its list of recommendations to the deacons for consideration. They also sent the revised Mission Statement, Purpose Statement and Church Covenant for review. This was done because the committee itself could only make proposals to the church according to the original motion made by the deacons. The committee's work would go to the deacons for review and possible revision where the deacon's warranted it.

The writer failed to have the committee write an extended report for the church as was suggested in this section by Dr. Schmitt's plan.⁵⁸

This report was done later when this oversight was realized. The committee made its report of final recommendations to the deacons on August 8, 2005. They would review the material for the next two months before they presented the report with their changes to the church.

The committee had raised many good ideas. Many of the ideas were already adapted into what the church was doing. The church was moving forward on the report before it was released. The chairmen had considered what they perceived as positive information at began to set in motion those changes in their committees.

The writer has taken time to reflect on the process and the information that was gathered and has since wrote a report for the committee. This will be used to review what

⁵⁸ Schmitt, CLED 620, 97.

has gone on and where the church is going. The information was all there. It just needed to be collected into a suitable format for review. This report will do that.

11. IMPLEMENTATION AND EVALUATION OF PLAN

On December 11, 2005 the deacon body presented to the church the recommendations and findings of the Long-Range Planning Committee for final approval. The church body was given the committee recommendations two months earlier for their considerations and review according to church policy and practices. The deacons did this to allow everyone to have the opportunity to discuss and question both the committee members and deacons on their recommendations.

During those next two months the church members had the opportunity to make any further suggestions. The only difference was that any changes would have to go through the deacon body. The committee had finished its work and now the deacons could accept, reject or make any additions they felt would be helpful.

The point must be made that the work of this committee would not be binding on the church. The deacons and some individuals were very concerned about the authority of the planning committee. When the committee was established, their goal was to make recommendations to the deacons. Then the deacons after reviewing it would present them to the church. The church in the end would have final say on what the church would or would not do. This allowed time for the church and deacons to review what was recommended.

In the end the deacons did decide to add a proposal to the report. They wanted to add under the program suggestions that the church consider adding a staff position for preschool and children in the future. This was listed as a deacon recommendation to be

added to the Long-Range Planning Committee recommendation and was the only change made to the report. The committee report and this change were accepted by vote of the church in conference on December 2005.⁵⁹

Once the vote was taken and the motion carried the moderator took a few moments to point out again that these recommendations were areas that the church would move into as God opened up the door and some of the suggestions were already being executed. The church had been actively working with the Hispanic missions and would continue. The Food committee was actively working toward development of the Hostess committee.

The meeting moderator also pointed out the recommendations that called for evaluation of the process. He pointed out that although the committee had finished its work, they were not finished as a church with long-range planning. The present committee would be called back into session in one year to review how the church was doing and to further recommend what the church can be doing to accomplish its objectives from the report. Then along with this the church will select a new committee in three years to begin the process again. The hope will be then that the church is always looking forward to where God is leading CBC.

⁵⁹ “Minutes of the Business Meeting on December 11, 2005 of the Corinth Baptist Church of Ellenboro, NC.”

CHAPTER 4

OBSERVATIONS

This project began as a search for understanding. Henry Blackaby and Claude King say that an individual needs to find out where God is working and join with Him.¹ Rick Warren writes that the church must find the wave that God has created and ride that wave.² It was these thoughts that became the fire for the desire to discover if long-range planning was a tool that could be used to discover God's direction for Corinth. Was there a purpose and plan and could we find our wave?

While this project was in process there was not a lot of time to reflect on what God was doing. The writer was taking classes and each of them had requirements that consumed his time. The implications of the project had not sunk in. Now that the writer has completed all his school work and begun the process of reviewing notes to prepare the written portion of the project, a number of matters began to emerge. It was those issues and observations that needed to be addressed.

Early on in the process Dr. Schmitt focused on vision and direction.³ The emphasis was placed on the need for leadership and vision to guide the church. The question had to be asked then if we can know what we will be doing tomorrow. The

¹ Blackaby and King, workbook, 119.

² Warren, 14.

³ Schmitt, CLED 620, 14.

scripture clearly teaches us in James 4 that we should not boast about the future. That we do not even know how long we shall live and to presuppose that we will do anything is arrogance on our part. Andy Stanley states that “You do not know what God is up to behind the scenes.”⁴ So the question is raised and asked. Can we make a plan? Is it even right to try?

The writer sought to know where he should lead the church that God had directed him to serve. Then was it possible to gain an awareness of God’s plan for both him and the church? In the end, then this was all about understanding how God was working and where God was taking CBC and him.

The writer had to discover his purpose in this ministry. Again, Blackaby states that God uses significant events in our past to establish markers. It is these markers that reflect the direction that God is moving you.⁵ Stanley points out that “God has you where he wants you, He is the Lord, and He is in control.”⁶ With that then being the case, then vision and direction has to come from God. When the person or church is in the will of God, then understanding and purpose will be possible.

That leads the writer to the next observation in this process. It is a very simple observation. Every one has a long-range plan and process to follow. If a pastor decides to lead a church down this path and he begins to look for direction to guide him, he will find that every one has a plan. Every plan will have a different emphasis. It will seem like each plan has one or two important elements. In the end the pastor will have to adapt

⁴ Stanley, 45.

⁵ Blackaby and King, workbook, 103.

⁶ Stanley, 49.

whatever plan he selects to fit his ministry. It is precisely because each ministry is different that the process should be adjusted to fit that ministry. You will not be able to do it all. Flexibility and adaptability must be the rule. If it does not work in your situation, you should be quick to move on and do what would.

Then you cannot allow the process to overwhelm you. By having a plan both the committee and the leadership can see progress in each area as it is accomplished. It will be the plan that keeps you on track and show progress. You must not allow the plan to be so ridged that you cannot deviate from it. If one particular plan is not working, then review and be flexible to use another's plan in developing process. The plan is a guide or roadmap with a lot of different ways to reach your destination. The direction for the church is the goal not the plan. Again flexibility must be the key.

Finally understand that this is a process. Understanding where a ministry is going does not mean you will know how you will get there. We may have a reasonable understanding of what we want to accomplish but we may not know all the turns in the road we will take. With long-range planning you may not accomplish everything you started out to accomplish, but you have started and you are moving toward your goal. That is more than many who have not even started.

The Corinth Baptist Church long-range planning committee was the church's first attempt at this type of planning. This was a challenge for them. They had to get over the shock of doing something new and different. Then they were asked to do a self evaluation, which is never easy. The committee and people were willing to try. They also knew that this was a school project and no one likes school projects. It is like being a guinea pig.

The committee itself was made up of a pretty good cross section of the church membership. All the church staff served on the committee. Every one else but two were committee chairmen, so all the major groups were represented on the committee. Two people at large were asked to serve to help fill in the gaps for people groups that were not represented. There was only one age group that did not have a representative on the committee. That was the 18-25 year age range. This was the one oversight in the committee makeup. Every other age range had a representative. In all only one person was not able to serve throughout the process to its completion. Overall, the committee personnel was very faithful and served honorably throughout the process.

Initially the meetings dealt with a lot of training. To do this we had to use a lot of training methods. Early on in the process we had some that wanted to dominate the meeting so adjustments were made to deal with this. When arranged in small groups, it broke up the dominate personalities and allowed others to be able to voice their opinions. It was important to allow the others to talk so fresh ideas could be gathered.

The meeting schedule and length had to be strictly controlled because this was a volunteer committee. Many of them were working parents. Many were also committee chairmen, so they were already involved and had other responsibilities. The committee would meet twice a month at least two weeks apart. The meeting was scheduled to last two hours. This was strictly enforced to ensure the members could schedule their time.

The committee at first was very hesitant to respond to the task. This was the first time they had ever done any planning as a church. Some did not want to deviate from what they had always done. This hindered the committee's work and would limit them when they began to propose changes.

Many on this committee had grown up in Corinth. They had never seen how other churches ministered. Issues like a second service or contemporary music was hard for them to see the church doing. Some were not able to gain the bigger picture of using and adjusting the ministry to draw people. Not that they were totally against any of this but it revealed a greater need of education on the pastors part as to the role some of these changes could have. These issues would present a challenge for the committee and the church. The good found in this was that the committee had time to consider new ideas. This planted the seeds of ideas in the many committee members' minds and these seeds would grow in time. As the church grows, these ideas that have been planted in the minds of the people will have time to grow. Many of them would be revisited in the future as Corinth grows.

The church members were ready and open to the committee report and suggestions for growth. Because many in the leadership had been prepared and in on the initial airing of this project they were waiting to see what would be suggested. The church had always followed the deacons lead when they presented items for the church to consider. The church accepted the project without much discussion. The deacons had set this into motion and the church was willing to follow.

That leads the writer to a discussion concerning the deacons. They were told about this project before hiring the writer. During this time they had the opportunity to ask questions and the writer was able to explain what it was that the project would involve. Because of that when it came time to ask the church if this committee could be established, everyone in the leadership side was on board. The deacons were overall enthusiastic about the project.

The major concern was over authority. This concern was presented in the paper. The proposal that was drafted carefully stated that the committee could only make suggestions and that the church would have to vote to act on any recommendation. These suggestions would be non-binding. The church could choose not to do any of them. This goes back to the deacon's role as the church leaders. They were the ones that made recommendations to the body. This was the way the church handled its business and they wanted it to stay that way.

In the end, the committee made its recommendations and presented them to the deacons for review. They went through them and then added one item. Then they presented them to the church for considerations. The church voted to accept the committee's recommendations with the added deacon recommendation.

This is pointed out because by working within the confines of the church's procedures the committee able to accomplish what they wanted. The report was not binding but gave the church members options to consider. From the very beginning a concern was raised that the church would be forced to do something they did not want. The long-range plan was presented and the church membership voted to accept what the committee recommended. The church now had a written plan to follow. This was accomplished within the given set of circumstance established by the church.

The church and the leaders had a plan for the way they brought things to the church body for consideration. By understanding how they got things done, the committee had no problem presenting what they found before the church. It would serve a new pastor well to gain an understanding of how his ministry worked by honoring a church's procedure for getting things done. It could save him a lot of problems in the

future, but likewise it would require the pastor to honor the church leadership. That could be where some would have a problem.

This then leads to the writer's observations as the pastor. As a minister and a pastor it is my calling to preach the gospel. The writer's heart desire is to share the gospel with as many individuals as possible. This calling and desire happened through the local church. The local church is the vehicle that God has chosen to proclaim the gospel. For the man of God this is the place for this to be done.

How then does a pastor direct his church to share the gospel? Many believe the gospel can only be shared in the church or from the pulpit, yet it has become more obvious that the only way most will hear the gospel is when it is presented to them outside of the confines of the church building.

This was about discovery then. This project was about finding where God was working and how to find Corinth's "wave". How was Corinth to fit into the landscape of its community and be that ministry that touched the lives of the people who lived there? That is also why the writer did not attempt to direct this committee into a particular direction. It was the writer's purpose for the committee and him to discover that purpose.

Right or wrong this project was going to test the premises of several ideas. Blackaby and King wanted the church to find out where God was at work and join with it.⁷ Warren was saying the churches had to discover the wave God had created and then ride it.⁸ These would be combined with Dr. Schmitt's plan for strategic planning⁹ and

⁷ Blackaby and King, workbook, 119.

⁸ Warren, 14.

⁹ Schmitt, CLED 620, 14.

Schaller's suggestion concerning the challenging planning to discover why God has placed us here.¹⁰ The committee had to surrender and allow God to direct them.

Because the writer was new to this church, he was afforded the opportunity to do some things different. The church did not have any presupposed ideas about him and this gave him a certain amount of freedom. He came from a different part of the country and there were no past differences to hinder their working relationships. The church was free to respond as was the writer. There was a mutual freedom that presented then both with a win-win situation.

The church was unfamiliar ground when it came to long-range planning. They were new to this and it made for an ideal situation. It was the writer's position in this process to allow the church to follow the path they felt God was leading them. The church could discover the wave or find the place God was at work and join Him. It became the writer's job to simply facilitate the meetings to allow this to happen and it worked.

The committee was able to determine the church's strengths and understand how God was using them. They decided to focus on their strengths. This was the premise of another writer named Ken Callahan. He suggested that during the planning process, the church should really consider where they were strong as the key for where a church should focus.¹¹ This would indicate where God was blessing the church and where to direct their energy.

¹⁰ Schaller, *The Small Member Church*, 97.

¹¹ Callahan, XVII.

The committee was timid about expanding beyond where they are right now, but that does not trouble the writer. It must be remembered that this is the first time that the church has been involved with long-range planning. A plan was accomplished and they have begun to think in that direction.

When they come back to the process in a year they will be able to see how the plan has helped focus the church. They will have a written plan and goals to accomplish. They will be able to see things they planned become a reality.

This is why this is only a three year plan and not five or ten years. Because this type of planning is so new to this church, they needed to see it work. They have outlined a relatively simple plan. They set some simple goals and objectives. Now they just need to see it work.

They had some momentum going into this process. The committee set up the evaluation to happen in one year. They wanted to look back after that year and make some adjustments as to what was happening. They really liked having the opportunity to discuss what the church was doing, so they wanted to get together and meet to review the church's progress.

They also decided that they needed to set up a new committee in three years so they could come back and develop a new plan of action for the church. The writer must admit that this was done at his suggestion, but the committee and the deacons all were very enthusiastic about doing this. It will set in motion the wheels of planning again.

The writer feels that if this was drug out too long the momentum for planning would be lost and the opportunity to dream would go with it. The committee will see how the church has responded to its plan and how God has directed them to develop a better

plan the next time. Experience is the best teacher and by seeing how the plan has helped the church develop, it will give the church the courage to move further. They will have taken a big step forward in the ministry.

It will have allowed the members to discuss what the church was doing and give them a say in where the church is going. They also will have an investment in the church. That investment will allow them the opportunity to voice concern and give them a place to share with the leadership.

Leadership will get them out of the mode that they alone know God's plan and seek direction from the people. They will learn to trust the body and its views of direction for the church. It just seems like a win for all those concerned. This will happen because the church will allow this to happen again within the next three years.

For this writer then this was about helping the church to move forward and to make a plan. It was not about going in a direction he chooses. It was about allowing this congregation to discover its path or wave as God designed it.

This is God's church and He has known all along where He wanted to go. We only need to discover it. The most exciting part of this project has been watching the church members as they realized that God was at work and moving among them. They were willing to look and see. They were willing to step out and discover what God has out there for them. The writer was only there to give them a place to help them make this discovery.

Just as the writer was willing to explore the possibility of a new place of service that would eventually lead him to this congregation. This church has been willing to seek out a plan to follow to fulfill its mission to carry the gospel to their world. It will be

interesting to see where they will go and to see what plan they present to the church in three years. They are really just beginning to realize how far God will take a congregation that is obedient to God. Its history was one of faith. Its future has always been in God's hands. They just need to let Him lead them. They have begun to discover God's wave and are learning how to ride it.

As we come to the end of this paper it is important to deal with several final issues. The first would be the effectiveness of the Schmitt plan itself. Overall it was a good plan to follow. Its greatest strength was how concise and to the point it was. Dr. Schmitt's class notes for the most part allowed the committee to easily grasp the concepts but in a few places the notes were vague.

One general problem with long-range planning is that different long-range plans used different terms for the same concepts. Basically there was not always a universal use of terms. This confused the writer as he sought insight from different sources. It created confusion and delayed understanding. This sometimes discouraged the use of alternate resources.

When the committee began the evaluation process there were so many areas to review that it became overwhelming. It was hard to decide where to go first. There were so many possible directions. A list of the more critical areas would have been helpful. This caused concern for the writer. How much time was needed and could he keep the committee motivated to the task? It became evident that as we approached a year of work that the committee had grown tired and wanted to be done.

Finally, why the committee did not use parts of the plan must be addressed. The area of Strengths and Weaknesses should be addressed first. By the time the committee

came to this section in the planning process they had reviewed the church committees, programs and had evaluated the questionnaire. They knew what the weaknesses were. It was apparent to them, now was the time to begin writing their recommendations. They had decided in conversation that the focus should be on the churches strengths.

When they came to the area of assumptions the committee had problems. They were to draw these assumptions from the information they had gathered. They just could not see the benefit of doing this and how it would help them. Time was becoming a factor and the writer decided it was just better to move on. We laid some ground work for a future planning committee. The committee had learned a lot and this was just one area that would need future work.

Anyone who has done long-range planning knows the work must be done as quickly as possible. You must do your research quickly. When you are working in a smaller church with volunteers, you have to take into consideration how much time the committee members were giving. The committee members of Corinth's planning committee were chairpersons and they had other responsibilities. They had only so much time to give.

Time was so important that the facilitator made it a point to control it. When we began this process we set a time limit for our meetings. It was determined that we would meet for no longer than two hours. Whenever the committee finished the assignment for that night early, we ended the meeting. This helped motivate the group to get through quickly. The committee was never held over. If we did not finish our assignment in the two hours we still ended on time.

Second, how then did the committee respond to long-range planning? Overall they had only a few problems. Remember, they knew this was a school project for their new pastor. They just had a problem with outsiders coming to the church and telling them what they should be doing. This was evident when the writer attempted to show them different mission statements and they didn't want to look at them. The deacons did not see the need to bring Dr. Schmitt in for training for this same reason. He was an outsider. These feelings were a concern for the majority of the time the committee met and caused the writer to get creative when new information was given out. He was allowed some grace in presenting outside information eventually.

Overall the plan was well received. The writer found that the best way to introduce the different sections of the process was to explain what they would be doing. Then the committee was given homework for the next session. This allowed the member to have something to work through. When they came back to the next meeting they had spent time considering the material at hand and had something to talk about and were prepared to discuss what was on the agenda.

Third, how then does the report stand up? If you take the report as it is, it seemed to lack in several areas. The reality is that this was the first time the writer and the church had attempted this kind of report. This is not an excuse but a simple statement of a fact. This was a first attempt on both parties.

What must be considered was that Corinth had finally developed a plan. They had never done this before, but they were willing to try. They reviewed various documents the church had approved previously and made some changes. They set down in writing what their mission should be in a mission's statement. They reviewed and modified their

objective and core values. They moved forward and were able to see who they were as a church.

What was most important was the committee had developed a plan that was theirs. The weakness was that they had not established long term goals. They were hesitant to try to have a God sized vision. The strength in all of this was a written plan that was attainable for them. They listed the items they felt could be done with little or no funds and items that could be easily accomplished. Then they moved into things that would take more planning and special funding. Finally they made a wish list of items they would like to see accomplished in the future.

A possible weakness might be that the plan is just short term. This means that the church will need to set up the planning process again in three years. They will have the opportunity to evaluate their plan and to see what they have accomplished. This will encourage the next committee to review what had been done and then dream bigger dreams.

How did it work? The church took their recommendations and they are working to accomplish them. The report has established that the committee will meet in January 2007 to review the progress of the church. They are charged with evaluating what has been done in the first year and to bring a report back to the church. Keeping their plan in front of the church is essential. The plan is theirs and they want their plan to succeed.

No, the report was not the greatest. But it was a step, a good first step in the process of long-range planning. For the writer, the plan was the major accomplishment. The writer discovered that it was possible to take a small church into and through the long-range planning process. He saw the church develop a workable plan. They

experienced how to plan and now they will be better prepared the next time around. It was a beginning. What will be exciting will be the plan they make three years from now.

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APPENDIX A

CORINTH BAPTIST CHURCH USE OF BUILDING POLICY

CORINTH BAPTIST CHURCH

USE OF FACILITIES POLICY (ADOPTED 7/11/04)

MISSION STATEMENT

Corinth Baptist Church is a body of baptized believers in Jesus Christ. **Missionary** in purpose, persistent in **Outreach**, growing in **Discipleship**, warm in **Fellowship**, and faithful in **Service** and **Ministry**.

The Family Life Center (FLC) is for the Glory of God and is intended to help us fulfill the above mission statement.

The FLC is for use by members of Corinth Baptist Church and their guests.

The FLC is for use by outside groups as scheduling permits and is deemed appropriate by the Church.

GENERAL

God expects us to be good stewards of the wonderful facilities He has given us. All of us must work together to take care of these buildings. We believe there are endless possibilities for ministry through their use.

In order to preserve the condition of our facilities and insure their use to the best advantage of the Church, there will be a committee established, herein after referred to as the FLC Committee. This Committee will be recommended by the Nominating Committee and approved by vote of the Church. It will consist of five members. The custodian will be a permanent member. The remaining four would serve staggered two terms.

Persons wishing to reserve the facilities should contact a member of the FLC Committee to review policies, receive information on the location of equipment and cleaning supplies, make arrangements for special needs and receive a key if necessary. The keys should be returned to a member of the Committee.

The following policies and guidelines govern our facilities:

1. The use of our facilities will be at the risk of the participant. Corinth Baptist Church does not assume liability or responsibility for any injury to a user of the facility. Corinth Baptist Church does not make any express or implied warranty on the premises, the equipment, machinery, fixtures and furniture.
2. Scheduled Church activities always take priority over free play.
3. Whenever the FLC is used, a responsible party must be present and in charge. The FLC is never to be used without a responsible party named. The responsible party is the person who reserved the building or space, who is in charge of the group in the building or space and in some cases who unlocks and locks the building and turns lights on and off. This person is responsible for care of the building, furnishings and the actions of his or her group.
4. Dress should be appropriate for a church facility. Shirts are to be worn at all times (shirts with offensive themes, i.e. alcohol advertisements, immoral or derogatory statements are not allowed). Appropriate shoes are recommended for gymnasium. No spikes or cleats allowed. Shorts are allowed but not short-shorts.
5. Profanity and/or coarse talk are not allowed. Participation privileges may be revoked by the responsible party for use of profane language, misconduct, defacing property or failure to comply with this policy. If someone is asked to leave, he or she must meet with the responsible party before being allowed to return.
6. Tobacco products, alcohol, controlled substances and weapons are not allowed in the facilities.
7. Certain activities, which might be acceptable in other surroundings, may be deemed inappropriate in our Church facilities. Examples of this would include but not be limited to music which is loud or offensive, dancing, or any other activity which the majority of our members would find objectionable.
8. Animals are prohibited in the facilities. Exceptions will made when animals are used for teaching purposes in classes, Church programs and productions and as guide dogs.
9. Restrooms should be left clean and orderly with all trash and litter picked up.
10. Floors should be vacuumed or swept and mopped when needed.
11. Mats at entrance doors should be cleaned.
12. Handprints should be washed from glass doors.

13. All lights should be turned off including bathroom fans and lights. Doors are to be locked.

KITCHEN

1. The kitchen area should be left in a clean and orderly condition. All dishes and utensils should be washed and returned to appropriate storage. Unless arrangements are made with the Committee, all leftover food items are to be removed.
2. All garbage must be placed in plastic bags. When cleaning up the facilities after use, all plastic bags containing garbage should be put in one of the two large receptacles outside the building. New plastic bags should be placed in the inside containers.
3. Paper commodities and plastic utensils in the kitchen are for Church events only. Other groups and individuals who use the kitchen must supply their own products.
4. Kitchen supplies & equipment and furniture & equipment belonging to the FLC should not be removed from the Church premises.

FELLOWSHIP AREA AND STAGE

1. Tables and chairs should be cleaned after each function. Tables and chairs should be placed as found prior to the activity.
2. There should be no:
 - playing on stage
 - playing on chair and table carts
 - sitting on tables
3. No tacks, pins, nails, tape, plasti-tac or glue should be used on walls in the fellowship and stage area. Any decorations should be appropriate for a church facility. A FLC Committee member can provide information as to a suitable method of hanging decorations, etc.

GYMNASIUM

1. Recreational Equipment is to be used for its intended purpose. Individuals or groups will be responsible for replacement of damaged, lost or stolen equipment due to neglect or careless play.
2. Children and youth should be under the direct supervision of the responsible party at all times.
3. Participants are not to hang from the basketball goals.

4. Food and drinks are not to be brought into the gym by individuals during recreational play. They are allowed, but only when administered by the responsible party at a designated time and place.

SANCTUARY

1. Activities in the Sanctuary should reflect the reverence that should be accorded this part of our facilities.
2. Care is to be taken to insure that nothing damage the carpet, seating, pulpit furniture, communion table, instruments, or any other part of this area. Judgment should be used as to the presence of food or drink in this area. Care should be taken as to the manner in which decorations are attached. Candles should have drip protection, etc.

CHURCH RELATED EVENTS

1. Church members who wish to use the Church facilities should submit a reservation form to a member of the FLC Committee. Church program leaders may schedule standing times for use of the facilities by their group, for example RA's/GA's at a regular time each week. The FLC Committee has the discretion to request schedule changes when they deem appropriate. The FLC Committee will maintain an up to date calendar with reserved times appropriately marked.
2. There is no charge for Corinth Baptist Church members to use the facilities; however, there will be a fee if someone is needed to operate sound systems or if set-up of an area is required. (See fee schedule.) Only individuals authorized by the FLC Committee or their designees may operate the sound equipment. This applies to both the fellowship area and the sanctuary. Church members will pay not-for-profit fees. If the uses of the sound or video systems are required, it should be indicated on the reservation form.
3. Church members cannot schedule the use of the building for non-members. (For example one cannot schedule the building for a non-member friend's group to use the facilities. The policy for groups outside the Church would apply here).
4. If the kitchen is to be used, a responsible party must meet with a member of the Family Life Center Committee prior to the event. They will explain the policies for the use of the kitchen and answer any questions which may arise.
5. We prefer that the Custodian unlock and lock the building and turn lights on and off. When this is not possible, the responsible party is to unlock and lock the Building and turn lights on and off. The Custodian is responsible for over-all clean up, but church members should leave the facility neat and clean.

USE BY GROUPS OUTSIDE THE CHURCH

1. Requests for use of the facilities should be made by giving a member of the FLC Committee a completed reservation form. The Committee will consider each request and respond appropriately. The Church, by means of the Committee, reserves the right to refuse use of the facilities to any outside group.
2. All guidelines and restrictions listed above apply to users outside the Church.
3. In considering requests, the Committee will distinguish between for-profit and not-for-profit groups, with fees being lower for not-for-profit groups.
4. If a request for use is granted, a designated person from the Church must be present at all times. This requirement may be waived at the discretion of the Committee.
5. All fees will be paid in advance and the Church will distribute these to the appropriate people. Fees are due when the date is confirmed as is a \$50.00 refundable damage deposit. No reservation will be made prior to receiving the payment of these fees. The \$50.00 damage deposit should be a separate check and will be returned when everything is found to be in order.
6. Reservations may be made no more than 90 days in advance.
7. The fee schedule is as follows:

| | <u>NOT-FOR-PROFIT</u> | <u>FOR-PROFIT</u> |
|-----------------------------|-----------------------|-------------------|
| Gymnasium | \$50.00 | \$100.00 |
| Fellowship Area and Kitchen | \$50.00 | \$100.00 |
| Set-up | \$50.00 | \$100.00 |
| *Church Representative | \$50.00 | \$100.00 |
| *Sound/Audio/Video | \$50.00 | \$100.00 |
| Sanctuary | \$50.00 | \$100.00 |

*Additional fees: If a group uses the facility for more than three hours, there is an hourly fee of \$15.00 for not-for-profit and \$25.00 for for-profit groups.
8. Not-for-profit is for not-for-profit organizations only. Non-Church members who have receptions or other functions will pay the for-profit fees.
9. Groups may cancel reservations up to two weeks in advance for a full refund. Cancellation within two weeks of the scheduled activity will result in loss of fees.
10. The fees and guidelines are subject to change without prior notice. Fees may be waived by Church/Committee approval.
11. The Use of Facilities Policy can be amended at any time by vote of the Church.

APPENDIX B

ARTICLES OF INCORPORATION OF CORINTH BAPTIST CHURCH OF ELLENBORO, NORTH CAROLINA, INC.

We, the undersigned natural persons of the age of eighteen (18) or more, acting as incorporators for the purpose of creating a nonprofit corporation under the laws of the state of North Carolina, as contained in Chapter 55A of the General Statutes of North Carolina, entitled “Nonprofit Corporation Act,” and the several amendments thereto, do hereby set forth:

Article 1 – Name

The name of the corporation is Corinth Baptist Church of Ellenboro, North Carolina, Inc.

Article II – Duration

The period of duration of the corporation shall be perpetual. Article III – Purposes

- A. The purposes for which this corporation is organized are to operate and function as a church in all its religious, charitable, and educational dimensions, including, but not limited to, the following church’s purposes:
1. To advance and promote the worship of God
 2. To engage in and promote the study of the Holy Scriptures
 3. To advance the Gospel of Jesus Christ by preaching, evangelism, teaching, and the administration of the ordinances of the church
 4. To create and enable Christian fellowship as a nurturing and discipling function of the church
 5. To promote the biblical principles of justice and righteousness in personal, social, community, and national life
 6. To carry on the work of the church in all its spiritual, benevolent, educational, philanthropic, civil, and social aspects and activities
 7. To promote the spiritual welfare of all persons and to disseminate the Word of God to the people of all nations through evangelistic, educational, and charitable missions
 8. To organize and maintain such ministries and divisions, including, but not limited to, schools, day care centers, relief programs, and social services and other programs authorized by law which will promote and advance the religious purposes set forth herein.
- B. In furtherance of its purposes, and to the extent necessary to carry out such purposes, the corporation (1) shall have all the powers given to and possessed by a North Carolina Corporation organized under the North Carolina

Nonprofit Corporation Act and (2) may engage in any lawful activity within the purposes for which the corporation may be organized which are incidental to and in furtherance of the exempt purposes of the corporation.

- C. No part of the net earnings of the corporation shall inure to the benefit of, or be distributable to, its members, trustees, officers, or other private persons, except to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes as set forth in these Articles.
- D. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of the Articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by any corporation exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future U.S. Internal Revenue Law) or (b) by any corporation, contributions to which are deductible under section 170(c)(2) of the Internal Revenue Code of 1986 (or the corresponding provision of any future U.S. Internal Revenue Law).

Article IV – Government

The government of this church shall be congregational in nature, and the final authority for the operation and management of the affairs of this corporation, spiritual and temporal, shall be vested in the membership of the corporation, which authority shall be exercised in the manner set forth in the bylaws. Members alone shall have the authority to adopt and amend bylaws, approve budgets, receive members, and govern and conduct the affairs of this corporation.

Article V – Members

The corporation shall have one (1) class of members as provided in the bylaws and all members shall be elected by the congregation in the manner set forth in the bylaws. All present members of the church shall automatically become members of the corporation.

Article VI – Initial Directors

The number of initial directors shall be ten (10), and their names and addresses are as follows:

| <u>Name</u> | <u>Address</u> |
|-----------------------|---|
| Thomas P. Tisdale, IV | PO Box 878 Ellenboro, NC 28040 |
| Dennis Smart | 167 Cleveland Road Ellenboro, NC 28040 |
| Max Bridges | 408 Tiney Rd. Ellenboro, NC 28040 |
| Elmer Walker | 169 Crossover Rd. Ellenboro, NC 28040 |
| Jerry Carter | 141 England Drive Ellenboro, NC 28040 |
| Rick Wilson | 1709 US Hwy 74 Bus. Ellenboro, NC 28040 |
| Dale Day | 812 Pinehurst Rd. Ellenboro, NC 28040 |
| Russell Reep | 354 Doggett Rd. Forest City, NC 28043 |
| Hitus Harrill | 3744 Bostic-Sunshine Hwy. Bostic, NC 28018 |
| Wilbur Martin | 1383 Old US 74 Hwy. Ellenboro, NC 28040 |

Article VII – Dissolution

Upon the dissolution of the corporation, the board of directors shall, after paying or making provision for the payment of all liabilities of the corporation, dispose of all of the assets of the corporation exclusively for the purposes of the corporation in such a manner, or to such organization or organizations organized and operated exclusively for religious purposes as shall at the time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future U.S. Internal Revenue Law), as the board of directors shall determine. Any

such assets not so disposed of shall be dispersed by the Superior Court of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organization, as said court shall determine, which are organized and operated exclusively for such purposes.

Article VIII – Registered Office

The street address and county of the initial registered office of the corporation in North Carolina is 767 Pinehurst Road, Ellenboro, Rutherford County, North Carolina 28040. The mailing address of the initial registered office is 767 Pinehurst Road, Ellenboro, NC 28040. The initial registered agent of the corporation is Thomas P. Tisdale, IV

Article IX – Incorporators

The names and addresses of the incorporators, acting as representatives of all the current members of Corinth Baptist Church of Ellenboro, North Carolina, Inc. are:

| <u>Name</u> | <u>Address</u> |
|-----------------------|---|
| Thomas P. Tisdale, IV | PO Box 878 Ellenboro, NC 28040 |
| Dennis Smart | 167 Cleveland Road Ellenboro, NC 28040 |
| Max Bridges | 408 Tiney Rd. Ellenboro, NC 28040 |
| Elmer Walker | 169 Crossover Rd. Ellenboro, NC 28040 |
| Jerry Carter | 141 England Drive Ellenboro, NC 28040 |
| Rick Wilson | 1709 US Hwy 74 Bus. Ellenboro, NC 28040 |
| Dale Day | 812 Pinehurst Rd. Ellenboro, NC 28040 |
| Russell Reep | 354 Doggett Rd. Forest City, NC 28043 |
| Hitus Harrill | 3744 Bostic-Sunshine Hwy. Bostic, NC 28018 |

Wilbur Martin

1383 Old US 74 Hwy.
Ellenboro, NC 28040**Article X – Principal Office**

The street address and county of the principal office of the corporation in North Carolina is 767 Pinehurst Road, Ellenboro, Rutherford County, North Carolina 28040. The mailing address of the principal office of the corporation in North Carolina is 767 Pinehurst Road, Ellenboro, Rutherford County, North Carolina 28040.

IN TESTIMONY WHEREOF, we have hereunto set our hands this the ____ day of _____, 2002.

____ signed _____

Thomas P. Tisdale, IV

____ signed _____

Dennis Smart

____ signed _____

Max Bridges

____ signed _____

Elmer Walker

____ signed _____

Jerry Carter

____ signed _____

Rick Wilson

____ signed _____

Dale Day

____ signed _____

Russell Reep

____ signed _____

Hitus Harrill

____ signed _____

Wilber Martin

APPENDIX C
CONSITUTION AND BY LAWS OF CORINTH BAPTIST CHURCH

**CONSTITUTION AND BYLAWS
CORINTH BAPTIST CHURCH
NORTH CAROLINA (ADOPTED 5/11/03)**

INTRODUCTION AND BACKGROUND

A church is a fellowship of people who have accepted Christ as Savior and are united by their common relationship to the Holy Spirit. Like a community or an individual, a church is always changing. Fundamental doctrines, however, remain the same, but methods of teaching these doctrines and of moving toward objectives may change if the mission of the church is to be accomplished.

Corinth Baptist Church was incorporated as a non-profit corporation on January 16, 2003. The Articles of Incorporation have been filed with the office of the Secretary of State of North Carolina.

A church constitution and bylaws help a church preserve democratic procedures. The aim of this document is to serve as the guide for members to follow in carrying out the work of the church and in carrying out its purposes as a non-profit corporation.

Basic theology, organizational structure, and church policies are reflected in a constitution. Bylaws, on the other hand, state the methods for expediting these principles and policies. Both Constitution and Bylaws should be reviewed periodically by the Deacons. As the programs of a church change, so must its rules of governmental procedure be kept up to date.

The basic advantages of a constitution and bylaws are as follows:

1. They furnish members a written statement of their church policies, organizations and theological beliefs.

2. They aid in preserving democracy and harmony through predetermined guidelines that have already been established by the members.
3. They provide orderly procedures for guiding the transaction of church business of Corinth Baptist Church.
4. They serve as a basis for the orderly solving of problems as well as preventing them.
5. They seek to help in carrying out the Biblical exhortation that “all things be done decently and in order” (I Corinthians 14:40).

CONSTITUTION

PREAMBLE

We declare and establish this constitution for the preservation and security of the principles of our faith and to the end that this body may be governed in an orderly manner. This constitution will preserve the liberties of each individual member of this church and the freedom of this body in its relationship to other churches of the same faith and to the community at large.

ARTICLE I. NAME

This body will be known as Corinth Baptist Church, Ellenboro, North Carolina. The name of this corporation shall be Corinth Baptist Church.

ARTICLE II. STATEMENT OF FAITH

The Holy Bible is the inspired Word of God and is the basis for any statement of faith. The church subscribes to the doctrinal statement of The Baptist Faith and Message. We band ourselves together as a body of baptized believers in Jesus Christ, personally committed to sharing the good news of salvation to lost people. The ordinances of the church are Baptism and the Lord’s Supper.

ARTICLE III. CHURCH COVENANT

Since it is through Jesus Christ, our Savior and Lord, that we have discovered God as Father and because we seek to follow Him, we do now solemnly covenant with each other:

That we will walk together in brotherly love,
 That we will exercise concern and watchfulness over each other,
 That we will remember each other in prayer,
 That we will participate in each others joys, and endeavor with tenderness
 and sympathy to bear each others burdens and sorrow,
 That we will strive earnestly for Christian fulfillment with our homes,
 That we will seek through faithful example so to live that others will be drawn to
 our Savior and Lord,
 That we will strive for moral standards that reflect the example of Christ,
 That we will not forsake the assembling of ourselves together to worship,
 That we will give regularly of our means to support a faithful ministry in our
 community, one that extends to the distant places of the earth,
 And that through all our days we will seek to live to the glory of Him who has
 called us out of darkness into His marvelous light.

ARTICLE IV. CHARACTER

Section I. Policy

The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist churches and other Christian groups.

Section II. Doctrine

This church receives the scriptures as its authority in matters of faith and practice.

BYLAWS

ARTICLE 1. MEMBERSHIP

Section 1. General

This is a sovereign and democratic Baptist Church under the Lordship of Jesus Christ. The membership retains unto itself the right of exclusive self-government in all phases of the spiritual and temporal life of this church.

The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

Section 2. Candidacy

Any person may offer himself/herself as a candidate for membership in this church. Normally, all such candidates will be presented to the church for membership at any regular worship service in any of the following ways:

- A. By profession of faith in Jesus Christ as Savior and Lord, and subsequent Believer's Baptism by immersion.
- B. By promise of a letter transferring membership from another Christian church where Believers Baptism by immersion was practiced.
- C. Upon a statement of prior conversion experience recognizing that Jesus Christ is Savior and Lord, and that Believers Baptism by immersion has previously been administered.

A three-fourths vote of those members present and voting will be required to elect candidates to membership. Exceptions to these procedures may be made by the church upon recommendation of the Pastor and the Deacons, with due regard for unusual circumstances which may justify a change from normal practices.

Section 3. Duties

- A. Membership in the church is a sacred relationship and involves full commitment to Jesus Christ and to the purposes of the church. Each member is encouraged to practice faithful discipleship as taught in the New Testament.
- B. Members are encouraged to be faithful in all the duties essential to the Christian life, to regularly attend the services of the church, to contribute regularly for its support and its causes, and to share in its organized work.
- C. Members who move to another community are encouraged, as soon as possible, to transfer their memberships to a church of like faith and order in their community where they may continue to exercise the duties of Christian discipleship.

Section 4. Rights of Members

- A. Except as may be otherwise provided herein, all members shall be permitted to vote on all matters brought before the church.
- B. Except as may be otherwise provided herein, each member of the church is eligible for consideration by the membership as a candidate for elective office in the church.

Section 5. Termination of Membership

- A. Any person holding regular membership in the church who desires a letter of dismissal or recommendation to a designated church of like faith and order is entitled to receive it upon his/her request. The church will vote to grant all requested letters.
- B. Consistent with the principle of voluntary membership, the church may grant the request of a member who wishes to be released from membership.
- C. Should a member become an offense to the church and its good name by reason of immoral or unchristian conduct, the church may terminate his/her membership, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment. Action regarding such termination of membership will first be considered by the deacons who will make recommendations to the church. A three-fourths vote of those members present and voting will be required to terminate membership.
- D. Any person whose membership has been terminated may be restored by vote of the church upon evidence of his repentance and reformation.

ARTICLE II. CHURCH OFFICERS

All church officers must be members of the church. The officers of this church will be as follows:

Section 1. Pastor

Selection and recommendation is made through a Pastor Search Committee.

The Pastor will provide leadership to the members of this church enabling them to focus on the Great Commission, and equipping them to carry out the five functions of the New Testament church evangelism, discipleship, ministry, fellowship and worship.

A Pastor will be chosen and called by the church whenever a vacancy occurs. The election will take place at a meeting called for that purpose, for which at least two weeks notice to the church membership has been given.

A Pastor Search Committee will be appointed by the Nominating Committee to seek out a suitable Pastor, and their recommendations will constitute a nomination, though any member has the privilege of making other nominations according to the policy established by the church. The Search Committee will bring to the consideration of the church only one nominee at a time. An affirmative vote of 85% of members present and

voting will be necessary for a decision. The Pastor, thus elected, will serve until the relationship is terminated by the Pastor's request or the church's request. The Pastor will give at least 30 days notice at the time of resignation before terminating responsibilities as Pastor, unless some other time is mutually agreed upon.

Section 2. Deacons

- A. In accordance with the meaning of the work and the practice of the New Testament, deacons are to be servants of the church. The Deacons of the Church will consist of nine adult members, one-third of whom will be elected annually to serve on a rotating basis for three years. Each person considered for election will have been a member of the church for a minimum of two years.
- B. The church is asked annually to prayerfully consider those individuals they would like to have serve as deacons. The church Nominating Committee recommends three individuals to the church for consideration. On voting day, names of those recommended are presented to the church on a standard form along with the requirements of deacons. Church members may vote for the persons who are recommended or write in names of eligible persons they desire to have serve as deacons. The vote is by secret ballot. Votes are collected and counted by active deacons and results are later presented to the church.
- C. Function as Board of Directors. The Deacons shall constitute the Board of Directors of Corinth Baptist Church. In their capacity as Directors, they shall have the duties and responsibilities attendant to directors, subject however to any limitations set forth in the Articles of Incorporation or these bylaws. The Directors shall have no power, except as expressly authorized by the congregation, to purchase, sell, or encumber any real or personal property of the corporation, to install or remove officers or staff, to amend the Articles of Incorporation or these bylaws or to bind the corporation to any contract.
- D. Corporate Officers. Whenever required by law or practice, the Chairman, Vice-chairman, and Secretary of the Deacons shall serve, respectively, as President, Vice-president, and Secretary of the Corporation; however, having only such express powers as are granted by the congregation.

Section 3. Moderator

The Chairperson of the Deacons will preside as Moderator. The Vice-chairperson of the Deacons will preside as Moderator in the absence of the Chairperson.

Section 4. Clerk

The church will elect the clerk. It will be the duty of the clerk to keep a record of all the actions of the church, except as otherwise herein provided. The Clerk is responsible for keeping a register of the names of members, with dates of admission, dismissal, or death, together with a record of baptisms. The church may delegate some of the clerical responsibilities to a church secretary. Some of those responsibilities may be issuing letters of dismissal or transfer when voted on by the church, preserving on file all communications and written official reports and giving legal notice of all meetings where such notice is necessary as indicated in these bylaws. All church records are church property and should be kept in a secure location.

Section 5. Treasurer

The church will elect a Church Treasurer. It will be the duty of the Treasurer to receive, preserve, and pay out, all monies given to the church, keeping at all times an itemized account of all receipts and disbursements. It will be the duty of the treasurer to publish in the church bulletin an itemized report of the receipts and disbursements for the preceding month.

The treasurer will receive the Sunday school offering after it has been removed from the envelopes and counted by the General Sunday School Secretaries elected by the church and will also receive the worship service offering and count it. The empty envelopes will be turned over to a specified Sunday School Secretary to be recorded and kept for two years. This secretary will also be responsible for preparing and mailing annual records of contributions to contributing members.

Section 6. Others

Other officers/staff of the church and/or its related ministries may be elected or appointed as needed. These include Sunday School Director, Discipleship Director, Brotherhood Director, WMU Director, Trustees and General Sunday School Secretaries.

ARTICLE III. COMMITTEES

Section 1. General Provisions

- A. The church, upon recommendation of the Nominating Committee or the Deacons, may establish such committees as may be considered necessary to perform certain tasks which cannot be done as efficiently by the entire membership or by the Deacons as a whole.
- B. Special committees will be established when needed. Persons serving on special committees will be appointed or elected to serve until the responsibility assigned by the church is completed.

- C. Unless otherwise specified, each committee will elect a chairperson from it's membership.

APPENDIX D
QUESTIONNAIRE

LONG RANGE PLANNING QUESTIONNAIRE

Please complete and return this survey to a member of the Long Term Planning Committee by November 28. Committee members include Russell Reep, Linda McCurry, Skeet Hopper, Nellie Smith, Obie Walker, David Murray, Dennis Smart, David Jendrey, Jerry Carter, Penny Hamrick, Max Bridges and Kellie Fender.

We are looking for clear, honest responses. Please respond with what you believe we need to know, not just what you think we want to hear. You do not need to sign your name.

PERSONAL INFORMATION

1. Sex:

☐ Male ☐ Female

2. Age:

☐ 12-17 year's ☐ 18-29 year's ☐ 30-59 year's
☐ over 60 years

3. Marital status:

☐ Single ☐ Widowed ☐ Separated ☐ Married
☐ Divorced

4. How long have you been a member (or frequently attending) of this church?

☐ Not a member ☐ Less than a year ☐ 2-5 years ☐ 5-10 years
☐ over 10 yrs.

5. How did you first find out about this church?

☐ Friend invited me ☐ personal invitation ☐ saw building/sign
☐ newspaper ad
☐ Web site ☐ yellow pages ☐ other

6. Church organizations to which you belong

☐ Sunday School ☐ Women On Mission ☐ Recreation (ball team/Upward/etc.)

☐ Choir ☐ Brotherhood ☐ Women's Prayer Group

☐ Home Bible Class ☐ Discipleship Training ☐ Seniors Tuesday Dinner

☐ Senior adult club ☐ Acteens/RAs ☐ Youth Activities

7. How do you view your home in this community? (may check 2)

☐ as a permanent year round home ☐ as a summer or weekend home
☐ as a place to retire within 5 years ☐ as a place to retire in more than 5 years

8. How long has your family lived at your present address?

____ Less than 2 year's ____ 2-5 year's ____ 5-10 year's ____ More than 10 years

7. Approximately how far do you live from the church building?

____ Less than 2 miles ____ 2-5 miles ____ 5-12 miles ____ More than 12 miles

8. In a typical month, how often do you attend the following?

____ Sunday School ____ Discipleship Training ____ Wednesday Bible Study

____ Sunday morning worship ____ Sunday Evening Service ____ Wednesday

Mission Groups

9. Indicate the approximate number of hours you spend in church-related activities each week.

____ Less than 1 hour ____ 1-3 hours ____ 4-7 hours ____ More than 7 hours

10. How many leadership positions (such as Sunday School teaching, etc) have you served in here during the past two years?

____ no leadership positions ____ 3-5 leadership positions
____ 1-2 leadership positions ____ over 5 leadership positions

11. Number the most important reasons you attend this church. (Number 1 thru 3, with 1 being most important.)

____ I enjoy the worship service ____ Service for God ____ I like the pastor

____ God led me here ____ Because it is Baptist ____ My parents made me come

____ Because of the location ____ Most of the friends in the church ____ Because it is so friendly

____ It is my family's church ____ Because of the programs (Music, Youth, Children, etc.)

12. During the past three years, my involvement and participation in this church has

____ increased ____ decreased ____ remained about the same

13. How would you honestly rate your devotional life (Bible reading, prayer, etc.)?

____ Weak ____ Average ____ Strong

14. The number of close friends you have who are involved in this church is:

____ None ____ 1-4 ____ 5-9 ____ 10 or more

CHURCH GROWTH AND MINISTRY

1. Considering the present location, this church's potential for growth is:

___ Low ___ Average ___ High

Why?

2. Considering the present leadership, this church's potential for growth is:

___ Low ___ Average ___ High

Why?

3. This is a church that (???) quickly helps an individual in time of trouble.

___ Would ___ Might ___ Would not

PROGRAM EVALUATION

1. I believe the outreach program of this church is:

___ Weak ___ Average ___ Strong

What would you change?

2. I believe the music program of this church is:

___ Weak ___ Average ___ Strong

What would you change?

What is your favorite radio station/music style?

3. I believe the preaching at this church is:

___ Weak ___ Average ___ Strong

What would you change?

4. I believe the youth program at this church is:

___ Weak ___ Average ___ Strong

What would you change?

5. I believe the children's program of this church is:

___ Weak ___ Average ___ Strong

What would you change?

6. I believe the preschool program of this church is:

___ Weak ___ Average ___ Strong

What would you change?

7. I believe that this church would be considered by visitors to be
 ____ very friendly ____ friendly ____ unfriendly
8. I believe decisions are made in this church
 ____ by the pastor ____ by a few people ____ by the congregation ____ by
 the deacons
9. I believe that the priorities of this church should be. . .
10. I believe that members of this church receive
 ____ inadequate communication and information ____ adequate communication and
 information
11. Number up to **four (4)** of the following that should receive more emphasis in this
 church.
- | | | |
|--------------------------|------------------|---------------------------------|
| ____ Nursery | ____ Children | ____ Youth |
| ____ Senior adults | ____ Recreation | ____ Sunday Morning Services |
| ____ Leadership Training | ____ Bible study | ____ Outreach and Evangelism |
| ____ Missions education | ____ Fellowship | ____ Social ministries |
| ____ Young adults | ____ Preschool | |
12. If we needed to add a second service as an alternative to Sunday morning worship,
 what time would you want to come?
13. This church has the potential of growing to an attendance of (???) during the next 10
 years. (The present attendance is about 165).
- ____ 175 ____ 200 ____ 250 ____ 300 ____ 350 ____ over 350
14. The greatest immediate space or building needs in this church are . . .
15. The program(s) I would most like to see the church start is/are . . .
16. I wish the pastor would . . .
17. I think the most important job of the pastor of this church is to . . .
18. The best one word description of this church is that it is a _____
 church.
19. What do you think will be the major issues facing this church in the next five years?
20. What more do you feel the church should do in the community?
21. How do you feel you could contribute the most to this church?

APPENDIX E
CHURCH SURVEY

Corinth Baptist Church Survey

Name:_____ **Address:**_____

1. What do you think is the greatest need in our area?

2. Are you actively attending any church?

3. Why do you think most people don't attend church?

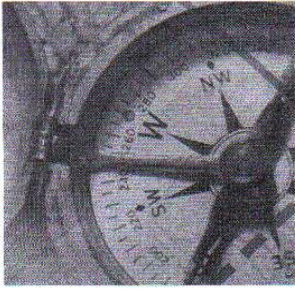
4. If you were looking for a church to attend, what kind of things would you look for?

5. What advice would you give to our church who really wants to help people in this area?

6. In your own personal opinion what do you think a person must do to get to heaven?

7. Would you like someone to share with you how the Bible answers this question?

APPENDIX F



Ministries Evaluation Form

Instructions

1. List all committees, teams, ministries, events, and activities in the first column to the left.
2. Rank on a scale of 1 to 10 the effectiveness of that committee, team, ministry, event, or activity in moving the church toward its vision and values. Let 10 be the highest value.
3. Indicate with the first initial which of the church functions—evangelism (E), discipleship (D), fellowship (F), ministry (M), or worship (W)—this committee, team, ministry, event, or activity supports.
4. In the next column, indicate by initials which church practice strategy—open groups (OG), closed groups (CG), corporate worship (CW), or ministry teams (MT) the committee, team, ministry, event, or activity supports.
5. In the next column, indicate by initials which kingdom result—numerical growth (NG), spiritual transformation (ST), ministry expansion (ME) or kingdom advance (KA) the committee, team, ministry, event, or activity supports.
6. Recommend one of five options for the ministry:
 - (1) Eliminate the ministry. Stop it as soon as possible.
 - (2) Decrease the flow of resources to the ministry. Reallocate time and money being spent on this ministry to another ministry that is more effective.
 - (3) Replace this ministry with something more effective.
 - (4) Make necessary adjustments to make this ministry effective.
 - (5) Continue the ministry as it is. It is currently effective and needs little change.
7. Make any additional comments or suggestions you would like to make regarding this ministry, program, activity, or strategy.

| Committees Teams Ministries Events Activities | Alignment with Purpose, Vision, and Values | Church Function | Church Practice Strategy | Kingdom Results | Future Option | Comments |
|---|--|--------------------|--------------------------------|--------------------|------------------|----------|
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |

APPENDIX G
QUESTIONNAIRE WITH RESULT

LONG RANGE PLANNING QUESTIONNAIRE
101 surveys turned in

PERSONAL INFORMATION

1. Sex:

52__Male 48__Female 1 couple

2. Age:

27__12-17 years 6__18-29 years 34__30-59 years 33__over 60 years

3. Marital status:

36__ Single 6__Widowed 1__Separated 55__ Married 0__Divorced

4. How long have you been a member (or frequently attending) of this church?

7__ Not a member 7__Less than a year 15__2-5 years 7__5-10 years
64__over 10 yrs.

5. How did you first find out about this church

23__ friend invited me 9__personal invitation 2__ saw building/sign 0__newspaper ad
0__ web site 0__yellow pages 65__ other

6. Church organizations to which you belong

91__ Sunday School 19__Women On Mission 11__Recreation (ball
team/Upward/etc.) 21__Choir 12__Brotherhood 10__Women's Prayer Group
6__ Home Bible Class 41__Discipleship Training 23__Seniors Tuesday
Dinner 4__Senior adult club 20__Acteens/RAs 22__Youth Activities

7. How do you view your home in this community? (may check 2)

97__ as a permanent year round home 0__as a summer or weekend home
6__ as a place to retire within 5 years 2__ as a place to retire in more than 5 years

8. How long has your family lived at your present address?

15__ Less than 2 years 5__ 2-5 years 6__ 5-10 years 71__ More than 10 years

7. Approximately how far do you live from the church building?

40__ Less than 2 miles 40__ 2-5 miles 15__ 5-12 miles 2__ More than 12 miles

8. In a typical month, how often do you attend the following? (answered or checked maximum of 4 or 2)

85__ Sunday School 45__ Discipleship Training 46__ Wednesday Bible Study
84__ Sunday morning worship 57__ Sunday Evening Service
38__ Wednesday

Mission Groups

9. Indicate the approximate number of hours you spend in church-related activities each week.

3__ Less than 1 hour 35__ 1-3 hours 45__ 4-7 hours 12__ More than 7 hours

10. How many leadership positions (such as Sunday School teaching, etc) have you served in here during the past two years?

59__ no leadership positions 11__ 3-5 leadership positions
25__ 1-2 leadership positions 1__ over 5 leadership positions

11. Number the most important reasons you attend this church. (Number 1 thru 3, with 1 being most important.)

25__ I enjoy the worship service 51__ Service for God 10__ I like the pastor
32__ God led me here 17__ Because it is Baptist 5__ My parents made me come
7__ Because of the location 10__ Most of the friends in the church
15__ Because it is so friendly 25__ It is my family's church
9__ Because of the programs (Music, Youth, Children, etc.)

12. During the past three years, my involvement and participation in this church has

44__ increased 7__ decreased 44__ remained about the same

13. How would you honestly rate your devotional life (Bible reading, prayer, etc.)?

22__ Weak 67__ Average 9__ Strong

14. The number of close friends you have who are involved in this church is:

4__ None 28__ 1-4 18__ 5-9 50__ 10 or more

CHURCH GROWTH AND MINISTRY

1. Considering the present location, this church's potential for growth is:

1___ Low 41___Average 50___High

Why?

3 - Many in our area who don't attend church

Lot of people moving and living in area

I don't know

To learn more

It is in the country

No new building in the area

People

To learn about God

Very few people walk anywhere-people are willing to drive to be a part of a good loving church.

Just like any other church

No van ministry

There are many other churches around

It has a good location

We offer a lot and there are still a lot of people around here that don't go to church that could come here.

Lots of souls close to here are just waiting to be brought to God

There are a lot of people in this community who don't go to church 1

There are a few people coming at a time

Location, neighborhood, surrounding churches

Many un-churched families living near

Many in community do not attend

There are many un-churched people – community growing

Plenty of room to grow

The population in a 2 mile radius has grown significantly during the past several years.

2. Considering the present leadership, this church's potential for growth is:

___ Low 37___Average 52___High

Why?

Faithful

Many good leaders

The leaders are fun

Good leaders

To learn about God

They are Godly people who live Godly lives as far as I know, which is a strong witness; bringing in people that way.

Strong leadership moving in the right direction with the right purpose

We have a very good preacher. He does a great job along with the rest of the church staff.

The church has great leadership
 Our leadership is motivated
 We recognize need for outreach
 Good leaders
 Lot of God oriented people as leaders with a love for God and witnessing
 We have not been taught or encouraged to do outreach in the past several years.
 I don't know
 Our leadership is good
 We have some very dedicated workers
 New enthusiasm in church leadership
 Dedicated leadership who aren't set in their ways
 Devotion to God and his word

3. This is a church that (???) quickly help an individual in time of trouble.

87__ Would 7__ Might ____ Would not

PROGRAM EVALUATION

1. I believe the outreach program of this church is:

7__ Weak 46__ Average 39__ Strong

What would you change?

6 - Nothing
 More devotion from members
 Everything
 More activities
 More missions
 Not so pushy
 I would add a music outreach to younger adults in morning worship.
 More involvement in visitation
 More emphasis on missions
 More activities to invite all our neighbors
 Just need to work harder
 More faithful members doing the visiting
 Nothing – getting better!
 Focus more on young married couples
 We as a church must become convinced individually and as a body in the great commission – We (I) must become burdened for the lost.
 More people need to be involved

2. I believe the music program of this church is:

5___ Weak 37___ Average 51___ Strong

What would you change?

8 - Nothing

Need more music leadership, add more music options – hand bells, contemporary service

Need new sound system

I personally like more contemporary music

I'd get a band and kick the choir out

More people

More special singing and singers

It ain't exciting

I don't know

I think David does a good job.

Go back to using the piano and organ with choir

More praise and worship music

Praise and worship contemporary music

Have more specials

I wouldn't change the singing of the hymns, but blend some contemporary Christian music.

More special music, maybe evening

More special concerts by our choirs and groups from outside the church

Variety/Specials by individuals

Commitment of choir members

More praise worship music/ More Specials by individuals

Traditional Christian/Hymn-anthems

What is your favorite radio station/music style?

13 - 106.9/WMIT

11 - Country

6 - 89.3/WLFJ

4 - Gospel

4 - WWOL

3 - 92.5 Country

3 - Christian

2 - Rock

2 - Southern Gospel

2 - 96.1

99.9 Country

100.5

93.7

95.1 Rap/country

95.1/96.1

102.5

590 WCAB

93.3 rock

Easy listening
 Country/Rock/other
 Country/oldies
 Church music
 Bluegrass, gospel
 Gospel Country
 Contemporary Christian
 Variety
 BBN91.1
 WSOC Country
 98.3
 96.7
 All
 Light rock 98.9
 Classic/light rock
 99.3

3. I believe the preaching at this church is:

4__ Weak 21__ Average 69__ Strong

What would you change?

13 - Nothing
 The preacher
 I really enjoy the preaching and come away every Sunday with a blessing.
 Be more direct and relate to everyday living
 The preacher's hair. Definitely shave it all off and shine it up (only joking-wouldn't change a thing).
 More loud preacher
 Make it easier to understand what is being preached
 Do not understand what is being preached
 Preach God's word and visit
 Nothing, support our pastor
 More serious
 Excitement
 Stay with the word; less joking and talking back and forth to members
 To be more serious in the pulpit
 More seeker friendly services

4. I believe the youth program at this church is:

1__ Weak 36__ Average 55__ Strong

What would you change?

11 - Nothing
 More training for the leaders/outreach to the youth
 Someone more trained, more involved, see youth helping others

I think this program is all ready growing and changing. Playground, ball field, & facilities.
 Good leaders involved.
 Add a junior church for kids 5 to 15
 More youth
 I'm not involved enough to know much about how the youth are doing
 Have more

5. I believe the children's program of this church is:

6__ Weak 36__ Average 57__ Strong

What would you change?

7 - Nothing

?

Recruit a scouting (boy/girl) program

I'm not involved enough to know much about how the children are doing

I am very pleased with the children's program and leaders.

We need to spend as much time with the children as we do with the youth

I have heard some visitors say they are looking for a church with the AWANA program. I would like in the future to see a children's minister or consider 6th graders as youth since they are in middle school.

Children Church to help understand more about God

6. I believe the preschool program of this church is:

5__ Weak 37__ Average 44__ Strong

What would you change?

? 1

8 - Nothing

I'm not involved enough to know much about how the preschool are doing

More activities and prayer for more dedicated workers

Need more activities for preschool

More committed workers

7. I believe that this church would be considered by visitors to be

36__ very friendly 59__ friendly 1__ unfriendly

Comment - I think this is the area that has changed the most. I have come to church before and no one spoke to me. Great progress!

8. I believe decisions are made in this church

7___ by the pastor 20___ by a few people 50___ by the congregation 22___ by the
deacons

9. I believe that the priorities of this church should be. . .

Go-tell- service
 God first!!! No matter what . . . it is not about us.
 Mission work here in our community
 Tiny number of believers witnessing
 Bringing souls to God
 Helping people see God
 Teach God's word and live in God's way
 Made by the pastor
 Service, missions, youth
 Letting God lead in all decisions
 Strong
 God, kids
 Christian living
 Service for God
 Community outreach
 God/family/rest
 Lead people 2 Christ
 People's spiritual needs
 Completely recalculated
 Winning the lost to Christ
 To bring everyone that enters this church to God and/or closer to God
 Bring the word to all. Help our neighbors in need.
 Developing a relationship with God
 Reach young adults/families. If we are to survive we must have young families to
 become involved, active members.
 Don't know what a priorities is
 Congregation
 Missions
 To follow God's word
 Following God's leadership
 Reaching out to people who need to know about God
 Service to others
 God and his word
 Reaching out to others
 Outreach to unchurched in community. Mentoring and supporting new Christians.
 Helping anyone in need
 Visitation, teaching, preaching
 Growth in Christ
 Outreach to the Lost/ seeking the unchurched
 To witness and share the gospel
 Biblical preaching and teaching

Youth

Growth

Reaching lost souls. Reaching out to shut-ins. Missions. Involving everyone in worship.

Preach and teach God's word

Reaching the lost

Following God's Word

Salvation of Lost

Faithfulness to God

Discipleship and outreach

To lead people to God

?

10. I believe that members of this church receive

6__ inadequate communication and information
communication and information

65__ adequate

11. Number up to **four (4)** of the following that should receive more emphasis in this church.

Nursery - 11

1. 8

2. 1

3. 1

4. 1

Children - 30

1. 21

2. 3

3. 3

4. 3

Youth - 33

1. 28

2. 2

3. 2

4. 1

Senior adults - 18

1. 13

2. 2

3. 2

4. 1

Recreation - 11

1. 6
2. 1
3. 3
4. 1

Sunday Morning Services -14

1. 11
2. 1
3. 2
4.

Leadership Training - 21

1. 15
2.
3. 3
4. 3

Bible study -18

1. 9
2. 3
3. 1
4. 5

Outreach and Evangelism - 38

1. 31
2. 3
3. 2
4. 2

Missions education -16

1. 14
2.
3. 1
4. 1

Fellowship - 17

- 1. 11
- 2. 1
- 3. 3
- 4. 2

Social ministries - 14

- 1. 7
- 2. 3
- 3. 1
- 4. 3

Young adults - 26

- 1. 22
- 2. 2
- 3. 1
- 4. 1

Preschool - 15

- 1. 15
- 2.
- 3.
- 4.

12. If we needed to add a second service as an alternative to Sunday morning worship,
what time would you want to come?

- 14 - 9:00am
- 7 - 8:30am
- 5 - 10:00am
- 4 - 8:00am
- 3 - 8:45am
- 2 - 11:00am
- 2 - 2:30pm
- 2 - 4:30
- 2 - 8 or 9 o'clock
- 9:30am
- 8:35
- At night
- No, not yet

Before noon
 Early prior Sunday School
 Early in morning
 Yes
 No
 None
 No extra service
 No other time
 I wouldn't want to come
 A class where you learn music
 A second service is not needed, there are still seats available for the service we have.
 No second service
 Same time
 Don't need one
 Don't really know right now
 I would rather come to the first service
 We do not need 2 services
 I think more people might come to an earlier service. That would also free up the day – if you had activities. If we missed one service, you could hit the next one.
 I would like to have a contemporary service at 9:00 AM on Sunday & I would like to make the preacher preach twice; no, just joking about making David preach twice, but maybe if we had that service it would put David on a more personal level with young adults.

13. This church has the potential of growing to an attendance of (???) during the next 10 years. (The present attendance is about 165).

6_175 16_200 29_250 20_300 10_350 13_ over 350

14. The greatest immediate space or building needs in this church are . . .

14 - Sunday school classes
 7 - None
 4 -Bathrooms
 3 - Daycare
 3 - The new building
 3 - Youth room
 3 - Sunday School classrooms, office space
 2 - Parking
 2 - Finish the gym
 More room for our collage kids
 Pastor's office
 If we do much more expanding we will need additional parking spaces.
 Church van
 We need some kind of church van, that way we can go out to other places and visit other people
 OK at this time
 Youth place
 Improvements to preschool building

The gym

None as yet, time will tell

Some Sunday School classes. I think the youth room and children depts. need updating. Paint and carpet way outdated. Youth need a more informal atmosphere. A welcoming place.

I don't know

Office and Sunday School Rooms, parking

Offices, classrooms

Family life center

New Youth room

Better restroom space, handicap accessible

Emergency missions overnight accommodations/ showers

More Sunday School classes

Parking for visitors/Sunday school space

15. The program(s) I would most like to see the church start is/are . . .

5 - Youth basketball team

2 - Youth Programs

2 - Daycare

2 - Youth church services

2 - Baseball team

2 - None

2 - Outreach

Daycare for working parents. Outreach groups. Children's Church

Praise songs and worship with a fast upbeat.

I think that we have enough programs going right now. Focus on making them bigger and better. More is not always better.

Some kind of program so we can keep the kids and youth in church and more fun for them

Youth choir

We have enough now

A Bible drill team

A daycare – this could also be a tool for reaching families in the community

Youth softball

Meal site w/phone

Volleyball

Home missionary groups to work in our community

Evangelism

Youth sports

Mission trips to Cuba

Praise and worship music

Guest speakers for particular groups

Build on the ones we have

To reach young married couples because they are the future leader.

After school tutoring program where kids could get some extra help, make sure their homework is completed, activities, and some spiritual outreach. This would be a big help to working parents and outreach opportunity.

A class for special needs people

Any type of sports

Van ministry

Senior daycare

One a month I would like for everyone meet in the fellowship hall and reminisce. May serve pickups or have a supper.

More trips, more activities

A praise and worship team/band/choir/group

More programs for Children

?

A preschool- not Daycare. It is limited in what you can teach

An after school care program

Deacon ministries

Possible daycare or senior's meal/meeting

A better childrens program

SS outreach/ children's church/Missions program

School day care, after school care. Training for leaders, teachers, deacons

16. I wish the pastor would . . .

4 - Continue doing what he is doing

2 - Keep on doing a good job

2 - Wear a necktie on Sunday night

Nothing, he does a great job as it is

I think the pastor is getting stronger and growing in his role at our church. I enjoy his messages and I enjoy him as a person. I fill that he is there for me and my family. He is my friend.

Stay the same and never change. He is doing very well.

Visit people that don't go to the church and encourage them to

Preach more

Be louder

Visit me

Get off of every committee and spend more time with the members on a personal basis

Be enthusiastic about Christ and bring new challenges in the congregation

Practice his guitar for the praise band. Ps. You will be expected to play.

Say things that young people understand 1

Continue as he is presently doing except using names during sermons (some people have voiced problems with pastor using a certain family name all the time), jealousy

Be more serious in the pulpit. There is a time to have fun-but not when your sermon has started!

Sing a special

Continue his approach to delivering God's message as he is doing now

Not need a secretary

Stop preaching so long

Be a little more serious when preaching, wear a tie

Keep visiting

Smile

Continue to teach the word and challenge members to outreach in the community

Speak more on today's issues, drug use, teen pregnancies, etc.

Preach in a way the children could understand

Visit more

Continue to teach the Bible so we can have greater insight. I like knowing the settings for the scripture and the Greek or Hebrew meanings to words. Knowing this often affects our (or my) previous perception and interpretation to a scripture.

Speak louder

Be the same

Not grow a beard this winter

Keep doing what he's doing

He is doing a good job

He does a great job

Keep up the good work

He is doing a job, keep preaching and witnessing

17. I think the most important job of the pastor of this church is to . . .

8 - Preach

7 - Keep preaching God's word

6 - Preach the gospel

5 - Preach the Word of God, minister

3 - Teach the word of God

2 - Preach God's word and visit

2 - Reach unsaved people

2 - Teaching and preaching

Preach the gospel and be available as he always has been since he came.

Preach God's word and support the members

Just keep preaching and do things he all ready does.

Preach and present the congregation with a challenge

Preach the word and pasture (sic) the flock

To be available. To know that he is preaching what God wants us to hear. To be fair and equal to everyone.

Preach the bible

Be a teacher and leader, but more so than that be personal to the congregation & I believe he has fulfilled these things as far as I'm concerned.

Deliver the message, counseling

Teach everyone that it is EVERYBODY'S responsibility to bring souls to God, not just his

Help make decisions and quit spending the money on a secretary

Minister to the members; preach the gospel, visit the shutins, visit the sick and lonely

Get the message across

Preach, visit Baptist

Rely on God's leadership

Do funerals

Minister

Teach

To mentor and tell people about God

Visit members as needed and visit potential members

Teach and preach the word to challenge the church to reach the lost

Help lead non-believers to the Lord

Be the spiritual leader of the church and shepherd the flock. To help us keep focused and help us determine our vision for the community.

Preacher/teacher/leader

Talk about Jesus

Lead flock
 Lead in worship and visiting
 Preach God's word and be a leader
 Pray
 Awesome
 Tell us about God
 Spread gospel. Reach out to members in times of need.
 Spread the gospel
 To preach what God's leads
 Let God lead him in his direction
 Minister to people & teach God's word
 Be strong leader
 Lead people to Christ
 Save people
 Evangelism
 Reach out to people
 Do mission work in his neighborhood instead of Brazil

18. The best one word description of this church is that it is a _____ church.

14 - Friendly
 13 - Loving
 7 - Wonderful
 5 - Good
 5 - Caring
 3 - Great
 2 - Dedicated
 2 - Praying
 2 - Missions
 2 - Clustered
 2 - Growing
 2 - Giving
 2 - Godly
 2 - Strong
 Mission minded
 Nice
 Stuck-up
 Helping
 Stable
 Seperated
 Spiritual
 United
 Southern
 Unique
 Stagnant
 The right size
 Fundamental
 Christ

Loving/serving
 Optimistic
 Beautiful
 Baptist (sic)
 Improving
 Supportive
 Inspirational
 Concerned and willing to help

19. What do you think will be the major issues facing this church in the next five years?

5 - None
 4 - Growth
 3 - Money/finances
 2 - Minorities attending
 2 - Space
 Living up to its responsibilities and duties to God in a world that is slipping away steadily.
 We have to stand up for what we should and have a clear and loud voice.
 The telling that gays are allowed to preach and teach in our church
 Getting people to live as Christians should
 I think church's split because people want what they want – not what God wants.
 Communication is very important and everyone should have the opportunity to say what they feel. How can you be sure that God is not working through a person that has a different opinion.
 Hopefully space. We have an older congregation. We very much need to get the "seniors" on board seeing the necessity for outreach. They need to have a vision too.
 Without growth in the area of young adults and families with children we could possibly face financial problems and become a dying church.
 Get more people to come to church
 Government and political pressures; changes in management of church business
 Too many people trying to make decisions. Leadership problems
 Congregation aging out/not enough new members
 Difference of opinions
 Too many people
 Loss of older church members
 People think this church is a town church, not a community church
 The realization that the youth and young adults are the future of this church.
 Rumors
 A departure
 Meeting the budget
 A splitting apart
 How to use our new facility as a community outreach tool
 Lose of young people
 Discipling those who are a part of our church, keeping members faithful.
 Nothing – if we will continue in the next 5 years as we have in the past 5 years
 There will be new stuff here and it may be a problem
 Upkeep, challenge of future
 Blacks coming and joining
 I think we will see blacks joining our church
 Young adults (married), especially the men

Classroom sizes
 Growth potential
 Developing adequate leadership for increased needs
 Gays, governmental issues
 Money-Jobs
 Same sex marriage
 More people
 New Church programs (day care) room for people
 Integrating new people into the fellowship
 Growing pains
 Room
 Power struggle
 I don't know
 Need to build ss rooms, more teachers, teaching and working with different cultural

20. What more do you feel the church should do in the community?

5 - Outreach
 Help out
 Help more
 Nothing
 Visit the sick
 Just keep in touch with everybody
 Visit more people
 Be a light. We do all we can for the community.
 Be all it can be to support the community
 I think there are people in our community that can't come to church because they don't have transportation to get there. They need a little help but don't want to ask or bother people.
 Create programs for the children, resulting in bringing the parents
 Hold spaghetti suppers with live entertainment by the church praise band.
 Reach out to others
 Go out to people's houses
 Nothing because if people want to come to church they will come so don't force them
Get busy!! Every Christian has a duty to God to not only live their lives right every day, but also to spread the word of God to as many as possible.
 Visit/witness/pray for outreach
 Possibly have more fellowship opportunities for the "public"
 More local helping neighbors in need
 Outreach to young married adults
 Serve in any way possible
 Benevolence and outreach to non-members
 Visit those who can't come here
 Continue to help people in and out of church
 In reading I saw a statistic that blew my mind. If you get the man of the house involved, 93% of the time you get the entire family. Statistics are much, much less when you only get the children or children and mother. We very definitely need to try to reach the fathers in the community. Also, a program for single moms so they can have a night out or time off. There are many good Bible Studies that would be good for helping single mothers cope. We all need a break and single parents are on call 24/7 365 days a year.

Visit more people. Purchase a vehicle and pick up people who can't come to church because of transportation issues.

Tell about God

Fellowship

Offer daycare

Go out and talk to people

Reach out more often

Reach more people in the community

Keep up the good work

Continue new programs

Tell others about God

Get people to come to God

Whatever God leads us to do

Know our people better, visit, invite, pray

Continue to visit and witness

Continue existing services on larger scale

Backyard clubs-VBS

More outreach, more involvement w/other churches

Soup kitchens, child care

More outreach in visiting and helping those in need

Reach the youth and gain their interest in church/ God

Look for ways to minister to people

Seeking the lost/ getting out into the community and reaching out

Be a witness of Jesus: tell the story of the good news

21. How do you feel you could contribute the most to this church?

6 - Prayer

4 - Attend

2 - Volunteering

2 - Individual witness

Help little kids

I don't know

I feel good about what I now do. I don't think that people should take positions in the church if they don't plan to give it their best. I know that God will let me know what and where he wants me to be.

All members serving as leaders should take an IQ test to make sure they are competent people and not just good Christians or people.

Prayer, support, and some leadership

Become more involved/Bible study

Stay in prayer

Money

Take a bigger part.

Help

Just being there and coming to church

By inviting people to come and give more of myself and money to the church

Help with the kids

Volunteer

Providing an outreach to youth and children

Give of my time and talents

Willingness and humility

Support, pray, attend

I feel I could contribute the blessings that are in the music that God has blessed me to be able to play.

I could help with community outreach

To be more obedient so God can use me where he is working

Help minister

Pray, Attend

More support

Help out

I love to write notes of encouragement to people. I also would like to work with or mentor new Christians. I really feel like I can understand their questioning, their needs, their lack of understanding and wondering if they are the only ones who ever felt or thought certain ways.

Prayer and teaching

Supporting leadership

Outreach programs

Helping other people realize their need for Christ

Member of mission crew

Be involved member of the congregation

More commitment to Christ

Being available to the lord's direction

Be a good encourager

By giving all we can

By being a faithful member

By being available to help

Get people to come

?

Time and money

Volunteer more often in some of the activities we have.

Do my part to bring as many people to God as possible, and to fellowship with other members to keep us all on the right track and working towards God's goals for us.

Coming more

Pray more – I am disabled

Additional comments - I think that we are doing a lot of things right. We are strong in so many areas. I love the tape ministry for the shut in. The fellowship is good. We have a great facility. We are hearing messages of love. I think that this questionnaire is a great idea. It will only be effective if it is used as a tool for improvement. We are all on the same team. We should only have one leader. I feel that when the deacons make a motion to the congregation, words like "we strongly suggest" or "we highly recommend" should not be said. I think the floor should always be open for questions and discussion. People in general are too weak to go against a group. I think recommendations should actually be voted on as paper ballots and counted. Not by a show of hands. People would be more honest.

APPENDIX H

SWOT FOUND BY COMMITTEE

Strengths and Weakness found in the Questionnaire

Opportunity as seen by the church

- Help people in times of need
- Outreach (church)
- Preaching
- Youth program
- Children's program
- Friendly
- Communications
- Sunday School
- Discipleship training
- Seniors program
- Praying Church
- Tape ministry
- Loving church
- Longevity of membership
- Long term residences
- Worship
- Service to God

Weakness seen in the church

- Individual outreach
- Youth music
- Preschool teacher/helpers
- Understanding the decision making process in the church
- Young adult involvement
- Racial barriers
- Need for more people to be involved
- Dedication of the teachers
- Members away from the church

Opportunities

- Small number of people hear less than one year

- The use of advertisement
- The use of home studies
- The small number of people outside the 2 mile range
- Development and use of activities for the Gym and ball fields
- Daycare
- After school care
- Intramural sports programs

Threats

- The lack of people involved in leadership
- 44 people that have not grown in their devotional life
- Need to grow I our ability to help others
- Spending the church to thin

Strengths and Weakness seen by the Committee

Physical Needs:

Shelter for walk way

Prayer garden between pre-school and FLC

Food pantry

Someone that is in charge

Guidelines for the needy

Need for screening those that are in need

List what is given out so you can know what is given

Parking Lot

Visitors parking spaces

Enlarged parking area

We need between 100 -140 spaces

Renovations

The Bathrooms in the old educational building

They need to be large and more private

Old Fellowship hall

Sunday school rooms and offices

We have a lot of clutter that needs to be removed.

We have Old pianos that need to be removed

Church clean out day

The buildings need to be cleared of any unused material

The Children's and youth areas need to be updated and cleaned up

The church Steeple will need to be replaced

Others:

An additional church sign that will announce church activities

We need Sunday school space if we are to grow
 We need to maintain the building that we have
 We need to consider purchasing land around the church that become
 available

Creek property that is close to the church

Future:

Ball teams for outreach
 Bleachers, Lights, Fencing
 Develop a church league to use the field

Program Needs:

Day care/ Preschool
 Seniors Day care
 After School Program
 Set up in conjunction with school system

Bible class on Wednesday Night along with Baptist Men's and WMU
 Upward Baseball/Basket Ball
 Expanding Discipleship training
 New member's class
 New Believers classes
 Remember that we have young children that need this
 Develop training classes for married couples
 Homes of Honor
 5 Love Languages
 Crown financial
 Start new SS Classes

Switching the discipleship training and preaching hour
 Just having discipleship training on Sunday evening

Spanish Missions work
 Find ways to help with Spanish mission work
 VBS-one day

Hospitality committee
 This committee to work with bereaved family
 Open the church fellowship hall for the grieving family
 Work in conjunction with the food committee

Church greeters to welcome those that come and see to it the visitors are
 welcomed.

What do we do well?

1. Bible study: Discipleship training:
 - a. We need to develop this area. It needs to respond to the needs of the people.
 - i. Young People Issues they are facing
 - ii. Young adults Their needs
 - iii. Young married-newly married
 1. relational issues
 2. child rearing issues
 3. financial issues
 - iv. Older Adults
 1. personal growth area
 2. spiritual development
2. Sunday school
 - a. We need to work on the expanding the SS
 - i. Open up more classes
 - ii. Help classes develop a sense of fellowship
 - b. We need to develop leader to reach their flocks
 - c. They leaders need to see the classroom as their mission field.
 - d. We need to get back to using SS as the evangelistic tool that it was developed to be.
3. Worship
 - a. We need to become innovated. We are not to change the message. We are to adapt the method. Methods can change, doctrine never do. We must develop methods that will touch the lives of those out side these walls.
 - b. Utilize the congregation more.
 - c. Integrate the talent that God has given us. Allow more people to become involved. This would include speaking, singing and other talents that God has given us.
 - d. We need to blend the worship music. This will allow us to touch more people.
 - e. We will need to look at developing Praise and worship groups.
 - f. We will need to look into development of a second worship service.
 - i. The Idea is not to divide the congregation but to reach more people. This is about reaching people.
4. Ministry/missions.
 - a. We need to expand our mission's opportunity.
 - b. This will mean strengthening the missions work we are now doing
 - c. WMU/ Brotherhood will need to look for further outreach opportunities.
 - d. We need to seek out mission's opportunities as God presents them.
 - i. Food pantry
 - ii. Yokefellow work
 - iii. Rutherford county partnership
 - iv. Associational Missions work
 1. Foreign missions

- 2. Home missions
 - a. Calvary Church Marion
 - v. Noah's House
- 5. Evangelism
 - a. We need to have an intentional Evangelism approach
 - 1. Everything that we do should focus on reaching the lost and bring them into God's house, everything
 - ii. Upward Sports
 - iii. Church Softball
 - iv. Fun day
 - v. Friend Day
 - vi. Revival Service

APPENDIX I
FINAL REPORT

LONG-RANGE PLANNING COMMITTEE FINAL REPORT

SUBMITTED TO
CORINTH BAPTIST CHURCH

BY
LONG-RANGE PLANNING COMMITTEE

DECEMBER 2005

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FINAL REPORT

The overall stated goal for this committee was to review and evaluate Corinth Baptist Church and determine what direction the church should follow in the next three years. The new pastor asked the church to allow this review to take place as a part of his Doctorial studies. The end result would be for the church to come to an understanding of the direction the church should peruse over the next three years. The writer would document the process and present for his doctoral project how the long-rang planning committees developed this plan.

The church was asked to appoint this planning committee consisting of the chairpersons from each of the departments and committees. Two additional people were elected from the church at large. It would be these committees chairman who for the next year would walk through a plan developed by Dr. Frank Schmitt. The Schmitt plan came from a class taught at Liberty Theological Seminary called CLED: 620, *Vision and Strategic Planning*. This class presented a possible strategy to help a church develop a long range plan. This plan would be the module used for this study at Corinth.

The overall reason for this project was two fold. Corinth was a church that after 32 years was calling a new pastor. The former pastor had led the church for a long time and now they wanted to look for direction and purpose. It was important for the church to determine where they were going and what God's will was for the church as they emerge from such a long and fruitful ministry. The church needed time to reflect on where God had brought them and where God would lead them.

For the new pastor and the writer of this report he needed to understand his role in this ministry. It was important that he seek to understand what God had been doing at Corinth and where he would fit into this ministry. There was no question that God had called him to this ministry and he wanted to follow God's leading.

This all was brought together during the writer's course work in the doctoral program. In particular this was highlighted during the classes on church management. In those studies it became apparent that many churches were not always where God wanted them. The church needed an approach to understand in a real way what God wanted them to be doing. The church leaders also need a way to understand God's plan. The writer wanted to understand God's plan for himself at Corinth.

Several writers made the case that God had a direction and will for every church. Each church could fit into God's plan if they would take the time to understand that plan. It was possible to know where and what that plan was. The key came during the writers reading of Rick Warren's book, *The Purpose Driven Church* and Lyle Schaller's book, *The Small Member Church*. In both of these books the writer found hope that this process could and would help pastor understand what God was doing and what direction church a church should take.

Armed with the thought of each church fitting into God's plan, the writer decided to use Dr. Schmitt's approach. Corinth realized that God wanted the church to touch the needs of the community they were in so they endorsed the project and voted to proceed. This self examination would be done through a committee of church members who volunteered their time. They would spend about four hours a month reviewing the status of the church in what they were doing. In the end both the writer and the committee

members alike learned a lot about Corinth Baptist Church. They both walked away with a greater appreciation for those man and women that founded and sustained this work for Christ, with expectation for where God was taking them.

HISTORICAL SETTING

Corinth Baptist Church was formed November 27th 1932. A group of community leaders came together with the expressed purpose of forming this church. The people of the Corinth community voted that day to establish a local church that would provide for their families a place to worship. Under the direction of Reverend D. M. Smart the church was established. This is not to say that many others in the surrounding area did not play an important role in forming the church. It would seem however; in the records that Reverend Smart was one of the major influences for this church being constituted.

The church would thrive under the inspired leadership of most all of its pastors. They followed the lead of this inspired leadership and moved forward in many areas. At no point in the church history was there ever a time when people were not won to Christ and the membership not expanded. There were times when the church may have slowed down in its outreach in the community, but the church always moved forward.

The church had a great missionary spirit from the beginning. The very first recorded giving for the church was focused on missions. This was to become a major focus of the church throughout its history. The people of this Corinth community were always willing to give and to help those that faced difficulty and need.

In total the church would be served by nine different men. These men would have a wide and diverse background. The shortest tenure was three years with the longest

being thirty two years. Some had no formal training while others had attended seminary. All of them would be men of God that sought to follow the Lord's leading for the church. Each man left his mark on this wonderful ministry.

The church overall had seen a total of 551 baptisms from 1932 to 2004. What this averaged out to be was 7.8 baptisms per year for the life of the church. When this was looked at closely, there was only 4 years in that time period that the baptismal pool was not stirred. It was evident that the church knew its mission and sought to bring many people to Christ.

The church Sunday School membership role would average 221 for the years between 1932 to 2004. While the average attendance for Sunday School would reach 138. Church membership would reach as high as 430 and average out to be 311 for this time period. This showed that the church was not to sit still but be very active in touching those in the community.

This history would provide a base for the Long-range planning committee could have to work from. They felt a sense of pride and duty as they to develop a course of action to follow. Many good and devoted people had committed themselves to this work over the years. The long-rang planning committee would review history with hope of seeing its future. It was up to them to chart a course for Corinth and the committee did so with pride.

THE DEVELOPMENT OF OBJECTIVES, MISSION STATEMENT AND CORE VALUES

This was the longest part of the process for the committee. They were tasked with outlining the three key ideals that would focus the church and its mission. This was the Mission statement, the Objectives and Core values. Each one of these elements and the changes adopted by the church can be review in the appendix A, B and C of this report.

The committee used some documents that the church had already developed. This was important because they did not feel comfortable moving away from what the church had done previously. Having this material would allow them a base to work from and it was familiar to the members.

For the Mission statement they were going to review the Family Life Center guidelines. In this set of guidelines they had a written mission statement. This statement would be a guide to follow as they worked on their mission statement. They would modify the statement to include two additions. The first focused on the preaching ministry of the church and the other was to state where God was calling this ministry to work.

The purpose of the church was found in the church Articles of Incorporation. In that document the church outlined to the State of North Carolina what it considered was the objectives and purpose of Corinth Baptist Church. Under article 3 in the Article of Incorporation of the church, the committee reviewed the list of purposes and made a few minor changes. In the first purpose the committee suggested a change to ensure that the membership understood that the church would promote a God centered corporate and personal worship. Then with purpose 7 the committee changed it to read that the church

would seek to promote the spiritual welfare of all persons... through every means possible, the goal being to reach out to our entire world.

A final change that was made to the purposes was also made to the Church Covenant. The committee decided to list the scripture references found for that purpose and value. The committee thought it was important to show the church that these items were more than random ideas, that they were based out of the Word of God. So when the committee reviewed the church covenant and articles they felt the biblical references should be included.

The committee developed from these documents they had in hand a guide for the rest of this planning process. These three documents would be used by the church to determine if a program or activity should be continued or eliminated. Once this part of the process was completed the committee could begin the task they were asked to do. They would begin to evaluate what the church was doing in light of what God's directives for the church should be.

CHURCH SURVEYS

The long-range planning committee used two different methods to evaluate and survey the church. The first method used was the Ministry Evaluation form found in Mark Marshall's work book *Mapping Your Church Strategy*. This sheet gave the committee a tool to use to evaluate every committee and activity the church had. When they finished they reviewed over 23 activities and committees.

During this evaluation process the committee considered what the activity did well and how they could improve. They had the opportunity to filter the program through

the mission's statement and determine how it fulfilled the mission of the church. In the end, the committee came up with a list of areas the church might want to consider developing in the future. The committee evaluation of the church activity gave them a guide that they used to compare with the questionnaire the church members completed.

As the committee worked through the ministry evaluation form of Marshall's they also reviewed and developed a church questionnaire. This was the tool used by the committee to gather information from the church body. It was designed to gain insight from the members. They expressed their vision for the church and its direction. The committee received 101 completed questionnaires.

After the committee had completed its evaluation they reviewed the questionnaire from the members. It was surprising to the writer and the committee was how closely the church body and the committee saw the church condition. This indicated that the committee was a pretty good representation of the church. The committee and the church felt that many of the ongoing programs were performing their task well.

The questionnaire did ask for suggestions under the major ministry evaluations section. From these, the planning committee was able to find ministry opportunities that all of people felt should be advanced. One thing the questionnaire exposed for the committee was the need for work among the 20-25 age range. This age range had very few who filled out the questionnaire. It also revealed the church body was aware that this age range was missing.

Although the questionnaire gave the committee a lot to think about, but for the writer there were two items that stood out. The first dealt with growth. Those that filled out the questionnaire were of a strong opinion that Corinth was poised for growth and

saw the potential to grow as very good. They also saw the leadership was in position for this growth. Individual opportunity in the community was good for this growth. The opinion of the church members was that in the next ten years the church would grow by at least 100 people.

Another area the church members placed an emphasis on was evangelism. The questionnaire revealed time and again that evangelism was one of the top two areas individuals wanted to see developed. The members knew for Corinth to grow the focus on evangelism was essential. Many placed this area at the top of the list for development.

The questionnaire showed that the membership of the church was located within only two miles of the church. The church was founded to be a community church, but Corinth wanted to reach Rutherford County and this needed to change. The church would need to develop a plan for reaching out of its local community to draw in people from a much broader pool of prospects. A leveling off could be attributed to a saturation of the present area with a need to move out of its borders. An expansion of the field of harvest would help the church reach more people.

The committee used several items to look at the church strengths. A report on the statistical data of the church was prepared to show how the church was doing in different categories. This material reported a strong financial standing with the church increasing yearly in missions and total giving. The report revealed that there was a gradual leveling off of the Sunday School attendance and church membership.

COMMUNITY STUDIES

The long-range planning committee looked at the community. This was done so they could look at the opportunities and threats that the church would face. The goal was to determine how the opportunities and threats would affect the thinking and programming of the church. The committee wanted to consider how the church could prepare to meet these challenges.

The committee did not have much information in this area to review. The Chamber of Commerce provided a booklet with demographic information that was helpful. One thing the committee found was a break down of the ethnic population. It showed that the Hispanic in the community was not as prevalent as was thought. There were some who felt the need to work with this group of people but the information did not bear out the growth thought to be there.

It also pointed out that there was a growing older population in this area. That meant that the church should consider working to develop ministry for our elderly. The development of a hospitality type of ministry to help families who faced the death of those older loved ones would be a good possibility. The idea was to provide ministry to grieving families.

Also the committee saw the possibility of working in the nursing homes and doing things like Sunday School and providing church related services for those seniors citizens that could no longer attend church. The possibility of adult daycare for the seniors was also discussed. This would provide a community based program that would get those lonely seniors out of their homes. It would provide a place for the seniors to gather and have activities.

The report also indicated a large population of children in the county. This meant that the church faced the needs of providing for families with young children. Daycare and preschool work could be a real possibility for the church. Along that same line the church should consider after school care to help the growing segment of single parents. This could mean the church should consider after school programs for those kids of the community that have no place to go while their parents are working.

The area has a big problem with drugs and the children need a safe to gather. The church has started a basket ball program for younger children, but more could be done. Other programs could be considered to help those children and parents when they are looking for same alternatives.

A major issue for this area is jobs. The community has lost a lot of manufacturing jobs in the last few years. The church will face the challenges of helping families make ends meet. The unemployment situation is very serious and the effects of this has influence the community greatly. This can affect the church financially. The members giving will determine how the church can respond to the needs in this community.

Overall, the committee saw a lot of areas that the church needed to watch. Although none of them should hinder the ministry, any one of them can have a profound affect on the church. If the church will keep a handle on its spending and is open to where God is leading then these threats then will become great opportunities for ministry. But they must keep these issues in the front of them at all times. These threats are truly opportunities for an expanded ministry.

DETERMINE NEEDS AND PRIORITIES

By this time the planning committee had reviewed a lot of material. This section will list what they found and how they decided what the church should be focused on. This was a big task and they have seen a lot. However, this was what they came together to do and they were ready for the challenge.

The committee began its work by outlining three areas of concern. They were the physical area, the program area, and finally they would develop a future need area. The committee wanted the church to see that although there were many possibilities, we would need to take them a little at a time to accomplish them.

Under the physical area, the top concern the committee had was with Sunday School space. The church was growing and although this was not a major issue at present the church was facing some challenges. When the church built the new Family Life Center, the plan was to renovate the old fellowship area into Sunday School space. At this time it had had not been accomplished.

There was also a concern for office space. With the addition of a part-time administrative assistant, the church needed to provide adequate space for a church office. In addition to office space, with the increase in church attendance, the parking around the church will also need to be addressed. Currently the church only has 68 marked spaces. The Family Life center has parking but it is currently not paved.

One other item was suggested. A church van should be purchase because of the continual need for transportation. The church has so many activities going on and the transportation issue must be addressed. So the committee placed this as an item for the church to consider now. Under program needs the committee came up with several. The

first area that they felt the church could improve on was Sunday School. A younger adult class must be developed.

Corinth's evening discipleship training program was given several suggestions for improvements. The classes themselves need to be set on a schedule. They need to begin and end on a schedule. This will allow for class choice and study variations during this time. A person could switch classes and join another study. Also the subjects studied could be tailored to meet growing needs within the community. Marriage and family studies could be introduced. Special studies dealing with specific family and community issues could be used. Our training needs for Sunday School teacher and deacons could be accomplished during this time.

The committee saw that both the Sunday School and the discipleship training arm of the church could be expanded. This ministry alone could be used to meet the growing needs found in the community. Family ministry through the teaching ministry of Corinth could be greatly enhanced.

Other programs that should be considered would include a preschool and day care ministry. An after school ministry would also help single and working parents that need a safe place for their children to go. The list of possibilities was endless. The opportunity before the church was great.

Then the committee worked on the future ministry needs. A hospitality committee was mentioned to touch the lives of grieving families. Within the community there is a need for a food pantry that will help families in emergencies. Many times families need food now and other emergency help is not available. This could provide an immediate temporary help until these families can get other help.

They also wanted the church to consider a future need to expand by purchasing additional property around the church. They saw the need for an improved sign in front of the church. The improvement of the church softball field and they even listed the need to go to a second service.

All in all, this was a very conservative list of ideas presented. The committee wanted to get the church moving forward in their thinking. They wanted the church to begin to see how and where they could improve. A sense was given that we should start where we knew we could accomplish something. We would work on those areas where we could see things get done. In the end the list was to focus on what the committee felt were reasonable and attainable goals.

THE DEVELOPMENT OF THE PLAN

From the very beginning this was a project to determine where the church should be going and where the pastor should lead. The challenge was to understand how to take all the information that was collected and then decide what to propose. The writer was not sure what the committee would propose.

Both Rich Warren and Henry Blackaby felt that the church should go to work where God was already at work. Then as the writer was working through Kennon L. Callahan's book *Twelve Keys to an Effective Church* it became apparent which direction we should move. Callahan made the point that God gives all churches strengths to accomplish its purpose. It was those strengths that should be keyed in on and expanded. Although the committee looked at both strengths and weakness the strengths were where God had placed his focus. Those strengths would be the focus of the church.

Once this became apparent then it was easy to chart a course. God had blessed Corinth and provided a strong ministry. The committee saw this and was ready to act. They felt the need to strengthen both the Sunday School and discipleship training programs. God was sending them people that had difficulties with their marriage and were in need of marriage training. They also saw that the community around them had many unchurched individuals. The evangelistic arm of the church would need to focus on an out reach approach that could touch them.

This would mean in some respects a stabilization of the ministry and to a large degree this is what was suggested. But, the writer felt that the committee for the first time saw how God had been using them. They saw the hand of God and how it had already been working, but they could also see where God was taking them. It was a wonderful sight to behold as the lights of understanding flickered in the eyes of the members.

In the end, the committee realized that God had created this church for a purpose and He was still working. The strengths of the church would be the focus of the committee's report. They were mindful of the threats, but they would not limit God. This was God's work, and God would be their guide. They would seek to magnify what God had enabled them to do.

SUMMARY OF THE PLAN

The plan presented then, is the collection of the work the Long-range planning committee finished over the past year. It by no means contains all that the committee discussed. It was never intended to be such. It is however a collection of ideas that were distilled from the various meetings of the committee. The end goal was to provide a path

for the church to follow over the next three years. The ideas presented were given to the church body to consider accepting or rejecting as a body of believers. The hope of the committee and the writer was that once the church saw that the list and saw many of the items were already completed; they would want to continue the planning process.

To this end then the proposed list included two provisions of evaluation. The first sought to reconvene the committee in one year to allow a review of how well the church was doing with the suggestions given. They would make further suggestions to help the church accomplish what was recommended.

Then the committee recommended at the end of three years the church elect a new committee to do a second long-range plan. This new committee would walk through the planning process again and establish a second plan for the church. The goal was to continue the planning process and allow the church to follow God's plan for them.

The committee at large had a wonderful and fruitful time as they went through this planning process. They spent a lot of hours working through to the goal and deserve a lot of credit for the success of this project. This could not have happened without them and the committee members must be commended. The greatest benefit that the writer saw was how that by the time the process was ending, many of the members on the committee lamented that they would not be able to discuss the issues that faced the church. As the committee finished its work there was a wonderful freedom and openness with each other.

In the end this project is really just a beginning for Corinth. If the church and its members will do the work, there is no doubt that God will not lead this congregation far. If they will allow God to lead and then follow that lead, God only knows where this

project will end. This writer is thrilled with the possibilities that are before him and this church. It will be exciting to see what God has ahead. Praise God, Praise God for His wonderful blessings.

APPENDIX A
MISSION STATEMENT

Mission Statement

At Corinth Baptist Church **we will preach and teach God's Word.** We are a body of baptized believers in Jesus Christ. **The church is** Missionary in purpose, persistent in Outreach, growing in Discipleship, warm in Fellowship, and faithful in Service and Ministry.

Our goals include reaching Ellenboro and Rutherford County as our Jerusalem, North Carolina and the surrounding areas as our Judea and Samaria, and the World as God gives us the ability and opportunity to share the wonderful Gospel of Jesus Christ.

The Mission statement was taken from the mission statement that was adopted for the Family Life Center. This approved document was reviewed and modified to reflect what the committee felt was an overall statement of the direction for the church.

APPENDIX B
CHURCH COVENANT

Church Covenant

That we will preach and teach God's Word, Matt 11:1, 28:18-20, 2 Tim 4:2, Phil 1:15, Isa 61:1

That we will walk together in brotherly love, Amos 3:3, 1 John 3:17-18, Matt 22:37-39, Heb 5:14

That we will exercise concern and watchfulness over each other, 1 Peter 1:22, Eph 6:18, Heb 5:14

That we will remember each other in prayer, James 5:13-16, Num 14: 11-21, Rom 15:30, 1 Sam 12:23, Rev 5:8, Luke 6:27-28

That we will participate in each other's joy's and endeavor with kindness and sympathy to bear each others' burden and sorrows, Ps 133, Rom 12:13-15, Gal 6:1-2, 1 Pet 4:13

That we will strive earnestly for Christian fulfillment with our homes, Pro 10:17, 22:6, Eph 6:4, Deut 6:7, 12:28, Josh 24:15, 1 Tim 3:4-5

That we will seek through faithful example and so live that others will be drawn to our Savior and Lord, Matt 5:16 John 13:14-15, 2 Thess 3:9, 1 Tim 4:10-12, 1 Peter 4:10-11

That we will strive for moral standards that reflect the example of Christ, Gal 5:22-23, 1 Peter 2:21

That we will not forsake the assembling of ourselves together for worship, Heb 10:25, Ps 122:1

That we will give regularly of our means to support a faithful ministry in our community, one that extends to the distant places of the earth, Mal 3:10, 2 Cor 9:6-15, Isa 58:10

And that through all our days we will seek to live to the glory of Him who has called us out of darkness into His marvelous light. Heb 13:20-21, Col 3:16, 1 Pet 2:9

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The covenant was taken from the constitution and by laws that was adopted and included with the incorporation paperwork when Corinth Baptist Church incorporated. The committee reviewed this material and would suggest the addition of one article and the scripture references to clarify what the church believes.

APPENDIX C

PURPOSE

Purpose

The purpose for which this corporation is organized to operate and function as a church in all its religious, charitable, and educational dimensions, including but not limited to. The following church's purposes:

1. To advance and promote *a God centered corporate and personal* worship.

Ephesians 4:1, 1 Corinthians 14:16, 17, Mark 12:30

All the elements of the Missions Statement

2. To engage in and promote the study of the Holy Scriptures.

Deuteronomy 11:19, John 5:35, 2 Timothy 2:15, 3:16

Discipleship

3. To advance the gospel of Jesus Christ by preaching, evangelism, teaching, and the administration of the ordinances of the church.

Matthew 28:19-20, Ephesians 11-13

Outreach

4. To create and enable Christian fellowship as a nurturing and discipling function of the church.

Acts 2:41-47, 1 John 1:7, Hebrews 10:25

Fellowship

5. To promote the biblical principles of justice and righteousness in personal, social, community and national life.

Mark 12:31, Exodus 20:1-17, Isaiah 1:7

Service and Missionary

6. To carry in the work of the church in all spiritual, benevolence, education philanthropic, civil and social aspects and activities.

Ephesians 4:1-16, 2 Timothy 2:14, 4:1-2, Titus 2:1-15

Outreach

7. To promote the spiritual welfare of all persons and to disseminate the Word of God to the people of all nations *through every means possible*.

Acts 1:8, 1 Corinthians 4:10, 1 Corinthians 9:20-23

Minister, Missions and Outreach

8. To organize and maintain such ministries and divisions including but not limited to schools, daycares centers, relief programs and social services and other programs authorized by law which will promote and advance the religious purposes set forth herein.

Proverbs 29:18, Acts 6:1-6, Acts 20:35

Ministry, Outreach, and Service

This was Article 3 taken from the articles of incorporation as submitted to the State of North Carolina. What the committee did was to review the statement and make the changes listed in Black. This was done in order to both clarify and define the article. We also added scripture references for further reference.

APPENDIX D

RECOMMENDATIONS

Long-Range planning committee Recommendations

Program Needs

1. We talked first about the Food Pantry
In this area we heard how we should be more concerned about helping than being taken advantage of. We should be ready and willing and let the Lord sort out who we should help.
2. The Spanish Mission work In Marion
The idea is to develop a relationship with this church as a possible outreach for future work with the Hispanic people moving into this area
3. Discipleship training
The class schedule for discipleship training needs to be adjusted to a quarterly time schedule. The class schedule for DST will need to be adjusted to allow classes to begin the study and end at the same time. This will allow for an individual to choose the study group they would like to be involved in a given quarter.
 - i. Suggested studies
 1. New members class, this class could be taught on a Saturday and be only a one day study
 2. New believers class
 3. Young married studies
 4. Financial studies
 - ii. Other possibilities
 1. Teacher training classes
 2. Deacon training

*The possibility of meeting for DST on other nights than Sunday night. What this would do is allow some that teach to be involved in another class.

4. The development of a new members hand book.
This would be a handbook that could acquaint the new members with who we are at Corinth. This would include church responsibilities and privileges. It would give an overview of what we do and what organizations that we have in Corinth. In this we could have a copy of our articles of faith, constitutions and by-laws and even members list.

5. A Hostess committee for the Bereaved Families

This would be a committee of individuals that would open the fellowship hall and provide light refreshments for bereaved families. This ministry would provide a place for the family to gather after a funeral where they could greet visitors out of the elements. This committee would work with the Food committee to coordinate this. The committee would need to have money approved for the supplies of light refreshments that would be purchased.

Physical Needs

1. Church wide clean up of the clutter that has accumulated over time.

- a. We need to clean up the inside of the church and make it as appealing as possible.
- b. There is a need to collect outdated material from the Discipleship training classes and Sunday school classes. What is wanted is a collection point to be established in the church library. Each month each class is asked to collect any old unused material and it taken to this collection point. This material can then be distributed to places like Yokefellows, nursing homes and Doctors offices for distribution. It is felt that this should be done on a monthly base.

2. Sunday School classrooms.

- a. We need to work on the renovation of the old fellowship hall for Sunday school space. We need to consider using the whole old fellowship room to meet that need.
- b. It should be considered that if the church has a future desire to work in preschool or day care that this renovation should keep this in mind and renovate in accordance with code to allow this possible future use of these facilities.
- c. This could mean also looking at the Sunday school room situation and reorganizing class placement. The youth for example could take over the larger storage room in the youth department.

3. A place for the church offices.

If the Fellowship hall is designated for all Sunday school rooms we will need to consider some other options for the church offices. A possibility is building a small office building of some kind or using part of the upstairs large pre-school room for office space.

4. The church parking situation needs to be addressed.

The church just does not have enough designated parking. We need visitor parking spaces. The New fellowship hall parking needs to be paved.

Other recommendations that we have considered and suggest that the church should begin to plan for.

1. The Prayer garden between the Fellowship hall and preschool
2. We need to develop committed teachers and new teachers.
Each class needs to have two teachers, a primary and training teacher. This would allow us the opportunity to develop future teachers.

3. We need to utilize individual strengths

We have to learn to trust people, let them free to be their creative self. We need to flow from the strengths of the people that God has given us.

4. The youth could be better utilized.

The example of the youth at Harmon St. helping with VBS was mentioned. They had Bible school early for the young people so they would not miss out with their own age groups. We had Lucas who worked in Bible school. Also Anna Marie did the same. We need to use the youth and others and put them in leadership roles.

5. Ladies day i.e. Baptist Woman's day

6. The Choir suggestions
Use the old songbooks. Sing with piano accompaniment. Specials with members of the choir Parts/Solos/ Variety

7. The need for an after school program. Pre-school or Day care. These are three areas that the church should actively pursue and become involved with.

8. The Church will need to consider in the next 1-2 years about purchasing a van.

9. The church needs to consider the development of a church council.
This would be an extension of the deacons. This group would involve every committee chairman and would permit better coordination of church activities. The committee would meet bi-annually to review up and coming activities and set the church schedule of activities.

Future Ideas: things that we need to be considering and reflecting on.

1. Possibility of purchasing additional property
2. Addition of a lighted church sign that can be used for church activities and announcements.
3. Continued ball field improvements.
 - a. Lighting
 - b. Fencing
 - c. Bleachers
4. A second worship service
5. The development of other activities in the nursing homes in our area.

Assessment of progress

1. This committee should meet one year after the adoption of any of these recommendations to determine how effective the proposals have been implemented. They should further recommend how the church should proceed to implement the recommendations that the church has approved.
2. A new long-range planning committee should be appointed 3 years after this to reevaluate the churches needs and again set down a plan for the future of Corinth Baptist Church. The goal of which is to both track the past performance of Long-range planning and to chart again the direction, so they can move forward in following God's plan for the church.

VITA

David M. Jendrey

PERSONAL

Born: August 27, 1956

Born Again: Summer 1973

Married: Rhonda J. Fish, September 11, 1976

Children: Jacob Jendrey, born July 18, 1978

Josiah Jendrey, born December 15, 1979

Jonathan Jendrey, deceased

EDUCATIONAL

MDiv., Southeastern Seminary, 1992

MA., Liberty University, 1989

BA., Liberty University, 1987

Dipl., Liberty Bible Institute, 1981

MINISTERIAL

Licensed: July 1978, Beacon Baptist Church, Hampton Virginia

Ordained: March 1992, Stony Hill Baptist Church, Wake Forest, North Carolina

PROFESSIONAL

Pastor, Warren Plans Baptist Church, Warren Planes, NC 1992-1995

Pastor, Western Branch Baptist Church, Suffolk VA, 1995-2003

Pastor, Corinth Baptist Church, Ellenboro NC, 2003-present

PROFESSIONAL SOCIETIES

Member and President of The Sandy Run Baptist Association Ministers conference