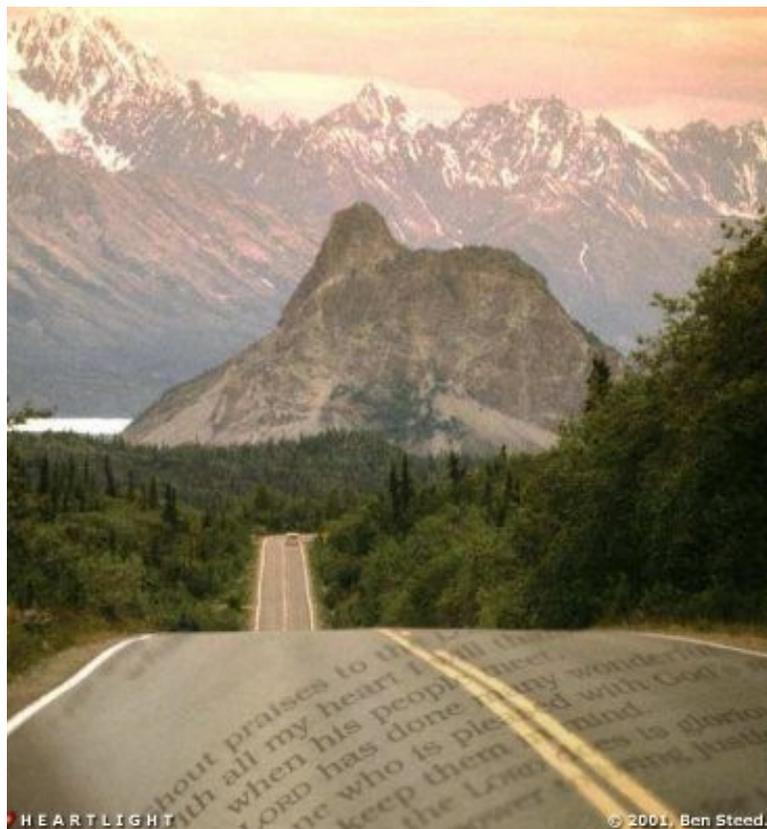




T.E.A.M. Partnership Manual



*A study guide for your lifelong journey of becoming
a fully devoted follower of Jesus Christ*

PREFACE

CROSSROADS CHURCH exists to be a church that focuses on reaching the unchurched and/or discipling the believers. Our mission statement reflects our goal "to reach out in love and acceptance so that all may become fully devoted followers of Jesus Christ." As we grow as a church, we will reach out to more and more people who do not feel accepted in traditional church settings.

However, it is not enough to simply be a gathering place for persons exploring Christianity. At some point, we as leaders in the church need to hold up a measuring stick and say, "This is what we expect from mature believers." As God works in the lives of believers, at some point in their faith journey they will seek to move from participating in events at CROSSROADS, to becoming mature believers that follow God in everyday life. This manual was written to help guide people in their faith journey process.

The leadership of the church desires each member to become individual believers who are committed to Christ and to one another. Another way to state this vision is to say, "As a church we hope to become a Biblically functioning community." A Biblically functioning community continues to grow in its knowledge of the Bible as well as making a commitment to live out this knowledge in the world. This manual will help define spiritual markers for people on the road of life moving in the direction of faith. It will challenge some, it may even frustrate others, but the process is designed to coach and nurture people along the road. It is not intended to create roadblocks. Some persons who have learning limitations or physical disabilities may not be able to complete this manual in a traditional fashion. We are committed as a church to adapt this format and work through any challenges to this process.

Membership at CROSSROADS CHURCH is an important step in becoming a fully devoted follower. However, membership should be viewed as a part of the journey and not an end. It is an initiation, not a graduation. This too, is an initiation process. Becoming a T.E.A.M. Member is a starting point; a recognition that affirms where you are spiritually. This membership manual is designed to help you discern where you are going. It is our goal that membership is a step of discipleship that will be a milestone on your lifelong Christian journey.

SPECIAL THANKS

In preparing this resource, my primary guide was the Bible and inspiration from the Holy Spirit. I also used guidelines from several United Methodist Churches, Church Membership in the Methodist Tradition, by Fredrick Norwood, The United Methodist Book of Discipline, The Membership Manual of Willow Creek Community Church, and class notes from Garrett-Evangelical Theological Seminary. It was edited and re-edited by many caring Christians. I give thanks to all the saints and churches that have gone before, that have blazed a path to help us all understand how we can become more fully devoted followers of Jesus Christ.

In Christ's Service,

Pastor Paul J. Marzahn

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RoadMarker 1



DEFINITION OF MEMBERSHIP

Why Membership? A young woman came to me and asked why churches have formal membership. Her belief was that anyone who believed in Jesus was already a member of the body of Christ. Nothing a church could say or do would change that. I affirmed this woman's statement about believing in Jesus. I then told her that the most important commitment one can make is a commitment to follow Jesus Christ and to know you have a place in the Kingdom of Heaven. She wanted to know, "Isn't it enough to have faith in Christ and just attend services somewhere regularly? Why should a Christian formalize membership?"

Four Reasons. A faith relationship with Jesus Christ allows one to be a "participating member" in the body of Christ simply on the mercy and grace of Jesus Christ. This is a once-and-for-all membership that lasts an eternity. A "participating member" at CROSSROADS is defined as a believer in Jesus Christ who has not yet formalized his/her membership. We sometimes refer to these persons also as "regular attendees" on our Sunday morning registration forms. The Discipline of the United Methodist Church refers to these persons as "preparatory members." They may attend events, receive communion, serve on task teams and in most ways participate in the life of the church.

1. Connected to like minded believers. Many assume that if you identify with Christ, you do not need any further identification with a local church. Accepting the gospel, however, does not make one connected to a fellowship of like-minded believers. Membership in a church is designed to make people feel connected and supported by a specific community of believers. The church is the instrument, appointed by Christ, to be the body of Christ until He comes again in full glory. It alone can provide the continuous support one needs to become a fully devoted follower of Jesus Christ.

2. Membership is Biblical. Although formal membership is not

explicitly stated, the concept is implicit throughout the New Testament. Believers were known to identify with a specific local body and were challenged to become committed to the community. They supported one another and took offerings for the larger church universal.

3. Membership benefits the Individual Believer. In a culture where commitment is no longer highly valued, membership moves people beyond good intentions to a place where they live out their intentions. Committed participation and formal membership challenges persons who are attending church to move into a place where they are part of “the church.” Joining the church in a public profession of faith is similar to a person who is getting married. The ceremony of marriage allows one to make a public profession of a commitment. Attending church is not membership, just like living together is not the same as marriage. Joining is a significant spiritual event. It is an outward and visible sign of an inward and spiritual promise.

4. Leaders of the church and the overall community benefit from formal membership. As leaders, we seek to fulfill our God-given role of shepherding. We need to identify what sheep are in the "flock." CROSSROADS will always attract the unchurched and the guests. We will continue to minister to everyone's needs. At some point, it is important to identify who truly compromises, the "core" of believers at CROSSROADS. These believers are the group of people that can be counted on to build and sustain the ministries of the church. They are the ones identified as fully devoted followers who have moved into the clear light of committed participation. They are the ones who say, “you can count on us.”

John Wesley, the founder of United Methodism stated that Christians could not be fully Christian in solitude. He did not believe in "solitary religion" and felt that God wanted disciples to band together to support one another for the benefit of the community and themselves. In his fifth journal, on the 26th page, Wesley states: "I was more convinced than ever that the preaching like an apostle, without joining those together who are being awakened and the training them up in the ways of God, is only begetting children for the murderer."

Exploration - A participating member begins attending worship and small group regularly and decides to explore a further commitment to CROSSROADS CHURCH. The participating member asks their small group leader for a "T.E.A.M. MEMBERSHIP MANUAL" or they may get one from the information table. Each person does the Bible Study at his/her own pace and studies the distinctives of participating at CROSSROADS CHURCH. A second option is for persons to attend a New Members Class.

Affirmation - A participating member, during the study, privately

responds to questions regarding his/her faith journey. This part of the process is designed to be a time of faith exploration and self evaluation. Each person affirms whether she or he is committed to the values and responsibilities of T.E.A.M. Membership. The person affirming membership declares, in writing, his or her intentions to join CROSSROADS CHURCH. They fill out the final section of the manual and turn it into their small group leader. This guide and the responses are confidential and will not be read by anyone, unless you desire. You may use this guide in preparation for the TEAM membership interview, but it is mainly for your personal growth. The more honest you are with yourself, the more valuable the process will be for you. Any reservations or areas a person cannot affirm should be noted and discussed in the interview process.

Interview - Each participant meets with his or her small group leader, coach or area coordinator for an interview. Together they discuss the affirmations made during the study process. Occasionally an issue will be raised, during the interview that requires more discussion. **NO INTERVIEWER MAY DENY MEMBERSHIP UPON HIS OR HER RESERVATIONS ALONE.** If further issues need to be discussed, the next step is to seek out another group leader or area coordinator. Any difficult issues that cannot be resolved will be referred to the pastor. Everyone involved will agree upon a plan. It will be clear what should happen in order for the person to be confirmed in the future. It is important to know that when issues are raised and membership is put "on hold," that total confidentiality will be maintained. The intention is not to shame anyone, but to address an issue and to move forward. The purpose of the interview is not to determine whether you are a "perfect Christian." The purpose is to affirm your commitment to Christ, to the church and to the lifelong process of spiritual growth. At the end of the interview, the interviewer will simply sign the T.E.A.M. membership form that indicates all the requirements have been met. When a person joins as a formal member, they are to bring the form to the church office prior to the Worship Service they are joining.

Celebration - T.E.A.M. members join during Worship with their small groups present, so the community may celebrate in their commitment. Some individuals may wish to join on their own or wait until others in the family have completed the process. We encourage those joining to invite family and friends to share in this time. Similar to baptism, a certificate will be given recognizing membership. Joining is a community event and we all pledge to support you in your faith journey.

The main responsibility of every church member is to simply follow Christ. Jesus stated in Matthew 22:37-39, "To love the Lord your God with all your heart, with all your soul and all your mind ... and your neighbor as yourself." At CROSSROADS we use the acronym, **T.E.A.M.** to help us identify some basic responsibilities of membership. During the Bible Study section we will explore these concepts further.

**RESPONSIBILITIES AND
BENEFITS OF MEMBERSHIP**

Time is a precious commodity. Dedication of time and participation is the mark of a true disciple. It is the responsibility of every member to spend time with God and the community of Christ. Time spent in private devotion with God is important for a committed disciple. It is expected that persons will participate in a small group of Christian disciples that help one another grow. We also expect participation in Sunday Worship where the body of Christ gathers.

E = EVANGELISM

Evangelism is simply understanding the Gospel and sharing it with others. The central purpose of God's revelation in Scripture is to call all people into fellowship with Him. It is the role of all Christians to have a personal faith relationship with God through Jesus Christ. Sharing one's faith with others is an indicator of Christian maturity. Each of us is given differing gifts and evangelizes best by using the gifts we have been given. Some will evangelize by serving, others by teaching and a few by confronting or preaching. We understand that evangelism works best through relationships built over time. We provide the class "Becoming A Contagious Christian" to help persons understand their evangelism gift and learn how to lead others to Christ.

A = ABILITIES

Understanding one's spiritual giftedness and sharing that giftedness with the body of Christ is a key indicator of spiritual maturity. We provide the class "Network" to help persons explore their ministry passions, spiritual gifts, and personal style, so they can best understand where to serve in the body of Christ. We also provide the classes "LifeKeys" and "Focused Living" and suggest people attend whatever class assists them in discovering God's plan for their life. Our goal is to put the right people, in the right places, for the right reason. We understand that service is for a lifetime, although a person may have changes in availability or passion that would cause them to serve in a variety of areas throughout their lifetime of Christian service.

M = MONEY

Honoring God with one's material resources and supporting the church, using the Biblical precedent of the tithe as a goal, is a mark of a Christian disciple. In Old Testament times, God's people were required to contribute at least a tenth of their income to God's work (the tithe). The New Testament uses the tithe as a starting point for Christian giving and allows Christians to keep the portion of their income that is necessary to provide for them and their dependents. We expect persons to work toward a tithe and to give generously out of love, not guilt.

BENEFITS

Just as there are responsibilities in membership, there are also many benefits. Being a participating member of the T.E.A.M., means that you will be able to influence the direction of the T.E.A.M. Whenever you add a player to a team, that player helps determine the outcome. As a T.E.A.M. player, you will be able to lead and share in continuing to form the vision of the church. A full member

is able to vote at the annual church meeting and is responsible for voting in key leaders. Area Coordinators, Trustees, Coaches, and Small Group Leaders must be full members or in the process of membership in order to hold positions of leadership.

Full members also have priority when it comes to facility usage and staff members' time. Although CROSSROADS has a strong commitment to evangelism, T.E.A.M. members will receive special consideration when it comes to benevolence needs, personal support, counseling, etc. The purpose of providing special consideration to T.E.A.M. members is so they in turn feel supported to do further outreach and ministry. The primary reason for becoming a T.E.A.M. member is to grow in our Christian commitment; it is not to receive advantages. Since we are all pursuing Christ, these are simply benefits that come by growing closer to the body of Christ - the Church.

RoadMarker 2



What

We

Believe

CROSSROADS CORE VALUES

As Christians we are called to be salt to the world, “salty Christians”. We are to spice up the world with the flavor of Jesus Christ. As Christians, we permeate the culture with our values. At CROSSROADS we use the acrostic “A SPICE JAR” to remember our core values:

A **Authenticity**
S **Small Groups**
P **Process**
I **Interdependence**
C **Compassion**
E **Excellence**
J **Joy**
A **Acceptance**
R **Relevance**

Values Rationale/history:

When God placed the vision of starting a new church on my wife and me, I spent time in a spiritual retreat of fasting and prayer. God revealed to me a vision of how we should treat one another in the church and how we should conduct the business of the church. Each value is based on God’s Word. The Scriptures reflect the meaning behind each value. After sharing the values with other committed disciples in the core group that started the church, we chose these nine values to represent the ministry at CROSSROADS. Together we affirmed these values as the ones that would permeate our church life together. The Scriptures that affirm these values follow each core value.

To pursue vulnerability and humility so we have genuine relationships with one another and God.

- Authenticity involves truth telling and Biblical conflict

Galatians 6:1-10 - “Doing Good to All - ¹Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. ²Carry each other's burdens, and in this way you will fulfill the law of Christ. ³If anyone thinks he is something when he is nothing, he deceives himself. ⁴Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, ⁵for each one should carry his own load. ⁶Anyone who receives instruction in the word must share all good things with his instructor. ⁷Do not be deceived: God cannot be mocked. A man reaps what he sows. ⁸The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. ⁹Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. ¹⁰Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”

Ephesians 4:25-32 - “²⁵Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. ²⁶“In your anger do not sin”: Do not let the sun go down while you are still angry, ²⁷and do not give the devil a foothold. ²⁸He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. ²⁹Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. ³⁰And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. ³¹Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. ³²Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.”

Philippians 2:1-4 - “Imitating Christ's Humility - ¹If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, ²then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. ³Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. ⁴Each of you should look not only to your own interests, but also to the interests of others.”

Psalms 51: “¹ Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.
² Wash away all my iniquity
and cleanse me from my sin.

³ For I know my transgressions,
and my sin is always before me.

⁴ Against you, you only, have I sinned
and done what is evil in your sight,

so that you are proved right when you speak
and justified when you judge.

⁵ Surely I was sinful at birth,
sinful from the time my mother conceived me.

⁶ Surely you desire truth in the inner parts;
you teach me wisdom in the inmost place.

⁷ Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.

⁸ Let me hear joy and gladness;
let the bones you have crushed rejoice.

⁹ Hide your face from my sins
and blot out all my iniquity.

¹⁰ Create in me a pure heart, O God,
and renew a steadfast spirit within me.

¹¹ Do not cast me from your presence
or take your Holy Spirit from me.

¹² Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.

¹³ Then I will teach transgressors your ways,
and sinners will turn back to you.

¹⁴ Save me from bloodguilt, O God,
the God who saves me,
and my tongue will sing of your righteousness.

¹⁵ O Lord, open my lips,
and my mouth will declare your praise.

¹⁶ You do not delight in sacrifice, or I would bring it;
you do not take pleasure in burnt offerings.

¹⁷ The sacrifices of God are a broken spirit;
a broken and contrite heart,
O God, you will not despise.

¹⁸ In your good pleasure make Zion prosper;
build up the walls of Jerusalem.

¹⁹ Then there will be righteous sacrifices,
whole burnt offerings to delight you;
then bulls will be offered on your altar.”

Matthew 18:15-18 - “A Brother Who Sins Against You - ¹⁵“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. ¹⁸“I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

To acknowledge that life change occurs best in a small group of Christian disciples.

- Small groups are the church, not a program of the church.

Acts 2:46-47 - “⁴⁶Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, ⁴⁷praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

Acts 5:42 – “⁴²Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ.”

Acts 16:40 - “⁴⁰After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.”

SMALL GROUPS

Acts 20:20 - “²⁰You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.”

To measure our success by the process (the way we do ministry) and not just the product (the ministry programs.)

- Biblical process involves loving relationships.

John 13:34-35 - “³⁴A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵By this all men will know that you are my disciples, if you love one another.”

1 Thessalonians 2:8 - “⁸We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.”

Matthew 18: 15-17 - “¹⁵If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. ¹⁸I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

PROCESS

To acknowledge our dependence upon others and the power of the Holy Spirit to accomplish our goals.

- Every member is a minister.
- Families matter to God and to the church.

Ephesians 4:11-16— “¹¹It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, ¹²to prepare God's people for works of service, so that the body of Christ may be built up ¹³until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness

of Christ. ¹⁴Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. ¹⁵Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. ¹⁶From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

INTERDEPENDENCE

Ephesians 6:18-19 - “¹⁸And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. ¹⁹Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel.”

1 Corinthians 12 - “Spiritual Gifts - ¹Now about spiritual gifts, brothers, I do not want you to be ignorant. ²You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. ⁴There are different kinds of gifts, but the same Spirit. ⁵There are different kinds of service, but the same Lord. ⁶There are different kinds of working, but the same God works all of them in all men. ⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. ¹²The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. ¹³For we were all baptized by^[3] one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink. ¹⁴Now the body is not made up of one part but of many. ¹⁵If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. ¹⁶And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. ¹⁷If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. ¹⁹If they were all one part, where would the body be? ²⁰As it is, there are many parts, but one body. ²¹The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" ²²On the contrary, those parts of the body that seem to be weaker are indispensable, ²³and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, ²⁵so that there should be

no division in the body, but that its parts should have equal concern for each other. ²⁶If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. ²⁷Now you are the body of Christ, and each one of you is a part of it. ²⁸And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all have gifts of healing? Do all speak in tongues? Do all interpret? ³¹But eagerly desire the greater gifts. And now I will show you the most excellent way.”

Romans 12:3-9 - “³For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. ⁴Just as each of us has one body with many members, and these members do not all have the same function, ⁵so in Christ we who are many form one body, and each member belongs to all the others. ⁶We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷If it is serving, let him serve; if it is teaching, let him teach; ⁸if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. Love - ⁹Love must be sincere. Hate what is evil; cling to what is good.”

To demonstrate compassion by modeling the servant nature of Jesus Christ.

- We expect to participate in missions on a local, state, national and global level.

Matthew 9: 35-37 - “The Workers Are Few - ³⁵Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. ³⁶When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. ³⁷Then he said to his disciples, “The harvest is plentiful but the workers are few.

Galatians 5:13-14 - ¹³You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. ¹⁴The entire law is summed up in a single command: “Love your neighbor as yourself.”“

James 2:14-26 - “Faith and Deeds - ¹⁴What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? ¹⁵Suppose a brother or sister is without clothes and daily food. ¹⁶If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it? ¹⁷In the same way, faith by itself, if it is not accompanied by action, is dead. ¹⁸But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do. ¹⁹You believe that there is

COMPASSION

one God. Good! Even the demons believe that—and shudder. ²⁰You foolish man, do you want evidence that faith without deeds is useless? ²¹Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? ²²You see that his faith and his actions were working together, and his faith was made complete by what he did. ²³And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. ²⁴You see that a person is justified by what he does and not by faith alone. ²⁵In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? ²⁶As the body without the spirit is dead, so faith without deeds is dead."

To be intentional in giving God our best. Excellence honors God and inspires people.

- Excellence requires ongoing evaluation.
- Excellence is doing the best with what God has given us.

Leviticus 22:20-22 - "²⁰ Do not bring anything with a defect, because it will not be accepted on your behalf. ²¹ When anyone brings from the herd or flock a fellowship offering to the LORD to fulfill a special vow or as a freewill offering, it must be without defect or blemish to be acceptable. ²² Do not offer to the LORD the blind, the injured or the maimed, or anything with warts or festering or running sores. Do not place any of these on the altar as an offering made to the LORD by fire."

Numbers 18:29-30 - "²⁹ You must present as the LORD's portion the best and holiest part of everything given to you.' ³⁰"Say to the Levites: 'When you present the best part, it will be reckoned to you as the product of the threshing floor or the winepress.'"

Ephesians 6:5-8 - "Slaves and Masters - ⁵Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. ⁶Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. ⁷Serve wholeheartedly, as if you were serving the Lord, not men, ⁸because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free."

Colossians 3:17-24 - "¹⁷And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Rules for Christian Households ¹⁸Wives, submit to your husbands, as is fitting in the Lord. ¹⁹Husbands, love your wives and do not be harsh with them. ²⁰Children, obey your parents in everything, for this pleases the Lord. ²¹Fathers, do not embitter your children, or they will become discouraged. ²²Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. ²³Whatever you do, work at it with all your heart, as working for the Lord, not for men, ²⁴since you know that you will receive an inheritance from

EXCELLENCE

the Lord as a reward. It is the Lord Christ you are serving.”

To experience joy produced by the Holy Spirit through studying God’s word individually, in small groups and in the larger community of faith.

- Joy is fulfillment, not simply happiness.

Galatians 5:22-23 - “²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness and self-control. Against such things there is no law.”

2 Timothy 3:16-17 - “¹⁶All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷so that the man of God may be thoroughly equipped for every good work.”

Hebrews 4:12 - “¹²For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”

Acts 2:46 - “⁴⁶Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts.”

To accept persons where they are and enable them to grow in their faith journey.

- To remove barriers in the church that keep people from a meaningful relationship with Jesus Christ.
- Fully devoted followers should expect to sacrifice on behalf of persons seeking a faith relationship.

John 8:1-8 - “¹But Jesus went to the Mount of Olives. ²At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. ³The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group ⁴and said to Jesus, "Teacher, this woman was caught in the act of adultery. ⁵In the Law Moses commanded us to stone such women. Now what do you say?" ⁶They were using this question as a trap, in order to have a basis for accusing him. ⁷But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." ⁸Again he stooped down and wrote on the ground.”

John 4:1-26 - “Jesus Talks With a Samaritan Woman - ¹The Pharisees heard that Jesus was gaining and baptizing more disciples than John, ²although in fact it was not Jesus who baptized, but his disciples. ³When the Lord learned of this, he left Judea and went back once more to Galilee. ⁴Now he had to go through Samaria. ⁵So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. ⁶Jacob's well was there, and Jesus, tired as he was from the

ACCEPTANCE

journey, sat down by the well. It was about the sixth hour. ⁷When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" ⁸(His disciples had gone into the town to buy food.) ⁹The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.) ¹⁰Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." ¹¹"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?" ¹²Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?" ¹³Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." ¹⁵The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." ¹⁶He told her, "Go, call your husband and come back." ¹⁷"I have no husband," she replied. ¹⁸Jesus said to her, "You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." ¹⁹"Sir," the woman said, "I can see that you are a prophet. ²⁰Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem." ²¹Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. ²⁴God is spirit, and his worshipers must worship in spirit and in truth." ²⁵The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us." ²⁶Then Jesus declared, "I who speak to you am he.""

II Corinthians 6:2-10 - ²For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation. ³We put no stumbling block in anyone's path, so that our ministry will not be discredited. ⁴Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; ⁵in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; ⁶in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; ⁷in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; ⁸through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; ⁹known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; ¹⁰sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything."

1 Peter 2:2 - ²Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation."

To demonstrate the relevance of Jesus Christ where the intellectual and the emotional come together in a revelation about God.

- We expect continuous change in methodology.

1 Corinthians 9:19-23 - “¹⁹Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. ²⁰To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. ²²To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. ²³I do all this for the sake of the gospel, that I may share in its blessings.”

John 4:24 - “²⁴God is spirit, and his worshipers must worship in spirit and in truth.”

Ephesians 5:15-20 - “¹⁵Be very careful, then, how you live--not as unwise but as wise, ¹⁶making the most of every opportunity, because the days are evil. ¹⁷Therefore do not be foolish, but understand what the Lord's will is. ¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.”

Name Rationale/history:

- To be a church that meets people who are at a CROSSROADS in their life.
- We are geographically located at a CROSSROADS between several communities.
- It is a name that appeals to both unchurched persons as well as faithful disciples.
- We decided not to use our denominational name "United Methodist" because we wanted our name to reach those who may be turned off by institutional sounding names. We are proud of our heritage, but decided not to use it in marketing. CROSSROADS United Methodist Church of Lakeville is our official "legal" name.

During the process of selecting the name, a group of about 15 persons suggested various names. With District Superintendent Duane Sarazin leading the discussion, we did our best to come to a consensus and narrowed the name selection to five. One woman in the group mentioned that she was moved by the name CROSSROADS, because she was on a spiritual journey herself. She felt she was at a CROSSROADS in her life and felt many "unchurched" persons probably felt the same way. After a brief discussion, a consensus was reached to use the name CROSSROADS CHURCH. Since the early days of the church, we

RELEVANCE

have affirmed this name for our community. As we move toward developing our church property, we have decided to name the entire development CROSSROADS. We feel that the intersection of Cedar and Dodd is at a CROSSROADS of several communities.

Logo Rationale and History: After developing our Core Values and our church name, our planning team decided we needed a "logo." We felt once that we had a logo; we could start to do marketing to let others know who we are. In our discussion of a church logo, we wanted an image that showed we were a church open to persons exploring their faith journey. We also wanted to convey an image that we were a caring loving place. We felt the four hearts coming together to form a cross accomplished what we were trying to convey. Red symbolizes the blood of Jesus Christ on the Cross. The black reminds us we are sinful and in need of God's Grace.

The phrase, "Where Faith and Life Meet," came from a dialogue about who we wanted to be. It implies that we are a meeting center; a place and a people that explore the issues of life and faith. We thought about saying "the place" where faith and life meet, but decided that meeting God was more than a place. In our opening worship services, we used as a sending prayer the following: "As you go forth on the journey of life, continue to turn in the direction of faith." That is the prayer we hope for all disciples, as they explore and share their spiritual journeys on the road of life.

**CHURCH NAME:
CROSSROADS CHURCH**

"To reach out in love and acceptance so all may become fully devoted followers of Jesus Christ." (What we're doing)

Mission Rationale/History: As a group, our planning team really struggled with our mission statement for quite some time. We looked at purpose statements of other churches and couldn't seem to make them fit our church. We examined the statement of the Minnesota Annual Conference of United Methodist Churches to invite, nurture and send, but felt it did not adequately describe what we were trying to accomplish. After a group of leaders and I attended a Willow Creek Leadership Summit in Chicago, we learned they had a mission statement. Willow's statement is: "To turn irreligious people into fully devoted followers of Jesus Christ." We wanted our mission to reflect our Core Value of Acceptance, so we broadened the phrase to include more than just irreligious persons, but "ALL" persons. We wanted our church to focus on the unchurched, as well as the believer. We also wanted to include the phrase, "To reach out." We wanted the church to remember that it is a church based on evangelism and mission. By putting our outreach emphasis in the mission statement, we hoped that leadership would continue active evangelism. We expect the church to continue to knock on doors, call and invite persons, and use the latest advances in technology to further the gospel. Years from now, we want the church to reach out just like we are doing now.

To be a Biblically functioning community of believers.



(What we're becoming)

Vision Rationale/History: As a group, we envisioned what the church would look like years from now. The planning team knew how we wanted to attract the unchurched and move them toward becoming fully devoted followers. We also knew that we wanted the church to reflect community and all that community was intended to be.

Once again, we looked to the Willow Creek Community Church for inspiration. Willow lifts up the value of a Biblically functioning community and we agreed that we wanted a similar vision. This vision allows us to see that we are more than individual followers of Jesus Christ, but that our faith relationship includes the body of Christ, which is the church. Creating a caring community is necessary for spiritual growth in the church. It fits our core values of small groups and interdependence. Together we live out the gospel of Jesus Christ.

This 6 Step Process explains how persons can lead others to become fully devoted followers. Using the Spiritual continuum on the bottom of the page allows those moving forward on their faith journey a gauge to guide their process. Not all of us fit into neat little categories, but this 6 step process allows us to see some of the milestones of Spiritual progress.

This process is not just a strategy of CROSSROADS CHURCH. It is a reflection of Biblical principles outlined in God's word. A similar strategy was used by Jesus with his own disciples. It is a process where God leads the way and uses us to respond. The process is dependent on prayer, time and commitment through each stage. Leading others or discovering our own way to become fully devoted followers is not an easy process. We never fully become perfected in this life, but moving toward God's purpose for our lives brings joy to the believer who lives out this process.

VISION

At CROSSROADS we are committed to this process because by God's power it brings people into a relationship with Jesus Christ. You can count on the commitment of the staff and leaders to help you in this process. Please study these steps and apply them as you assist seekers in finding a relationship with Jesus Christ. Not only will you change their lives, it will change your life in the process as well.

denomination known as United Methodist. To understand CROSSROADS theology and history fully, one must have some understanding of the denomination. CROSSROADS is a church that emphasizes that all Christians are one in God's sight. We stress our common beliefs, rather than our differences in Christ. Yet, we have a distinct heritage that draws us toward other churches with a similar background. This section is designed to enlighten you regarding this heritage. What is a United Methodist? In the words of John Wesley, the founder of the Methodist movement, he states: "A Methodist is ... one who loves the Lord, his God with his heart, soul, mind and strength."

**“ I PRAY THAT YOU WILL BE
ACTIVE IN SHARING YOUR FAITH SO
THAT YOU WILL HAVE A FULL UN-
DERSTANDING OF EVERY GOOD
THING WE HAVE IN CHRIST.”
- PHILEMON 1:6**

John Wesley was ordained an Anglican Pastor in the Church of England. At a prayer meeting on May 24, 1738, he received inspiration, which called him into a deeper relationship with Christ. John Wesley stated: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the laws of sin and death."

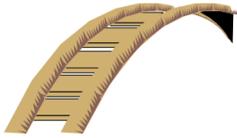
After his experience in 1738, Wesley set out, with his brother Charles, to form societies of "Methodists," so called because the members followed a daily routine of religious observance and social work. Wesley never intended to break away from the Church of England. He wanted the societies to be a renewal movement within the church.

In America, itinerant preachers spread the gospel and Wesley's teaching to the settlers. After the American Revolution, a separate church was formed, called the "Methodist Episcopal Church." Over the years, other Wesleyan denominations also formed. In 1968, the Evangelical United Brethren Church (The German branch of Methodism) and the Methodist Church joined, to form "The United Methodist Church." Currently, the United Methodist Church is the country's second largest Protestant denomination.

Even today, John Wesley's life and teaching still carry a special meaning. Through John Wesley's teachings, Methodists strive to call people into a faith relationship with Jesus Christ. We challenge persons to becoming faithful disciples of Jesus Christ, by sharing God through missions, and addressing social problems. John Wesley's basic belief in the grace and forgiveness of God still permeates our basic theology of acceptance.

United Methodists are a diverse body of believers. The distinguishing marks of a United Methodist are probably best illustrated by a commitment to the basics of Christianity and by a Christian lifestyle, rather than by assenting to a particular litmus test of beliefs. John Wesley stated in *The Character of a Methodist*: "As to the opinions which do not strike at the root of Christianity, we think and let think."

United Methodists share a common heritage with other Christians



1. BUILD BRIDGES

SCRIPTURAL PRINCIPLE

Jesus said in Matthew 28:19, "As you are going make disciples."

In other words, incorporate the process of making disciples into your everyday life. Most people come into a relationship with Jesus Christ because of a relationship with a friend, neighbor, work associate or family member. Work at building bridges of friendship with persons who are seeking a faith relationship. Consciously make reaching out to others with love and acceptance part of your everyday lifestyle.

OUR RESPONSE

- ◆ Cultivate relationships with unchurched persons.
- ◆ Take time to get to know these persons better. Demonstrate God's love through your actions.
- ◆ Discover your "evangelism style" and use your natural personality to reach others like yourself.
- ◆ Write down the names of five persons and pray for them on a daily basis.

THE BENEFIT

- ◆ Developing relationships with unchurched persons will keep you in touch with needs of persons outside of the body of Christ.
- ◆ You will feel a sense of accomplishment as persons respond to your outpouring of Christian love.
- ◆ Building relationships with the unchurched encourages believers to live and act like believers in order to model a true Christian faith.



2. RAISE & ANSWER SPIRITUAL QUESTIONS

SCRIPTURAL PRINCIPLE

Jesus stated in Matthew 7:7-8, " Ask and you will receive. Search, and you will find. Knock, and the door will be opened for you. Everyone who asks will receive. The one who searches will find, and for the one who knocks, the door will be opened."

As you develop relationships with unchurched friends or relatives, learn to ask good questions and listen to responses. Assure them that questions are a natural part of discovering about God.

OUR RESPONSE

- ◆ Learn to initiate open-ended discussions about important areas of life. The "Contagious Christianity" course can help you, ie "I would really be interested in hearing about...".
- ◆ Discuss key issues of life: stress, relationships, finances, recreational activities, etc...This is when you can share a verbal witness. Share from your perspective how your faith has made an impact in these areas of your life.
- ◆ Don't expect an immediate response. Plant a seed; don't push the subject. Give God time to work.

THE BENEFIT

- ◆ It is much easier to keep to relationships on the surface. Learning to ask meaningful questions will deepen all your relationships.



3. INVITE PERSONS TO A CROSSROADS EVENT

SCRIPTURAL PRINCIPLE

Paul stated in Romans 10:17, " Consequently, faith comes from hearing the message, and the message is heard through the word of Christ."

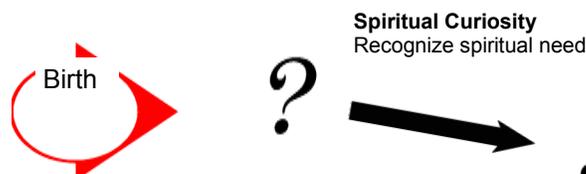
CROSSROADS CHURCH offers seeker-sensitive worship, social events and small groups. CROSSROADS celebrates making unchurched people feel comfortable.

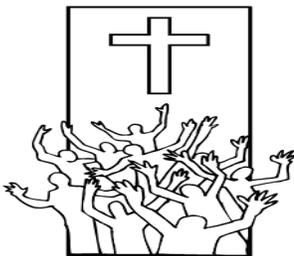
OUR RESPONSE

- ◆ Mention an upcoming worship series to your friend/s as you are raising and answering questions.
- ◆ Invite your friend/s to a small group meeting or social outreach event.
- ◆ Offer to drive your friend/s or to go out to eat following an event.
- ◆ Introduce your friend/s to other people at CROSSROADS.
- ◆ At an appropriate time, share the Gospel message. Use a technique or style that works for you...

THE BENEFIT

- ◆ Plan ahead to invite persons to an event.
- ◆ It is risky to ask someone where they stand Spiritually.
- ◆ It takes practice to learn how to effectively share the Gospel. It is a wonderful skill that benefits your own faith and the kingdom of God.





4. PARTICIPATE IN A SMALL GROUP & WORSHIP

SCRIPTURAL PRINCIPLE

Acts 2:46-47, "Every day they continued to meet together in the Temple Courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all people."

God's word reminds us it is important to gather together for worship, fellowship and study. The early church saw the need for large group gatherings (the temple) and smaller gatherings in the home. Both are important to spiritual growth.

OUR RESPONSE

- ◆ Participate in a small group. Small groups are the primary vehicle for connectedness, pastoral care and spiritual development. All small groups are open and designed to multiply as we grow.
- ◆ Regularly attend Sunday morning celebration services.
- ◆ Develop an individual time with God through prayer and private devotion.

THE BENEFIT

- ◆ Eternal salvation.
- ◆ Grow closer to God and to others.
- ◆ Become a participating member in the body of Christ.
- ◆ Spiritual Growth & encouragement.



5. FIND A MEANINGFUL PLACE OF SERVICE

SCRIPTURAL PRINCIPLE

1 Corinthians 12:4 and 26, "There are different kinds of gifts, but the same Spirit. There are different kinds of service but the same Lord...If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it."

Serving on a Ministry Team allows a believer to become a connected in CROSSROADS. Serving also fulfills the Biblical example to use our Spiritual giftedness to glorify God and to edify others.

OUR RESPONSE

- ◆ Recognize that Spiritual development needs more than attending Sunday morning celebration services.
- ◆ Attend the "Network" Spiritual gifts seminar to discover your unique abilities and passion. Serve on a ministry team in your area of interest.
- ◆ Model the servant nature of Jesus Christ.

THE BENEFIT

- ◆ As we serve others, we grow to understand our service to God.
- ◆ The body of Christ is whole when every part does its work.



THE CROSS

6. BECOME A T.E.A.M. MEMBER

SCRIPTURAL PRINCIPLE

Jesus stated in Matthew 22:37-39, "Love the Lord your God with all your heart, with all your soul, and with all your mind...Love your neighbor as yourself."

A fully devoted follower is someone who loves God so much they yearn to spend time with God in public and private worship. A fully devoted follower has become a servant and demonstrates through sharing his/her resources of Time, Evangelism, Abilities, and Money.

OUR BENEFIT

T – Time: Sharing our precious resources of time by attending CROSSROADS events and participating in a small group.

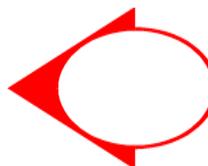
E – Evangelism: Understanding the Gospel message and sharing our faith with others.

A – Abilities: Sharing our Spiritual gifts by serving others.

M – Money: Sharing our financial resources by tithing or moving towards a tithe.

THE BENEFIT

- ◆ An opportunity to join as a TEAM member.
- ◆ Servanthood has multiple benefits including self knowledge, accountability, and continued Spiritual growth.
- ◆ Fully Devoted Followers working together form a Biblically functioning community, who offer hope to the world.



WHAT IS A UNITED METHODIST?

ist.

- 2) We confess belief in a triune God: Father, Son and Holy Spirit.
- 3) We share the Christian belief that God's redemptive love is realized in human life by the activity of the Holy Spirit, both in personal experience and in the community of believers.
- 4) We understand ourselves to be a part of Christ's universal Church when by adoration, proclamation, and service we become conformed to Christ.
- 5) We share with many Christian communities recognition of the authority of Scripture in matters of faith.
- 6) A Celebration in the sacraments of baptism and communion.

Baptism - For United Methodists, baptism is the sacrament of initiation that joins us with the Church and Christians everywhere. It's a symbol of new life and a promise of God's saving love. Both infants and adults can be baptized. When infants are baptized we encourage a process called confirmation where baptized youth can learn how to develop their faith relationship with Jesus Christ. United Methodists baptize by sprinkling, immersion or pouring.

The Lord's Supper - The Lord's Supper is a holy meal of bread and wine that symbolizes the body and blood of Christ. By sharing this meal, United Methodists give thanks to Jesus' sacrifice for our sins. The Lord's Supper recalls the life, death, and resurrection of Jesus and celebrates the unity of all the members of God's family. (See Mark 14:22-24) United Methodists, because of our tradition of abstinence from alcohol, use grape juice rather than wine in communion. We celebrate communion by intinction (bread dipped into a cup), by passing individual cups and bread, and by allowing persons to kneel at a communion rail.

The Wesleyan Quadrilateral

United Methodists use four basic guidelines to help them form an understanding of their faith. These basic guidelines are sometimes referred to as the Quadrilateral. *Scripture, Tradition, Experience, and Reason* are used to inform one about basic beliefs. Scripture, for Wesley, was the most important source for learning what to believe and how to live as Christians. Tradition was important to Wesley because he believed that the history of the Christian church is important and should not be discarded. We can learn a great deal from the great affirmations of faith, such as the Nicene and Apostles Creeds. Wesley firmly believed that God intended for us to use our minds in exploring our spirituality. Wesley felt Reason helps us to understand God's revelation; however, one should not be afraid to look to science and other resources to assist us in examining Biblical truths. Wesley was a strong believer that Experience helps us confirm what is written in the Bible by examining our own lives.

Some other basic beliefs in United Methodism from our Book of Discipline include:

WHAT DO UNITED METHODISTS BELIEVE?

Faith and Good Works - United Methodists believe that faith and works go together. John Wesley, from the beginning, emphasized the importance of salvation and social justice. Wesley believed that personal salvation leads to involvement in Christian mission around the world. Personal faith and Christian social action are mutually

reinforcing. Early Methodists' opposed slavery, liquor traffic, gambling, industrial exploitation, and even war. The Social Creed of United Methodists explains it succinctly.

- We believe in God, Creator of the World; and in Jesus Christ the redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.
- We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.
- We joyfully receive for ourselves and others, the blessings of community, sexuality, marriage, and the family.
- We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and those with handicapping conditions; to improvement of the quality of life; and to the rights and dignity of racial, ethnic and religious minorities.
- We believe in the right and duty of persons to work for the good of themselves and others, and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.
- We dedicate ourselves to peace throughout the world, to freedom for all peoples, and to the rule of justice and law among nations.
- We believe in the present and final triumph of God's Word in human affairs, and gladly accept our commission to manifest the life of the gospel in the world. Amen." (Book of Discipline pg 106)

Conversion and New Birth - Change in the heart can and does occur, through the grace and the guidance of the Holy Spirit. Being "born again" is basic to a new life in Jesus Christ. "We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ."

Tolerance - While United Methodism retains much from its diverse heritages, it allows a variety of "special interest" theologies. We as a congregation, acknowledge the virtues of different points of view even within the same community of believers.

Abortion - "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion, but we are equally bound to respect the sacredness of the life and well-being of the mother for whom devastating damage may result from an unacceptable pregnancy... We cannot affirm abortion as an acceptable means of birth control and we unconditionally reject it as a means of gender selection."
(Book of Discipline - pg 92)

Homosexuality - "Homosexual person's not less than heterosexual persons are individuals of sacred worth... Although we do not condone the practice of homosexuality, and consider this practice incompatible with Christian teaching, we affirm that God's grace is available to all. We commit ourselves to be in ministry for and with all persons."

Self avowed, practicing homosexuals are not to be accepted as candidates, ordained as ministers or appointed to serve in the United Methodist Church.

Council on Finance and Administration Ruling - "No board or agency, committee commission or council shall give United Methodist Funds to any Gay Caucus or group or, otherwise use such funds to promote the acceptance of homosexuality." Book of Discipline pg 92 & 450)

Gambling - "Gambling is a menace to society, deadly to best interests of moral, social, economic and spiritual life, and destructive of good government. As an act of faith and love, Christians should abstain from gambling, and strive to minister to those victimized by the practice." (Book of Discipline pg 101)

Alcohol – "We affirm our long-standing support of abstinence from alcohol. Since the use of alcohol and illegal drugs is a major factor in crime, disease, death, and family dysfunction, we support educational programs encouraging abstinence from such use." (Discipline pg 94) CROSSROADS affirms the United Methodist position on alcohol. It is our policy that alcohol will not be served at church functions.

Marriage/Divorce - "We affirm the sanctity of the marriage covenant which is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman...Where marriage partners, even after thoughtful consideration and counsel are estranged beyond reconciliation, we recognize divorce as regrettable but recognize the right of divorced persons to remarry." (Book of Discipline pg 90 & 91)

Rights of Racial and Ethnic Persons - "We recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts which particular ethnic histories and cultures bring to our life." (Book of Discipline pg 94)

These are but a few of our key beliefs. If you wish to explore more about beliefs in United Methodism, there are a number of resources available to you. Ask at the information booth on Sundays and request the book or information you desire.

- 1) John Wesley's Journals and Sermons
- 2) The United Methodist Book Of Discipline and Doctrine
- 3) The United Methodist Book Of Resolutions
- 4) Why I Am United Methodist – William Willimon

Elements of the organization of the United Methodist Church include a conference system that guarantees basic democratic process. Almost all of the policy decisions are in the hand of the conferences. The chain of conferences represents a chain of representative democracy, which permeates and under girds our entire church. A graphic of the organization structure is found following this section.

THE GENERAL CONFERENCE:

1. The supreme legislative body of United Methodism.
2. Meets every four years.
3. Composed of from six hundred to one thousand delegates, half of who are pastors and half lay persons.
4. The body is international with delegates from annual conferences in many lands.
5. It is the only group that can speak officially for the United Methodist Church.

THE JURISDICTIONAL CONFERENCE:

1. Regional Bodies - five in number in the U.S.
2. The principal task is electing bishops.
3. Some debate within the church concerning the value of the jurisdictional systems exists.

THE ANNUAL CONFERENCE:

1. The basic body of the Church.
2. Membership includes pastors and lay members. Lay membership is based on the principle of representation of each local church.
3. Votes on all constitutional amendments, elects delegates to the General Conference, determines all matters concerning ordination, character, and conference relationship of ordained and diaconal ministers.
4. Has the power to adopt rules and regulations as long as they are not in conflict with The Discipline of the United Methodist Church.
5. The Conference business consists largely of the various boards and agencies. It also includes election of personnel to the various boards and agencies, and the adoption of the yearly Conference Budget.

THE DISTRICT CONFERENCE:

1. An optional structure utilized in some Annual Conferences.
2. The only actual power it has is to vote on issuing certificates of candidacy for ordained ministry.

THE CHURCH CONFERENCE:

1. A congregational meeting open to every member. (Only those 18 years of age or older may vote on matters of property and personnel.
2. The primary responsibilities of the Church Conference in the annual meeting is to review and evaluate the total mission and ministry of the church, receive reports and adopt objectives and goals recommended by the Leadership Team.
3. The District Superintendent presides at the meeting of the Church Conference or gives permission to another elder to preside.

THE CHARGE CONFERENCE:

1. A special meeting of all elected officers of the congregation to make decisions on behalf of the congregation between Church Conferences.
2. The purpose of the special session shall be stated in the call, and only such business shall be transacted.
3. Presided over by the District Superintendent or pastors with the District Superintendent's permission.

An Evangelical Church Reaching a Community of Churched and Unchurched:

Leadership Team: Design

**ORGANIZATION OF THE
UNITED METHODIST
CHURCH**

Worship Director:

- A) Plans and leads Celebration Service and Servant Community Worship
 - B) Builds ministry teams
 - C) Recruits, trains, and supports leaders
- Possible Small Groups include: Music, Drama, Technical, Bands, Worship Development

Adult Discipleship Director: Adult Small Groups

- A) Leadership of discipleship, fellowship and support-oriented small groups
 - B) Recruits, trains and supports leaders
- Possible Small Groups - Adult Coaches

Youth Director : Small Groups – Youth

- A) Leadership of discipleship, fellowship and support-oriented small groups
 - B) Recruits, trains and supports leaders
- Possible Small Groups – Middle School, Confirmation, Sr. High

Children's Director:

- A) Plans and leads children's ministry
- B) Builds Ministry teams and small groups to teach children
- C) Recruits, trains, and support leaders of CROSSTRAINING, VBS and Kids Own Worship.

Finance Director:

- A) Designs and implements systems for financial, facility and business management without blocking flow of ministry areas.
 - B) Builds ministry teams
 - C) Recruits, trains, and support leaders
- Possible small groups - finance, fundraising/Stewardship

Facilities Director:

- A) Oversees maintenance and use of facility and property
 - B) Builds ministry teams
 - C) Recruits, trains, and support leaders
- Possible small groups - 2nd Saturday, Landscaping

Staff Relations Director:

- A) Oversees staff
- B) Fixes problems where ministry flow is obstructed
- C) Recruits, trains and supports paid leaders,

Possible small groups - conflict resolution team, staff liaison

InReach Director:

A) Creates opportunities and encourages people to get involved in groups and ministries.

B) Leads “Network” giftedness inventories and consultations

C) Builds ministry teams and small groups

D) Recruits, trains, and supports leaders

Possible Small Groups - Network teachers, hospitality team, follow up teams, caring ministry

Outreach Director:

A) Coordinates Evangelism and marketing to attract new people to the ministry

B) Coordinates Mission and Service opportunities

C) Leads and promotes the “6 step process” and “Contagious Christian” training

D) Builds ministry small groups

E) Recruits, trains and supports leaders

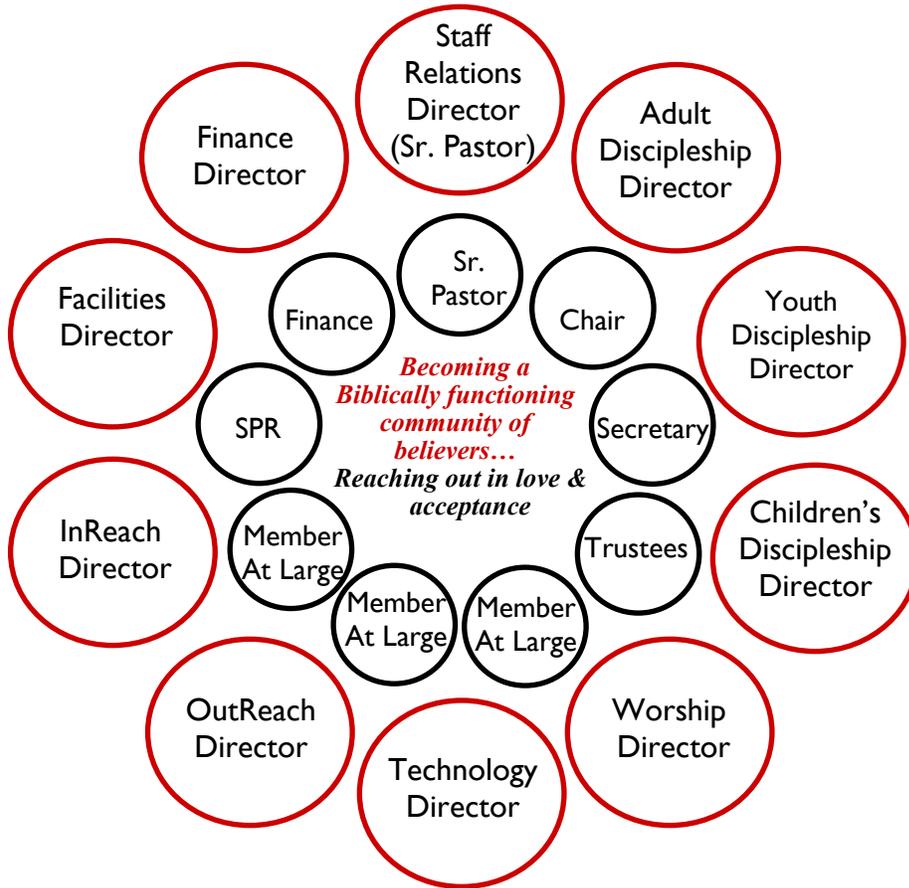
Possible small groups - teaching teams, Publicity team, canvas team.

Technology Director:

A) Oversees all technology (computers, phones, video, audio, Internet)

B) Recruits and trains supports persons

-GOD-
CROSSROADS Church Leadership
Team



RoadMarker 3

Carpooling

Characteristics of a T.E.A.M. Member

T is for Time

This section is intended to be used as a personal study guide, in which you are to examine the Scriptures and your faith. Please complete the following questions after your Scripture study. Once again, the answers to these questions are for your benefit and will be kept confidential. You will not need to show these answers to anyone. However, you will be asked similar questions during your interview process, so this will help you prepare, as well as allow yourself to explore what you believe. During the interview, you will only need to share at the level you feel comfortable.

Committing Time with God and the Community.

Finding time for God is always difficult in our busy schedules. Yet, unless we connect with God on a regular basis, it is difficult to call God our friend. The Bible uses two words in the Greek for time; "Kairos" and "Chronos." Chronos is measured time, raw time. It is the time you put on your calendars and the time set on your clocks. Kairos time is not measured and planned; it can only be seized and obeyed. Kairos is God's special time. Chronos is something we wear on our wrists, while Kairos grabs our hearts and souls. We live in Chronos, but we live for Kairos. Both types of time are critical in connecting with God. We need to schedule God into our busy lives, but we also need to seize the "God moments" in our everyday experiences.

Personal Time With God

Read John 15:4-5 and 2 Peter 1:3-11

Both passages describe how we are to grow more like God. What

practices do you use to grow closer to God? How often do you connect with God outside of church settings?

The Bible

Read Hebrews 4:12, Psalm 1:2-3, II Timothy 3:16

What do these passages teach about the importance of Scripture in the life of a growing Christian? What is the most likely way you would spend time reading and studying the Bible?

Prayer/Solitude

Read Luke 5:16, 6:12-13

What do these two passages tell us about Jesus and his need to get alone for awhile by himself? What could you do to pattern your life like Jesus, in this manner?

Prayer

Read Philip. 4:6-7, Matthew 7:7-8, James 4:2-3, I Thess. 5:17, Matt. 6:9-13

Have you had any prayer experiences that you especially remember? What are some things we can talk about with God? When should we pray?

The Lord's Prayer

A = Adoration – Prayers that express how great God is. (Ex- I adore you Lord for your vast mercy, I praise you for ever ending love.)

C = Confession – Prayers that express areas where you need forgiveness. (Ex – Dear God, I am sorry for my sin of _____. Please forgive me.)

T = Thanksgiving – Prayers that express our gratitude to God. (Ex – Thank you Lord for my health..)

S = Supplication – Requests to God on behalf of ourselves and others (Ex – Please help)

Now write a prayer using the ACTS model that Jesus used when he prayed.

Time in Small Group—The early believers in Christ did not express their faith alone. They shared with one another in small groups.

Read Acts 2:42-47, Acts 4:32-35, Hebrews 10:24-25.

These passages describe life in community. How would you rephrase these passages to describe what small group life should be like today?

Read Acts 2:46, I Corinthians 16:19.

In addition to the temple, where else did Christians gather? Why do you suppose they gathered in these small groups? What do you think they gained in small groups that they could not gain in larger gatherings?

Read Galatians 6:1-3, Proverbs 27:17, Colossians 3:16, James 5:16.

How are close relationships necessary, in order to live out these Scripture passages in your life? Is it possible to attend only large group gatherings and live out these passages?

There is a relatively small percentage of people who have the gifts to develop their own path to a goal. Many people know what their goals are but need help to establish a path to reach them. This means they need a clear statement of “What is the next step for me?” and a way to keep track of their progress along the way.

Many churches do not understand this and have found that while people might listen to the sermons, they have difficulty applying the truths of the sermon to their lives. Values such as Time, Evangelism, Abilities or service, and Money (T.E.A.M. membership) involvement, discipleship, community building may be clearly preached, but without a pathway for implementation, these values may not be translated into actions. When this happens, people get used to listening to sermons, never knowing their next step is to respond with action. The result is a stagnated church.

One of the significant characteristics of CROSSROADS CHURCH is our small group core value. We are firmly

**PRINCIPLES OF SMALL
GROUP DISCIPLESHIP AT
CROSSROADS CHURCH**

convinced that life-change occurs within the context of relationships and that a small group provides the optimal environment for life change to occur. The small group structure is a decentralized system that releases members to minister with, for and to each other. It provides a strategy through which everyone is cared for, and no one person cares for more than ten others. Small groups are the church in its smallest unit and the vehicle through which ministry is delivered. Without this connection, people can at best attend meetings, but they aren't truly participating in church.

At CROSSROADS CHURCH we have established the following basic principles for the mechanics of small group life:

- Small Groups meet together at least one time a month. Small groups may meet whenever and wherever the group decides.
- Small groups are open groups-with an "open chair" mentality. They are intended to "grow" people and add unconnected people. An open chair at every meeting fosters this welcome. It symbolizes God's presence at the meeting and reminds us that part of every group's purpose is evangelical.
- The goal of CROSSROADS' small group structure is that all groups expand and multiply themselves.
- Small groups are ongoing groups, which incorporate scheduled breaks as needed.
- An identified Apprentice Leader is required before any new group is chartered or an existing group is "birthed" or reproduced.
- Leadership groups will follow the C.O.R.D.S. process method during the group's meetings.
- Small Group facilitators and leaders are challenged with the task of actively recruiting people to attend their own group.
- Sufficient windows of exit are made available to both the group leader and group members.
- Every small group is responsible for their own child care needs.
- Small group leaders are managed, trained and supported by their coach, who in turn is trained and supported by a staff member. As this model is duplicated and expanded, we will continue to follow the small group model, which is diagrammed elsewhere in this handbook.
- Small group leaders participate in submitting written feedback and reports based on the notes that the group's recorder takes to the group's coach or the staff person who is the resource for the small group.
- Small group coaches meet regularly with their leaders and their leader's small group.
- Future coaches, leaders and apprentice leaders are found primarily within the existing small groups.
- When a small group grows too large, the needs of its members cannot be met, so the group will need to "birth" a second small group. Success in leadership of small groups is ultimately seen in the viability of its offspring. The goal is not just to start a new group, but that the new group is healthy and creates life change. The new group is only considered "viable" if it can "birth" additional groups. In this model, a "Senior Leader" is one who

has birthed at least three groups, which in turn have birthed new groups - in other words, a Senior Leader is a grandparent.

There are four components of a small group: **Know, Grow, Care,** and **Share**. The type of small group is identified by the focus and the amount of time a small group spends in each of these areas.

1. **Know** (fellowship and support) – This is the time spent learning about your small group members. Some groups have a social time after their Bible study and include snacks. Other groups have planned social events at different times throughout the year, for example, a Christmas party or a movie night. Groups also have a time of “Highs and Lows” where they share how their week went. Some groups get to know one another at a deeper level and work toward a support format. Groups that are primary “Know” groups are:

- **Fellowship Group:** This group gathers primarily for social reasons.
- **Support Group:** This group has a high emphasis on individual support, prayer, encouragement, and accountability.

2. **Grow** (Bible study, worship, and prayer) – Through reading the Bible and prayer we learn more about each other, God’s will for ourselves and for our life. This is an important aspect of a group. How will your group grow?

- **Study Group:** This group involves a variety of ingredients, but emphasizes Bible Study. It is good for those with a deeper desire to study God’s Word.

• **Discipleship Group:** This group is generally more structured with more specific accountability and spiritually grown goals. It can be designed to meet the specific needs of new Christians or emerging leaders.

- **Topical Group:** This group meets for a specific period of time to meet a specific need or interest such as marriage, family or career.

3. **Care** (ministry, spiritual gifts) – How will your group members reach group members and others for Jesus Christ by using their spiritual gifts? For example, someone with the gift of hospitality might make a meal for someone who is ill.

- **Ministry or Task Group:** The focus of this group is ministry, but members continue to support and encourage one another.

4. **Share** (mission and evangelism) – A natural outcome of faith in Jesus Christ is to serve others. How will your group share the love of Christ with the community or others in the body?

- **Recovery Group:** The 12-step groups are meeting a variety of substance abuse and emotional recovery needs. They are effective for community outreach.

- **Mission Group:** Group’s primary purpose is outreach and to make visible the love of Jesus Christ through tangible deeds.

COMPONENTS/TYPES OF SMALL GROUP

What type of group do you think you would like to participate in

and why?

Read 2 Timothy 2:23-24, Ephesians 5:21-6:9, Galatians 5:22-25, Matthew 18:15-17

We are to develop Christ-like attitudes in our relationships with others. However, conflict will occur when people truly care about one another. What should be our attitude and response when we are having difficulty with others?

Scriptural Principle – Matthew 18:15-18/ Proverbs 18:1-2

A. One to One Meeting

1. The first step always takes place between the two individuals involved. It is important that the conflict not spread to others not directly involved in the problem or conflict.
2. During the meeting, follow these steps:
 - a. The two parties should set a time and place for the discussion.
 - b. Come to an agreement as to what is the problem or issue of disagreement.
 - c. Discuss how each of you contributes to the problem or conflict. (After the speaking party is finished, the listening party should repeat back what they have heard)
 - d. Identify past attempts to resolve the problem or conflict that did not work.
 - e. Brainstorm. List all possible solutions. (All participants should attempt to contribute possible solutions for the conflict issues.)
 - f. Discuss and evaluate these possible solutions.
 - g. Agree on one solution to try.
 - h. Stipulate what each person will do as he/she attempts to implement the solution.
 - i. Before you end the discussion, set up another meeting time and place. The purpose will be to discuss your progress.
 - j. If there has been significant progress, reward or thank each other for what he/she has done to implement the solution.
 - k. If the attempted solution did not work as well as you would like, come to an agreement as to how you can modify the solution. Follow steps (e) through (j) above.
 - l. Staff Relations member will follow up after one on one meeting and report to Staff Relations Team.

B. Mediated Meeting

1. If the one to one meeting did not produce sufficient progress, involve one or two others to serve as mediators.
2. These mediators should be mutually agreed upon by the involved parties.
3. The involved parties tell the mediators what were the results of their attempts to resolve the problem or conflict.
4. The mediators then follow the same eleven steps outlined in A. 2a-k.

C. Staff Relations Meeting

1. If the one on one and mediated meetings do not resolve the problem or conflict, they should ask Staff Relations for assistance.
2. Staff Relations will invite all parties involved in the problem or conflict to meet at the same time with Staff Relations.
 - a. Staff Relations will be flexible about the time and place of such meetings.
 - b. A maximum of three invitations over two months will be sent out by Staff Relations.
3. All conversations with Staff Relations will be held in confidence.
4. Staff Relations will be told the results of the one on one and mediated meetings.
5. All parties involved in the problem or conflict will be asked in advance if they will abide by the decision of the Staff Relations team.
6. After listening to both parties and discussing possible solutions, after agreeing on a plan of action and accountability, Staff Relations will offer its recommended course of action.
 - a. Double check if both parties agree to live by the decision of the Staff Relations team.
 - b. Discuss with and inform the parties how they will be held accountable to the decision of Staff Relations.
7. During and after this process, all Staff Relations members and involved party conversations and meetings will be followed up by a letter of confirmation. These letters will outline the results and agreements of such conversations and meetings. These letters will be held on file for future reference.

Special Cases of Conflict Resolution

A. A Party Unwilling to Participate in Conflict Resolution

1. Staff Relations will discuss ways to keep the conflict within the accepted procedures of the church.
2. Some of the options that will be considered are:
 - a. Sending a letter to the congregation from Staff Relations
 - b. Having a representative of Staff Relations address the congregation

- c. Invite a consultant to mediate the conflict and report to the church
- d. Notify the District Superintendent
- e. Remove the individual from church membership, using procedures in the Book of Discipline.

B. An Antagonist has been identified

1. According to the book Antagonists in the Church, “Antagonists are individuals who, on the basis of no substantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity.”

2. Conduct an interview with the antagonist, using guidelines from Chapter 16 of the above book.

- a. Setting up the meeting begins at the point an antagonist contacts you and ends when he or she arrives to talk.
- b. Meet at a neutral location or at the church.
- c. Meet in a private location (i.e. not in a restaurant)
- d. Forgo offering food or drink. Be as businesslike as possible.
- e. Let the antagonist speak first.
- f. Don’t talk too much.
- g. Be an attentive listener.
- h. Take notes at the meeting. (Do not tape the meeting)
- i. Have a witness at the meeting if possible.

3. Follow the steps for the mediated and/or Staff Relations meeting.

4. If that does not bring resolution, some of the options that will be considered are:

- a. Sending a letter to the congregation from Staff Relations
- b. Having a representative of Staff Relations address the congregation
- c. Invite a consultant to mediate the conflict and report to the church
- d. Notify the District Superintendent
- e. Remove the individual from church membership, using procedures in the Book of Discipline

CROSSROADS CHURCH

Statement of Purpose: One function of the Staff Relations Team is to help individuals and groups resolve conflict in a Biblical manner that is loving, fosters forgiveness, and creates unity in the congregation.

Matthew 5:9 – Blessed are the peacemakers; for they will be called sons of God.

Matthew 18: 15-20 – If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the

testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or tax collector. I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.”

John 13: 34, 35 – “A new command I give you; Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”

John 17: 20-21a – “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one.”

1. Approach To Relationships

A. The Staff Relations Team will always approach relationships with an assertive position.

Assertive behavior is an integral and essential part of the Christian lifestyle. It is the Biblical model of speaking the truth in love. Assertive behavior honors the self while honoring others. Assertive people authentically care for others and engage in God-pleasing self-care at the same time. It is the constructive way of living and relating to others. It reflects concern about being honest, direct, open and natural in relations with others. Assertive behavior will be non-defensive and open the way to clear-thinking, good listening, good expressions of thoughts and feelings, and then consider options and try to negotiate a mutually satisfying solution to the problem.

STEPS TO CONFLICT RESOLUTION IN THE CHURCH

B. The following areas may be problems that we need to watch for:

Passive Behavior is behavior that moves against self. The word passive means, “not resisting” or “not acting”. Passive problem-solving behaviors are procrastination, escape, passive-aggressive sneak attacks or denial a problem exists.

Aggressive behavior is behavior that moves against others. The aggressive person has few internal restraints and recognizes few external limits. The worst type of aggression is passive aggression. This is a subtle and underhanded way of moving against another person or manipulation of other people to get one’s own way. Aggressive problem-solving behavior usually escalates a conflict by the use of name-calling, blaming, insults, labels or physical aggression.

C. Communicating Conflict Resolution and Boundaries

The Staff Relations Team will help communicate with the congregation and among small groups the important boundaries that

have already been established; as well as help establish new or clearer boundaries, amongst the church.

2. Deciding If, When, and Where to be Assertive

A. Is this an inconvenience, a problem or conflict (and how do I know?)

Is it actually a problem or is it just an inconvenience or something that is not to my liking? Many times you can decide if you have more than just a mild annoyance by paying attention to your feelings about the situation. If you are really honest with yourself, you can usually determine how satisfied you are with the way things are going, especially in a situation that happens repeatedly.

1. According to the book “Win-Win Relationships”:
 - a. A problem is defined as “differences of opinions” about the ways, the means, or the ends of dealing with real-life issues.
 - b. A conflict is defined as “desperate” feelings of threats to one’s self-esteem that can lead to drastic acts of self-defense.

B Is this the time and place?

If you have decided that the situation you are facing is indeed a problem or conflict to you, the second question to ask is whether this is the best time and the best place to address the problem. Some problems need to be addressed immediately and publicly while other problems are best approached with careful timing and great sensitivity.

C What are my chances of at least a small measure of success initially?

Most important problems or conflicts are not solved quickly, easily, or completely. As part of the assessment process, you can mentally measure how close your first assertive step might bring you to your overall goal for the problem situation.

YOUR TURN: After reading through the policy on conflict resolution, what do you affirm about handling conflict in a Biblical manner? Is there anything that makes you uncomfortable about CROSSROADS conflict policy?

Time in the Community of Faith

Spending time together in the body of Christ is a way of building up one another. We can do certain things as a large body that we can not do alone or in small groups.

Read Psalm 145:1-7

Why does David worship God? How is worshipping with the larger community of faith different then private or small group worship?

Read Ephesians 5:16, Acts 2:42, Luke 4:8-14, Isaiah 40:31, John 4:20-24

In corporate worship we sing our praises to God, publicly confess Christ, pray, hear God's Word preached, share our resources and celebrate the sacraments.

How do you benefit personally from worship?

What elements of worship are meaningful to you and why?

What are three of your favorite songs/hymns?

If you could pick Pastor Paul's next sermon, what would you like him to preach on?

RoadMarker 4



Characteristics of a T.E.A.M. Member

E is for Evangelism

Understanding and Sharing the Gospel

It is our hope that every fully devoted follower of Christ will understand the basics of the Christian faith. This section will help you explore: Who Is God? Who is Jesus? Who Is The Spirit? What is Sin? What is Salvation? What is a Christian? What is the Church?

WHO IS GOD?

God is Holy

Read Exodus 3:5-6, 1 Peter 1:16

What does it mean when something is pure? How have you experienced God's holiness?

God is in charge of everything/ Our Creator

Read Genesis 1, Mark 4:35-41

Name a time when you remember seeing God in charge and you were glad? Name a time when you were concerned that God wasn't acting fairly?

God is our Father

Read Matthew 6:9-13, Luke 22:39-42, Psalm 103:13

Jesus describes "God as Father" 170 times in the New Testament and Jesus never prays to God by any other title other than Father. Do you have pleasant memories of your earthly father? Why or why not? Does this affect your image of a loving Father - God?

What other names for God do you use in prayer? Why do those images have meaning?

God Is Just

Read Romans 2:1-6

Are you glad God is fair in how He judges people? Why?

God Is Love

Read John 15:9-17; I John 3:11-4:21

How do you know that God is love? What has God done for you to show you He is love?

God is Merciful

Read Matthew 18:21-35

What does it mean that God is merciful? Name one other place in the Bible where God demonstrates mercy.

"We believe in one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well being and salvation of men (persons), to the glory of his name. We believe the one God reveals himself as the Trinity: Father Son and Holy Spirit, distinct but inseparable, eternally one in essence and power." (Book of Discipline pg 66)

WHO IS JESUS?

Jesus is God's Son

Read Luke 3:7-22, John 17:6-28

Why is it special to you that Jesus is God's Son? How can Jesus be God's Son and yet be God in the flesh? How can God be human and divine?

Jesus is our Savior

Read Matthew 26, John 18:1-11

Do you know when you have sinned and how can you tell? Have you asked Jesus to save you from your sins? Have you thanked Jesus for being your Savior?

Jesus was our atonement

Read Leviticus 4:27-35, Hebrews 10:1-10

How are we made right in our relationship with God through Jesus?

Jesus is the new Adam

Read Genesis 3:15 and Romans 3:10-20

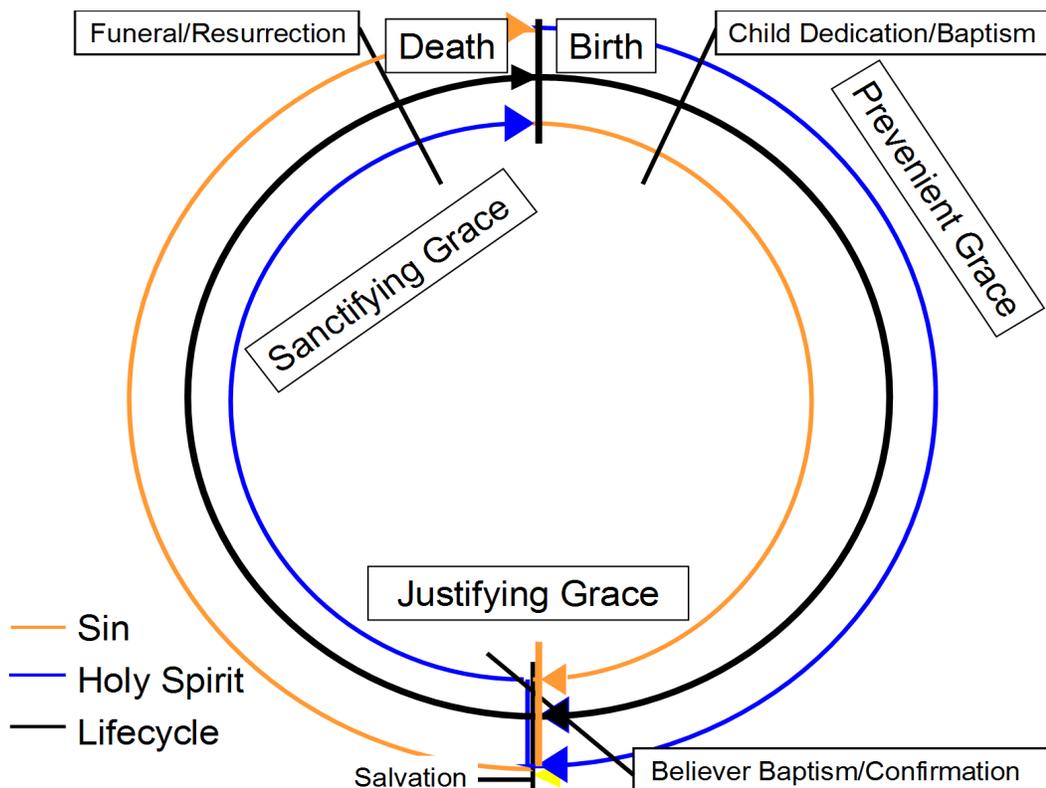
What is the relationship between these verses and the relationship between Adam and Eve?

Jesus is Lord/Leader

Read Philippians 1

Is Jesus Lord of your life? Is Christ your leader? How could you follow Jesus even more than you already do?

"We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As a ministering Servant he lived, suffered, died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by whom all men will be judged." (Book of Discipline pg 66)



Prevenient Grace—The word prevenient means “coming before.” All grace is prevenient in the sense that God’s gracious action precedes any turning toward God on the part of the recipient of grace. It is a simple way to acknowledge that God has loved us before we loved God. For example, as children we may not have parents who take us to church. But we may still have an inherent understanding of God’s love although we may not have the “theological context” within which to understand or explain it. Through the rituals of Infant Baptism or an Infant Dedication, the child receives grace through incorporation into the Christian community, though only later does the child recognize what has taken place.

Justifying Grace—Greek Verb “Dikaioo” —Hebrew—”Tseded” Justification is a term taken from law courts and means to be “declared righteous or blameless.” Justification is the act of becoming a Christian. It is the initial stage of salvation. It is not earned by merit or work’s on the person’s part, but is a gracious gift from God. God’s justifying grace offers us the gift of salvation. One cannot justify oneself. Only God can do it, and God does it as a gift to us. (Romans 3:24) Through the rituals of Church Membership, Confirmation or Believer’s Baptism one shares with the community a public proclamation of one’s faith.

Sanctifying Grace—Sanctification is derived from “sanctify” which is from the Latin “sanctus” or holy. Holiness means “to be set apart.” (Romans 12:1-2) To be holy means to be identified with God, for only God is holy. Sanctifying grace reminds us that the Holy Spirit now is moving us closer to perfection. It is a lifelong process of growth in grace whereby a believer makes life changes to align his/her will with God. The ritual of one’s funeral is the proclamation to the community of one’s faith in Jesus Christ and the promise of the resurrection.

Salvation—The basic meaning is “save or deliver”. Therefore, salvation indicates that you are being saved from hell or eternal separation from God. Other terms include: Reconciliation, Conversion, New Birth, Born Again. During the act of salvation our sinful nature becomes an external reality and our inward nature is now controlled by the Holy Spirit.

God Hates Sin

Genesis 19; Matthew 4:1-11; Romans 3:9-31

Why do you think God does not allow sin to go unpunished?

Jesus Paid the Penalty for Our Sins

Read John 1:19-34; 2 Corinthians 5:21

Have you ever been punished for something someone else did? Why do you think Jesus paid the penalty for us?

"We believe man (humanity) is fallen from righteousness and apart from the grace of our Lord Jesus Christ is destitute of holiness and inclined to evil." (Book of Discipline pg 67)

Sometimes we are afraid to admit our sinfulness. Many of us try to change our behaviors and act "religious." After reading carefully Ephesians 2:8-9 and Titus 3:4-7, write a letter to yourself confessing your sins to God.

Read 2 Corinthians 5:19

Spend a few minutes reflecting on what it means to be a Christian. Ask yourself, "What has Christ been and done for me, that I must be and do for others?"

If you know the illustration of "The Bridge" draw it here or ask your small group leader to draw it for you.

Read Psalm 139:13-16

Everyone has a personal style of ministry. We all organize ourselves in various fashions. Would you say you are a structure person or unstructured. Would you prefer to work with people in a project or with the project itself?

Pinpoint your comfort level on the chart below:

The Church is One Body with Christ as the Head

A church is a creation of Christ. Christ builds the church (Matthew 16:18) using Spirit-directed pastors and leaders (Ephesians 4: 11-13) and arranges Members according to His will. Therefore, spiritual members should have respect for the pastor and spiritual leaders of the church. The church is one unit and needs to be unified around it's spiritual leadership.

Read the following Scripture. For each Scripture, match it with one of the three statements.

How would you evaluate yourself (from 1-5) on these three commands?

Holiness _____ Unity _____ Love _____

The church is a body, and every leader and member has direct access to God. Which of the following is the way a church should relate to God to understand His will? Check your response.

- ◇ 1. The church should set the pastor up as the mediator between God and the church. God only tells the pastor His will, and the pastor tells the people.
- ◇ 2. Members of the church should present your own opinions about what the church should be and do. Then they debate with each other about whose opinion is right. They take a vote and let the majority rule.
- ◇ 3. The pastor, leaders, and

	People	Tasks
Unstructured/ Flexible	Flexible/People-Centered	Unstructured/Task Centered
Structured	Structured/People-Centered	Structured/Task Centered

members should pray and ask God for guidance. Then each person shares what he or she senses God is saying to the church. All the leaders and members then look to the Head of the body—Christ—and continue praying until Christ has convinced them of His will.

- ◇ 4. Other: _____

A church comes to know God’s will when the whole body comes to understand what Christ wants them to do. For a church, knowing God’s will may involve many members, not just one. Yes, God often will speak to the leader about what He wants to do. That leader does not have to try to convince the church that this is God’s will. The leader does not have to ask the congregation to follow him without question. The leader encourages the body to go to Christ and get confirmation from the Head (Christ).

- A. John 17:20-21, 23 _____ 1. God wants His people to be pure and holy.
- B. 1 John 3:11, 18, 23 _____ 2. God wants the church to display unity.
- C. 1 Peter 1:14-16 _____ 3. God wants the church to love one another.
- D. Phillipians 2:14-16 _____
- E. Ephesians 4:3 _____

The Head does the convincing on His timetable. Then the whole body follows Christ– the Head. This is why a church must learn to function as a body with Christ as the Head of His church.

"We believe the Christian Church is the community of all true believers under the Lordship of Jesus Christ. We believe it is one, holy, apostolic and catholic...Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world." (Book of Discipline pg 67)

⊗ **Evangelism Styles Questionnaire:**

This questionnaire is taken from the book: *Becoming a Contagious Christian*, by Mark Mittelberg, Lee Strobel & Bill Hybels

Directions:

1. Record your response to each of the 36 statements according to whether you think the statement applies to you:

5	Very much
4	Quite a lot
3	Somewhat
2	Very little
1	Not at all

2. Transfer your responses to the grid on the next page and total each column:

_____ 1. In conversations, I like to approach topics directly, without much small talk or beating around the bush.

_____ 2. I have a hard time getting out of bookstores or libraries without getting a bunch of books that will help me better understand issues being debated in society.

_____ 3. I often tell stories about my personal experiences in order to illustrate a point I am trying to make.

_____ 4. I am a "people person" who places a high value on friendship

_____ 5. I enjoy including or adding new people to activities I am involved in.

_____ 6. I see needs in people's lives that others often overlook.

_____ 7. I do not shy away from putting a person on the spot when it seems necessary.

_____ 8. I tend to be analytical.

_____ 9. I often identify with others by using phrases like "I used to think that too" or "I once felt the way you do."

_____ 10. Other people have commented about my ability for

developing new friendships.

- _____ 11. To be honest, even if I know the answers, I am more comfortable having someone “better qualified” explain Christianity to my friends.
- _____ 12. I find fulfillment in helping others, often in behind-the-scenes ways.
- _____ 13. I do not have a problem confronting my friends with the truth even if it risks hurting the relationship.
- _____ 14. In conversations, I naturally focus on the questions that are holding up a person’s spiritual progress.
- _____ 15. When I tell people of how I came to Christ, I have found that they have been interested in hearing it.
- _____ 16. I would rather delve into personal life issues than abstract theological ideas.
- _____ 17. If I knew of a high quality outreach event that my friends would enjoy, I would make a big effort to bring them.
- _____ 18. I prefer to show love through my actions more than my words.
- _____ 19. I believe that real love often means telling someone the truth, even when it hurts.
- _____ 20. I enjoy discussions and debates on difficult questions.
- _____ 21. I intentionally share my mistakes with others when it will help them relate to the solutions I have found.
- _____ 22. I prefer getting involved in discussions concerning a person’s life before dealing with the details of their beliefs.
- _____ 23. I tend to watch for spiritually strategic events to bring people to (such as Christian concerts, outreach events, seeker services).
- _____ 24. When people are spiritually closed, I have found that my quiet demonstrations of Christian love sometimes make them more receptive.
- _____ 25. A motto that would fit me is: “Make a difference or a mess, but do something.”
- _____ 26. I often get frustrated with people when they use weak arguments or poor logic.
- _____ 27. People seem interested in hearing stories about things that have happened in my life.
- _____ 28. I enjoy long talks with friends.
- _____ 29. I am always looking for a match between the needs and interests of my friends and the various events, books, etc., that they would enjoy or benefit from.
- _____ 30. I feel more comfortable physically assisting a person in the name of Christ than getting involved in religious discussions.
- _____ 31. I sometimes get in trouble for lacking gentleness and sensitivity in the way I interact with others.
- _____ 32. I like to get at the underlying reasons for opinions that people hold.
- _____ 33. I am still amazed at how God brought me to faith in Him and I am motivated to tell people about it.
- _____ 34. People generally consider me to be an interactive, sensitive, and caring kind of person.
- _____ 35. A highlight of my week would be to take a guest with me to an appropriate church event.
- _____ 36. I tend to be more practical and action-oriented than philosophical and idea-oriented.

⊗ Activity: Evangelism Styles Assessment

The following reference material provides some additional information on each Evangelism Style. Individuals with a particular Evangelism Style typically evidence certain traits, some of which are listed. You may find these helpful in better understanding or confirming your Evangelism Style.

Directions

1. Locate in the *Evangelism Styles Assessment* what you have identified as your primary style of evangelism.
2. As you read through the information about your Evangelism Style, check any item that applies to you. If you begin to sense that the items are not particularly descriptive of you, take a look at the style that had the second highest total on your *Evangelism Styles Questionnaire*. See if that may be a better match.
3. Identify one idea to begin developing your style.

Note: Do not let it confuse you if you scored high in more than one style. This may be an indication that you can work through multiple styles, depending on the particular need. Also, as you try these different styles, one or two may emerge as stronger than the others.

-----Evangelism Styles Assessment-----

Confrontational Style

Biblical Example: Peter in Acts 2

Theme Verse: 2 Timothy 4:2

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction.

Contemporary Examples: Chuck Colson, Billy Graham

Traits:

- Confident
- Bold
- Direct
- Skips small talk, likes to get right to the point

Confrontational	Intellectual	Testimonial	Interpersonal	Invitational	Serving
#1 _____	#2 _____	#3 _____	#4 _____	#5 _____	#6 _____
#7 _____	#8 _____	#9 _____	#10 _____	#11 _____	#12 _____
#13 _____	#14 _____	#15 _____	#16 _____	#17 _____	#18 _____
#19 _____	#20 _____	#21 _____	#22 _____	#23 _____	#24 _____
#25 _____	#26 _____	#27 _____	#28 _____	#29 _____	#30 _____
#31 _____	#32 _____	#33 _____	#34 _____	#35 _____	#36 _____

Totals

--	--	--	--	--	--

Has strong opinions and convictions

Cautions:

- Be sure to seek God’s wisdom so you will be appropriately sensitive and tactful.
- Allow the Holy Spirit to restrain your desire to come on strong in every situation.
- Avoid judging or laying guilt trips on others who approach evangelism with a different style.

Suggestions for Using and Developing this Style:

- Ask friends for feedback on whether or not you have the right balance of boldness and gentleness. Keep in mind Paul's phrase in Ephesians 4, "speaking the truth in love." Both truth and love are essential.
- Prepare yourself for situations when you will stand alone (read about Peter in Acts 2 and other scripture). The non-believer you confront with the truth will sometimes feel uncomfortable. Even non-confrontational Christians who are with you will sometimes feel that discomfort. That's okay. Under God's guidance challenge people to trust and follow Christ, and He will use it.
- Practice the principle of "Putting Others First." It is critical that you listen and value what others say before telling them what you think they need to hear.
- Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
- Other: _____

Intellectual Style

Biblical Example: Paul in Acts 17

Theme Verse: 2 Corinthians 10:5

We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Contemporary Examples: Josh McDowell, D. James Kennedy

Traits:

- Analytical
- Logical
- Inquisitive
- Likes to debate
- More concerned with what people think than what they feel

Cautions:

- Avoid getting stuck on academic points, arguments, and evidence. These are mainly to clear the way back to the central Gospel message.
- Remember that attitude is as important as information. 1 Peter 3:15 says to have "gentleness and respect."
- Avoid becoming argumentative.

Suggestions for Using and Developing this Style:

- Set time aside to study and prepare. This style, more than the others, relies on preparation. Take serious action on what it says in 1 Peter 3:15:
- But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.
- Avoid doing all your preparation in an academic vacuum. Get out and talk to others. Try out your

- arguments and answers on real people, and make refinements as needed.
- Develop your relational side. Talk to people about everyday events, and what is happening in their life and yours.
 - Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
 - Other: _____

Testimonial Style

Biblical Example: The Blind Man in John 9

Theme Verse: 1 John 1:3a

We proclaim to you what we have seen and heard, so that you may also have fellowship with us...

Contemporary Examples: Corrie ten Boom, Koni Erickson Tada

Traits:

- Clear communicator
- Good listener
- Vulnerable about personal life, its ups and downs
- Overwhelmed by the account of how God reached them
- Sees links between their own experience and that of other peoples'

Cautions:

- Be sure to relate your experience to the life of your listener. This requires first hearing enough about your friend's life to know how to relate your story to their situation.
- Do not stop with simply telling your story. Challenge them to consider how what you learned might apply to their life.
- Avoid downplaying the value of your story because it seems to ordinary. The ordinary story is the kind that related best to ordinary people.

Suggestions for Using and Developing this Style:

- Practice so you will be able to tell your story without hesitation.
- Keep Christ and the Gospel message as the centerpiece of your story. This is an account of how He changed your life.
- Keep your story fresh by adding new and current illustrations from your daily walk with Christ.
- Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
- Other: _____

Interpersonal Style

Biblical Example: Matthew in Luke 5

Theme Verse: 1 Corinthians 9:22

... I have become all things to all men so that by all possible means I might save some.

Contemporary Examples: Becky Pippert, Joe Aldrich

Traits:

- Conversational
- Compassionate
- Sensitive
- Friendship-oriented
- Focuses on people and their needs

Cautions:

- Avoid valuing friendship over truth-telling. Telling them they are sinners in need of a savior will test the relationship.
- Do not get so involved in the process of building friendships that you forget the ultimate goal; bringing people to know Christ as forgiver and healer.
- Do not get overwhelmed with the amount of needs your friends might have – do what you can and leave the rest to God.

Suggestions for Using and Developing this Style:

- Be patient. This style tends to work more gradually than others. Look and pray for opportunities to turn conversations toward spiritual matters.
- Continually create and plan opportunities to interact with new people through social events, sports, etc. This will put you in a position where your style can flourish.
- Practice telling the Gospel message so you will be prepared when the opportunity arises.
- Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
- Other: _____

Invitational Style

Biblical Example: The woman at the well in John 4.

Theme Verse: Luke 14:23

Then the master told his servant, "Go out to the roads and country lanes and make them come in, so that my house will be full."

Contemporary Example: Ruth Graham

Traits:

- Hospitable
- Persuasive
- Enjoys meeting new people
- Committed (believes in the things in which he or she is involved)
- Sees outreach events as unique opportunities

Cautions:

- Do not let others do all the talking for you. Your friends and acquaintances need to hear how Christ has influenced your own life. In addition, your friends have questions you could answer concerning the implications of the Gospel in their own lives.
- Carefully and prayerfully consider which events or church services you take people to. Look for ones that are truly sensitive to spiritual seekers that will help them in their journey toward Christ.
- Do not get discouraged if people refuse your invitation. Their refusal could be an opportunity for a spiritual conversation. Also, their "no" today may be a "yes" tomorrow.

Suggestions for Using and Developing this Style:

- When inviting people, try to get written details about the event into their hands (either preprinted or handwritten out). Whenever appropriate, offer to pick them up and do something together before or after the event.
- At events, put yourself in the place of the other person. Ask yourself if you were that person, whether the event would relate to your concerns and mindset. Reinforce those things to the person you invited.
- Offer positive and constructive feedback to the event sponsor consisting of specific and realistic ideas on ways you think they could improve the event and make it more compelling to the people you bring.
- Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
- Other: _____

Serving Style

Biblical Example: Dorcas in Acts 9

Theme Verse: Matthew 5:16

In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

Contemporary Examples: Mother Teresa, Jimmy Carter

Characteristics:

- Patient
- Others-centered
- Sees needs and finds joy in meeting them
- Shows love through action more than words
- Attaches value to even menial tasks

Cautions:

- Remember that although “words are no substitute for actions,” “actions are no substitute for words.” In Romans 10:14, Paul says we must verbally tell people about Christ. You can do this in many ways as you point to Him as the central motivation for your acts of service.
- Do not underestimate the value of your service. It is your style that will reach those persons who are the most negative and hardened toward God. Acts of loving service are hard to resist and difficult to argue with.
- Be discerning as to how much you can do realistically, without depriving yourself or your family of needed care and attention.

Suggestions for Using and Developing this Style:

- Find creative, non-imposing ways to communicate the spiritual motivation behind the physical acts of service you offer to others. It could be through a word, a card, an invitation in response to thanks for your service. (“Well, one thing you could do for me sometime would be to come to one of our services at church.”)
- Seek God daily for opportunities to serve others for eternal purposes. He will open your eyes to areas you would have missed. Be ready to follow His leadings, even if they seem a bit out of the ordinary.
- Be careful not to impose your service on others. Pray for wisdom so you will know where to invest your efforts in ways that will be strategic for the Kingdom of God.
- Team up with friends who have other styles that may be better matched to the personality of the person you hope to reach.
- Other: _____

⊗ Huddle Group: Evangelism Styles

Directions

Form a huddle group with three other people.

1. Using the *Evangelism Styles Assessment*, further clarify your Evangelism Style by sharing with your group:
 - a. Your Evangelism Style, and why you think it fits you
 - b. Cautions you think you need to be aware of with your style
 - c. One idea to develop your style
2. Listen to the others in your group to get a better understanding of other Evangelism Styles.
3. Select someone to keep track of the time, so that everyone gets a turn

Then add your total score for each section and write it in the scores section on the far left.

_____ **HELPS:** The ability to work alongside others, attaching spiritual value to practical, often behind-the-scenes tasks that sustain the body of Christ.

- _____ I tend to notice and assist with practical tasks that need to be done.
- _____ As I do routine tasks, I feel a spiritual link to the ministries or people I serve.
- _____ I would rather be responsible for set tasks than be involved in leadership.
- _____ I prefer to work behind the scenes and often avoid public recognition for what I do.
- _____ I receive satisfaction through quietly serving others.
- _____ I enjoy working odd jobs, often seeing a need and tending to it without being asked.
- _____ I would prefer to help someone else rather than initiate a project myself.

_____ **HOSPITALITY:** The ability to provide a warm welcome for people that demonstrates God's love by providing food, shelter, or fellowship.

- _____ I am comfortable around strangers and care deeply about how my church welcomes them.
- _____ I can make all kinds of people feel welcome.
- _____ I enjoy providing a safe environment for those who are in need.
- _____ I feel fulfilled when I can open my home to others for food and fellowship.
- _____ I am more concerned with whether guests feel welcome than whether my house is in order.
- _____ I love to create appealing, appropriate environments for people.
- _____ I view relationships as opportunities to pass on God's love.

_____ **MERCY:** The ability to perceive the suffering of others and comfort and minister effectively with empathy.

- _____ I get upset when people are hurt, displaced or rejected and I want to reach out to them in their suffering.
- _____ I enjoy finding ways to show others how much God loves them.
- _____ I can frequently see how to help people and meet their needs.
- _____ I can readily gain the confidence of those in need.
- _____ I am able to empathize with hurting people and enter into their healing process.
- _____ I tend to see each person as a life that matters to God and reach out to people who are avoided by others.
- _____ I enjoy conveying the grace of God to those who feel guilt or shame.

_____ **FAITH:** The ability to recognize what God wants accomplished as well as to sustain a stalwart belief that God will see it done despite what others perceive as barriers.

- _____ I firmly believe God is active in our lives.
- _____ Sometimes I sense that God is orchestrating a project or idea. I find it easy to encourage and support it when others have doubts.
- _____ I believe deeply in the power of prayer and am aware of God's presence in my life.
- _____ I am able to believe that God is faithful, even in the face of seeming insurmountable difficulties.
- _____ People often tell me I am an "incurable optimist."
- _____ My personal experiences help me believe in the power of faith.
- _____ I move forward in spite of opposition because I believe in God's plan for me.

_____ **LEADERSHIP:** The ability to motivate, coordinate, and direct the efforts of others in doing God's work.

- _____ I can motivate others and get people to work together toward a common goal.
- _____ I have enough confidence in my vision of what should be done to give direction to others.
- _____ I frequently accept responsibility in group settings where leadership is required.
- _____ People under my leadership sense that they are headed in a good direction.
- _____ When necessary, I can make unpopular decisions and work through the disagreements that follow.
- _____ I can see in advance what people can achieve.
- _____ I frequently see what needs to be done and can find ways to get it accomplished.

_____ **ADMINISTRATION:** The ability to organize information, events, or material to work efficiently for the body of Christ.

- _____ I like to organize facts, people, or events.
- _____ When I am working on a project or event, it is easy for me to see the necessary steps in the process to solve potential problems.
- _____ I tend to be frustrated when I see disorganization.
- _____ I enjoy learning about management issues and how organizations function effectively.
- _____ I enjoy using my life gifts of managing time and priorities and/or organization and/or financial management.
- _____ I am generally careful and thorough in handling details.

___ I tend to manage people and resources well.

_____ **SHEPHERDING:** The ability to guide and care for other Christians as they experience spiritual growth.

___ I enjoy encouraging others to develop in their faith.

___ I tend to think in terms of groups, teams, and task forces rather than individual personalities as I think about how I might help others.

___ I have compassion for those who seem to be getting off track. I long to see them come back to the fold.

___ I would enjoy nurturing and caring for a group of people over a period of time.

___ I like to see people form long-term, in-depth spiritual relationships.

___ I can often assess where a person is spiritually; I try to create or look for places where they can connect to enable them to take the next step.

___ I am patient in providing guidance for people.

_____ **ENCOURAGEMENT/COUNSELING:** The ability to effectively listen to people, comforting and assisting them in moving toward psychological and relational wholeness.

___ People tell me that I am a good listener.

___ Others seem to be comfortable approaching me with their problems.

___ I often see attributes or gifts in others that they are slow to recognize for themselves.

___ I am usually aware of the emotional state of people around me, whether they are content or whether something is bothering them.

___ In stressful situations, I often find myself able to give perspective on what is positive in a way that others find helpful.

___ I tend to have more faith in people than they have in themselves.

___ I sympathize easily with others and am tolerant of their shortcomings, yet I enjoy helping people mature in their faith.

_____ **APOSTLESHIP:** The ability to minister trans-culturally, starting new churches or ministries that impact multiple churches.

___ I am excited about working in multiple church settings and diverse religious communities.

___ I am interested in how the Gospel can be brought to those who have never heard it.

___ I am attracted to new ministries, churches, or settings (perhaps such as the inner city) where a whole new approach to evangelism or service is needed.

___ Presenting the Gospel to a different culture or in a different language sounds enjoyable.

___ The idea of living in or visiting different places excites me.

___ I have often envisioned myself as a missionary.

___ I enjoy starting new things.

_____ **EVANGELISM:** The ability to spread the Good News of Jesus Christ to those who don't know Him in a way that makes them respond in faith and discipleship.

___ I enjoy studying the questions that challenge Christianity.

___ I frequently think about people who do not have a faith commitment, wishing they could understand how my faith helps me.

___ I look for ways that might help others understand the difference Christianity can make in their lives.

___ I can comfortably talk about my Christian faith with others in a way that makes them comfortable as well.

___ I enjoy many friendships outside the faith community.

___ I get excited about sharing God's Good News with others and am thrilled when they receive the forgiveness of God.

___ I pray for others I know because they do not know Jesus.

_____ **TEACHING:** The ability to understand and communicate God's truths to others effectively—in ways that lead to applications in their lives.

___ I like gathering information and then effectively communicating it to others.

___ I love to study the Bible. I receive new insights and understanding fairly easily and love to share them with people.

___ When I listen to other teachers, I often think of alternative ways to present the materials.

___ When I communicate what I have learned, others are motivated to learn more about the Bible and their faith in God.

___ I want to relate God's truth to life in a way that helps people.

___ When I'm learning a spiritual truth, I automatically envision how to present the concept in a useful way to others.

___ Persons tend to solicit my knowledge on certain topics.

_____ **DISCERNMENT:** The ability to recognize what is of God and what is not of God.

- _____ I can generally rely on my first impressions of people and whether their motives or character are authentic.
_____ I tend to “know” where a person is coming from.
- _____ I sometimes sense when something like a book or presentation will build someone up or discourage them.
- _____ In many situations, I find my gut reacting to the circumstance or atmosphere I am experiencing, whether good or bad.
- _____ My mind tends to pick up on whether books or speakers are in line with truths as revealed in the Bible.
_____ Contradictions stand out to me.
- _____ I am able to judge whether an idea is from God or from the evil one.
- _____ I can distinguish different, non-Godly sources of spiritual energy.
- _____ I can sense the direction I should go with my life or the direction others should go with their lives and it is in accordance with God’s will.

_____ **KNOWLEDGE:** The ability to understand, organize and effectively use information, from either natural sources or the Holy Spirit directly, for the advancement of God’s purposes

- _____ It is easy for me to gather and analyze information for projects, ministries, or other causes within the body of Christ.
- _____ I enjoy studying the Bible and other books to gain insights and background for God’s Word.
- _____ I can organize information well to pass on to others.
- _____ I seem to understand how God hates sin in our lives.
- _____ At times I find myself knowing information about a situation that has not been told to me by anyone else.
- _____ I have studied in the college or university setting.
- _____ I have specialized knowledge or skill in area of the church where few are connected.

_____ **PROPHECY:** The ability to proclaim God’s truths in a way relevant to current situations and to envision how God would will things to change.

- _____ I often spot the differences between cultural trends and biblical truths.
- _____ I tend to see or think of images that convey God’s truth.
- _____ To me, repentance, change, and challenge are a healthy part of our spiritual life. I am very aware of the future consequences of choosing one path or another.
- _____ I listen carefully for what God wants me to say to others.
- _____ When necessary, I am able to confront people with the truth of a situation.
- _____ It saddens me when others ignore or take lightly life’s problems.
- _____ Often I can verbalize God’s truths in situations where that truth is encouraging – or even where that truth is unpopular or difficult for listeners to accept.

_____ **WISDOM:** The ability to understand and apply biblical and spiritual knowledge to complex, paradoxical, or other difficult situations.

- _____ It is easy for me to make practical applications of the truths found in the Bible, thinking through different courses of action and determining the best one.
- _____ People often come to me for advice about personal and religious matters.
- _____ I am known for my depth of understanding and insights into complex matters.
- _____ I am often able to find a profoundly simple solution in the midst of a difficult situation.
- _____ I have resolved paradoxes by cutting through to the essence of an issue, helping those involved see God’s way in the midst of conflicting viewpoints.
- _____ I speak with conviction in order to help inform people more effectively.
- _____ I am able to read and process information quickly and share it with others.

_____ **HEALING:** The ability to call on God for the curing of illness and the restoration of health in a supernatural way.

- _____ I am naturally drawn to those who are sick either in spirit or in body.
- _____ Sometimes God seems to work through my prayers to bring physical, spiritual, relational, or emotional healing of others.
- _____ I am aware of God’s presence and try to follow God’s guidance for how to pray in each situation where healing is desired.
- _____ Often I can sense whether a person’s problems are physical or emotional in origin.
- _____ When petitions for healing are spoken, I find myself wanting to pray.
- _____ I find myself wanting to visit or support persons who are ill.
- _____ I enjoy bringing food over to a person’s home when I visit them.

- _____ **MIRACLES:** The ability to call on God to do supernatural acts that glorify Him.
- _____ I find myself praying for things that are obviously beyond the natural capacity of people.
 - _____ I seek for God to be glorified however my prayers are answered.
 - _____ I have seen God perform supernatural acts when I have prayed for intervention.
 - _____ I have seen others accept the Christian faith through these displays of the impossible being accomplished.
 - _____ I have faith that miracles happen even today.
 - _____ I have laid hands on people and they have been healed.
 - _____ I have experienced God doing things in my life that cannot be explained in any way but God.

- _____ **TONGUES:** The ability to speak in a language, known or unknown to others, supernaturally.
- _____ Occasionally I have prayed in a language(s) I have never before heard.
 - _____ Sometimes in Prayer, my love for God or my burden for others is so strong that I have difficulty expressing myself in words.
 - _____ I have been inspired to step out in faith through the use of personal prayer languages.
 - _____ I have inspired others to step out in faith through the use of personal prayer languages.
 - _____ I know a foreign language and speak it fluently.
 - _____ I sometimes speak in guttural utterances when I pray.
 - _____ I find during worship that my tongue wants to express itself in syllables I do not understand.

- _____ **INTERPRETATION OF TONGUES:** The ability to interpret spiritual languages.
- _____ I can interpret the words of others who have spoken in languages (tongues), even though I have never before heard the languages.
 - _____ I understand how messages given through the use of tongues serve to glorify God or the church.
 - _____ When somebody speaks in tongues, I feel the Holy Spirit giving me the ability to interpret or speak.
 - _____ I know a foreign language and enjoy interpreting.
 - _____ I understand what another is saying when many do not.
 - _____ I see how tongues both build up the body and tear it down.
 - _____ I am able to communicate where others cannot.

Spiritual Gifts Mentioned in Scripture*

****Taken from NetWork-The Right People in the Right Places For the Right Reason. Author: Bugbee, Cousins, Hybels. Publisher Zondervan Publishing House***

I Corinthians 12:8-10

To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

I Corinthians 12:28

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

Romans 12:6-8

We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him let him do it cheerfully.

Ephesians 4:11

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be

built up.

I Peter 4:9-10

Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.

Exodus 31:3

And I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts.

I Timothy 2:1-2

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.

Psalms 150:3-5

Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, praise him with resounding cymbals.

Gifts Mentioned:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____

10. _____
11. _____
12. _____
13. _____

14. _____
15. _____
16. _____
17. _____

18. _____
19. _____

20. _____

21. _____

22. _____

23. _____

RoadMarker 6



Characteristics of a T.E.A.M. Member

M is for Money

Practicing Responsible Stewardship of Resources

My daughters Rachel and Rebekah both went through the phase when they constantly said the word "mine." It was not selfish for them to talk this way; rather they were immature and had to go through this necessary stage of development. Later they learned to share, and eventually came to realize that mom and dad actually owned all the toys and allowed them to play with some. So what does this have to do with financial giving to the church? God is not asking us to share our "toys." God wants us to realize that all we own is His. God wants us to recognize that He is the owner of all things and that we merely share the inheritance. The following Scripture passages layout some Biblical Financial Principles. Giving is only one part of good financial stewardship.

Financial Cornerstones

Read Matthew 6:24, I Corinthians 4:1-2, Proverbs 23:23

What mindset should a Christian have towards money?

Work

Read I Timothy 5:8, Ecclesiastes 5:18, 19, Colossians 3:23-4:1, Ephesians 4:28

According to Scripture, God is our employer and provider. Do you enjoy working for God and sharing the excess God provides?

Saving

Read Proverbs 21:20, Luke 14:28-30, Proverbs 28:20, Proverbs 1:5, Proverbs 24:27, Luke 12:16-21.

Saving without hoarding frees up a Christian to have resources in the future. How is saving reflected as a positive value in these passages? What are the dangers of saving?

Debt/Credit Control

Read Proverbs 22:7, Romans 13:7, Psalm 37:21.

We are to avoid the bondage of debt and to repay what we owe. How do you follow these principles in your life? Where do you fall short?

Budget

Read Luke 16:13, 1 Timothy 3:3, 6:10.

God wants us to budget our money with Godly priorities. Do you have a budget? How do you decide where to spend your resources?

Please fill out the budget sheet at the end of this section (page 86 and 87) if you do not already have a budgeting tool.

Giving

God's Word describes the tithe as a testimony to God's ownership. Why did Abraham tithe a tenth of all his spoils back to God? After all, Abraham had no law. The written law didn't come until Moses.

Read Genesis 14:18-20, Leviticus 27:30-32, Malachi 3:8-10.

What percentage of our income is common to these passages? Do you think Christians should adopt this historic pattern of giving? Why or why not?

Read II Corinthians 8:1-5, 8:16-20, 9:6-9.

What attitude should reflect giving?

Reflection on Giving:

In the Old Testament, persons were expected to contribute at least one tenth of their resources for God's work. The New Testament lays demands on the believer that exceeds the tithe. The New Testament demonstrates that everything belongs to God. This concept that God owns everything is radical and difficult for some to comprehend. Finances can become an emotional issue in the life of a believer when one struggles to live up to the expectations of the Bible. It is important to remember when it comes to giving, what matters most is our attitude. God loves a cheerful giver; one who gives out of a response to God's love in their life. CROSSROADS goal is for mature believers to establish the habit of tithing for our general offering and sacrificial giving for missions. Some may need to start at 5% and work toward the goal of a full tithe. Others already tithe and may need to ask where God is challenging them next in their giving.

For some affluent Christians, whose income exceeds their need, the tithe is restrictive. They could afford to share a larger portion of their wealth. For Christians who are on limited income, the tithe provides a goal to strive toward. When Christians learn to give up their possessions, a new sense of freedom is discovered. Giving is not based upon legalistic calculations but rather on grateful hearts sharing openly. Let us be a church that continues to develop a joyful sense of freedom from the instinct of possessiveness.

SPENDING PLAN

EARNINGS/INCOME PER MONTH

Salary #1 (net take-home) _____
 Salary #2 (net take-home) _____
 Other (less taxes) _____

TOTAL MONTHLY INCOME \$ _____

TOTAL

1. GIVING **% GUIDE** \$ _____

Church _____
 OTHER CONTRIBUTIONS _____

2. SAVING **5-10%** \$ _____

EMERGENCY _____
 REPLACEMENT _____
 LONG TERM _____

3. DEBT **0 - 10%** \$ _____

CREDIT CARDS:
 VISA _____
 Master Card _____
 Discover _____
 American Express _____
 Gas Cards _____
 Department Stores _____
 EDUCATION LOANS _____
 OTHER LOANS _____
 Bank Loans _____
 Credit Union _____
 Family/Friends _____
 OTHER _____

4. HOUSING **25 - 38%** \$ _____

MORTGAGE/TAXES/RENT _____
 MAINTENANCE/REPAIRS _____
 UTILITIES:
 Electric _____
 Gas _____
 Water _____
 Trash _____
 Telephone/Internet _____
 Cable TV _____
 OTHER _____

5. AUTO/TRANSP **12 - 15%** \$ _____

CAR PAYMENTS/LICENSE _____
 GAS & BUS/TRAIN/PARK _____
 OIL/LUBE/MAINTENANCE _____

***This is a % of total monthly income. These are guidelines only and may be different for individual situations. However, there should be good rationale for a significant variance.**

6. INSURANCE **5%** \$ _____
 (Paid by you)

AUTO _____
 HOMEOWNERS _____
 LIFE _____
 MEDICAL/DENTAL _____
 Other _____

7. HOUSEHOLD/PERSONAL 15 - 25% \$ _____

GROCERIES _____
 CLOTHES/DRY CLEAN. _____
 GIFTS _____
 HOUSEHOLD ITEMS _____
 PERSONAL:
 Liquor/Tobacco _____
 Cosmetics _____
 Barber/Beauty _____
 OTHER:
 Books/Magazines _____
 Allowances _____
 Music Lessons _____
 Personal Technology _____
 Education _____
 Miscellaneous _____

8. ENTERTAINMENT **5 - 10%** \$ _____

GOING OUT:
 Meals _____
 Movies/Events _____
 Baby-sitting _____
 TRAVEL (VAC./TRIPS) _____
 OTHER:
 Fitness/Sports _____
 Hobbies _____
 Media Rental _____
 OTHER _____

9. PROF. SERVICES **5 - 15%** \$ _____

CHILD CARE _____
 MED./DENTAL/PRESC. _____
 OTHER _____
 Legal _____
 Counseling _____
 Professional Dues _____

10. MISC. SMALL CASH EXP. **2 - 3%** \$ _____

TOTAL EXPENSES \$ _____

TOTAL MONTHLY INCOME	\$ _____
LESS TOTAL EXPENSES	\$ _____
INCOME OVER/(UNDER) EXPENSES	\$ _____

RoadMarker 7



Commu-

nication

In small groups, communication plays a vital part. What good would it be if we could not communicate with one another? It is important for us to learn the skills of communicating the best we can. In this section, we will touch briefly on:

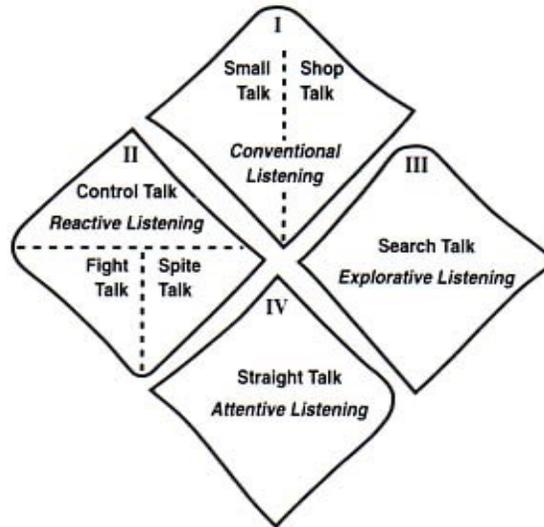
Four Areas of Communication

- The Communication Styles
- The Awareness Wheel
- The Listening Cycle
- Conflict Patterns

Style I: Small and Shop Talk, Conventional Listening

- Small Talk
 - Light, friendly, casual, everyday conversation usually used to start a conversation and build Rapport
 - Hellos and goodbyes; updating news, weather, sports; chit chat, passing time; storytelling; non-hostile joking; sharing events of the day; discussing biographical data, personal traits, habits, health, appearances;
 - “Hey, how are you?” “Have a good day.”
 - “My back is sore.”
- Shop Talk
 - The everyday talk to maintain and generate information to get a job done
 - Reporting; catching up, checking up; providing facts; scheduling; following up; passing on messages
 - “We need more Staples.”
 - “So-and-so called while you were gone.”
- Conventional Listening
 - Sort of listening with one ear, serving as a sounding board

COMMUNICATION STYLES®



Match Style to Situation

- **Fight/Spite Talk Signal Issues**
- **All Styles are Useful**

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for the other person, not putting a whole lot of energy into listening

- Partial attending, varying eye contact, casual acknowledgments, calm body movements, allowable interruptions

Style II: Control, Fight and Spite Talk, Reactive Listening

- Style II communication uses power and control to generate information

- Control Talk
- Efficient and constructive, efforts to take charge and persuade, sell, bargain, supervise, teach and advocate
- Speaking for others; directing; evaluating; setting expectations; establishing boundaries;

advising/prescribing solutions; cautioning/warning; closed/directive./leading questions; advocating/selling; assuming/speaking for others; praising

- “This new printer is twice as fast.”
- “That isn’t what you want.”
- “Great job!”

- **Fight Talk**
 - Attacking others and defending the self,
 - Demanding, ordering; blaming accusing, attacking, scolding; threatening consequences, ultimatums; labeling; name-calling, belittling, using loaded words; defending; arguing; interrogating; judging/putting down; challenging/taunting; lecturing/moralizing/preaching; bragging; psychologizing, diagnosing; brutal confrontation; cursing/foul language
 - “Just do as I say and don’t ask why.”
 - “It will never work that way.”
 - “You have really messed up this time. It is obvious you don’t have the will power to overcome.”
- **Spite Talk**
 - Resembles guerilla warfare, using indirect, hit-and-run tactics. It is a passive-aggressive style of communication where the person exercises power as powerlessness. It is indirect and angry, often signaling underlying hurt and resentment. The person often threatens withdrawal, sabotage, or retaliation.
 - Shooting zingers, taking pot shots; implying poor me – ain’t it awful; foot-dragging; complaining, whining; pouting/ignoring; withholding information; withdrawing angrily; denying; cynicism/sarcasm; placating; being a martyr or victim; putting self down; gossiping/innuendo/being self-righteous; keeping score/getting even; lying distorting; attempt to guilt other
 - “If you’re so good, you do it.”
 - “Nobody asked me to join.”
 - “I won’t forget what you did to me and you will be

sorry for it.”

- Reactive Listening
 - Selective listening, trying to defend and deflect, attempts to control or limit information, listening long enough to form a reaction and then interrupting with it
 - Interrupting; disattending to, ignoring; assuming, mind-reading, rehearsing, judging, evaluating, disputing; asking leading questions; blaming, calling for justification; crowding, disengaging; forcing agreement; superimposing

Style III: Search Talk, Explorative Listening

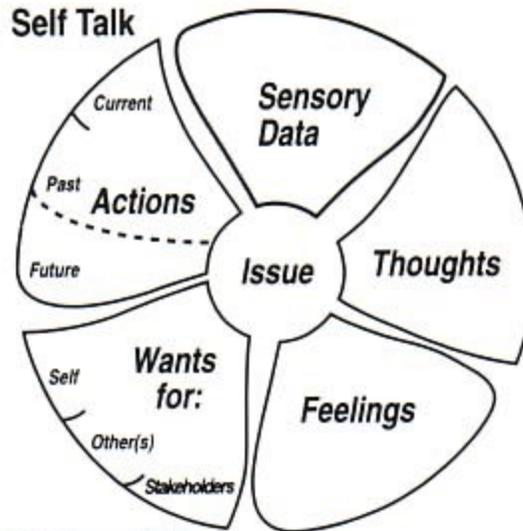
- Search Talk
 - Seeking to gain data, ideas and explore possibilities
 - Identifying issues; giving relevant background information; analyzing causes; giving impressions/explanations; making interpretations; brainstorming or generating possibilities; posing solutions
 - “Last year the alpha group...”
 - “Their showing up on Sunday probably means they are interested in returning to our group.”
 - “Perhaps we could do a picnic in the park.”
- Explorative Listening
 - Open questions used to search for relevant information
 - Open questions serve to guide the conversation; search for information in a non-accusatory fashion, gain perspective; expand knowledge; clarify misunderstandings; and clear up confusion

Style IV: Straight Talk, Attentive Listening

- Straight Talk
 - Going to the heart of the issue and disclosing self-information, focusing on your own experience, accepting what you find as what it is, owning up to your contributions and responses to the issue, and acting on instead of reacting to; being authentic
 - Dealing with the issue; identifying tension; acknowledging differences; requesting feedback; giving feedback; expressing appreciation; revealing impact/sharing vulnerability; taking responsibility for your own contribution/response; asking for change; apologizing; giving support
 - “This is how I understand what is going on...”
 - “When you speak, I often ignore it without paying any attention to it.”
 - “I will support your decision.”
- Attentive Listening
 - Attending – looking at the person, listening to the person, tracking to see that the person is covering all areas of the awareness wheel; acknowledging the other person’s experience; inviting the other person to give more information; summarize what the other person is saying to ensure accuracy
 - Attentive listening reduces interpersonal tension, establishes rapport, and builds trust; creates the most complete and accurate information base; enhances the esteem of those in the process; and earns the right to be heard

The awareness wheel helps us to map out the structure of an issue. The issue is in the center and all of these other parts of the wheel help us to explore and fully understand the issue. We look at our:

THE AWARENESS WHEEL®



Talking Skills

1. Speak for Self
2. Describe Sensory Data
3. Express Thoughts
4. Share Feelings
5. Disclose Wants
6. State Actions

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Issue- identifying what it is we think our issue is.

Sensory Data What have I seen, heard?
- the internal and external data we gather. This includes the verbal and nonverbal behaviors of other people – what you hear them say and see them do. The context – time, place, sound, and others present; output from equipment, and printed material; your five senses – sight, touch, smell etc.; your bodily senses – pain, fatigue, hunger, etc.; and your intuition all make up sensory data.

Thoughts What do I think is going on?
-the meanings we make out of the sensory data we receive. Includes beliefs, interpretations, and expectations.

Feelings How am I feeling?
-our spontaneous physiological responses

to your interpretation of sensory data, our emotions. (Note, too often we will say something like, “I feel we should vote on it now,” when what we really should say is, “I think we should vote on it now.” There is a difference between what we think and what we feel.)

Wants for: What are my wants?

- our desires for ourselves and others either short-term or long-term, general or specific. These are wants for, not wants from.

Self- yourself

Other(s)- people who are immediately/centrally involved

Stakeholders- people who are peripherally involved yet still affected

Actions: What have I been doing? What will I do?

- our behaviors. What we say and do – our verbal and nonverbal behaviors – past, present, and future.

Current- what you are doing now

Past- what has been done in the past

Future- what you will do in the future

The Listening Cycle

Attending means you give the talker your careful attention – adjusting your body posture to mirror the person talking.

Attend-look, listen, track

look-observe the nonverbals

listen-to the sounds of the words, the tones

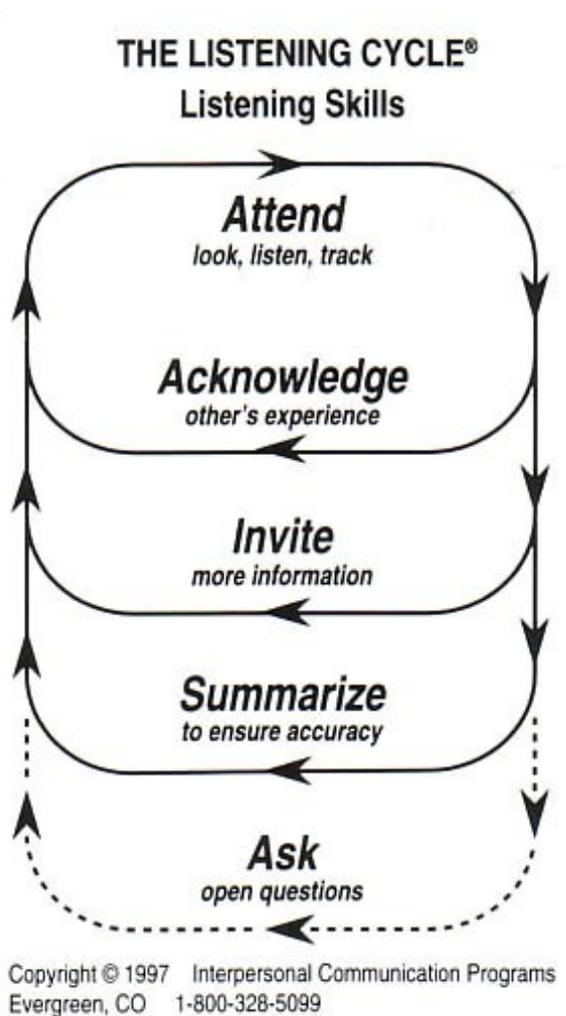
track-what has been covered on the awareness wheel

Acknowledge- the other's experience; lets them know that you are following; could be one word responses, nonverbal gestures such as a facial expression, head nod; paying attention to the unstated feelings and wants

Invite-more information; encourages the talker to continue; through gentle commands – “Continue,” “Say more;” open questions - “What else?” “Anything more?” or through a statement – “I'd like to hear more.”

Summarize-to ensure accuracy; demonstrates that you have a clear understanding of what they have said; repeat in your own words what they have just said without adding to or subtracting from the original message;

Ask-open questions; “Who,” “What,” “Where,” and “How,” but never “Why.” Why implies blame and raises defenses; questions are to be asked least and last.



Mapping Issues

1. Identify/Define Issues—What is the real issue, is it that I didn't communicate, or is it that I never spend time with that person?
2. Contract to Work Through the Issue—agree to work out the issue completely and not leave things unsettled
3. Understand the Issue Completely— all parties involved gain a clear understanding of the issue, they share their thoughts, feelings, sensory data and actions

MAPPING ISSUES®

1. Identify/Define Issues
2. Contract to Work Through the Issue

3. Understand the Issue Completely



4. Identify Wants



5. Generate Options
6. Choose Actions
7. Test Action Plan
8. Evaluate Outcome



4. Identify Wants—identify what you would like to see happen as a result, remember these are not wants from, but wants for

5. Generate Options—come up with as many options as you can possibly think of, even the wild and crazy ones. This is not a time to analyze or choose which option to take, but it is a time to think up of as many options as you can.

6. Choose Actions—after coming up with a diverse list of options, begin to evaluate the options together and choose a course of action to follow. This is not a time to compromise, but to find the best solution for the issue.

7. Test Action Plan—give the decided action plan a

try. Can you see it working? Will you do your part to make it work?

8. Evaluate Outcome—Schedule a time to get together to evaluate the action plan. Is it reasonable? Is it working? What is good or bad about it? Is there anything that needs to be changed?

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RoadMarker 8



Mem- bership Affirmation

This section is for you to share some of what you learned and to affirm the basic beliefs of CROSSROADS CHURCH and our United Methodist Heritage. These are the basic questions you will be asked during your confirmation interview.

Do you affirm the mission and vision of CROSSROADS CHURCH?

Please write out our mission statement from memory:

Please write our vision statement from memory:

When you envision a "Biblically Functioning Community," what does it look like?

Please re-read the Scriptures that accompany the 9 Core Values
List the 9 Core Values from memory (A SPICE JAR):

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____

Which is your favorite and why?

What do you like about the CROSSROADS CHURCH name and logo?

Name the 6 Step Process

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

Who are you leading on the 6 Step Process or who do you intend to lead through this process?

What do you like or affirm about this strategy, for reaching out to unchurched persons toward becoming fully devoted followers?

At what point in your faith journey did you move beyond attending church and make a commitment to follow Christ and grow in discipleship?

What do you appreciate about our common heritage or values of United Methodism?

How do you currently spend time with God personally, in small groups and in the larger body of Christ?

How would you describe the concept of what it means to be a Christian to a friend?

What are your Spiritual Gifts and how are you currently utilizing

those gifts in ministry to others?

How do you manage your money in a way that honors God?

In what way do you see CROSSROADS CHURCH growing?

Spiritual Disciplines

Disciplines of Abstinence (Rate yourself from 1-10 on each discipline. Then pray about which discipline you should focus on to grow closer to God.)

1. Silence/Solitude - Closing yourself off from the noise of the world. Usually done in conjunction with solitude. Drive your car without the radio. Turn off the Ipad, Ipod, TV, cellphone, Facebook, and e-mail and just listen to God in quietness. Silence is the practice of not speaking. (Matthew 12:19; Isaiah 30:15).

1 2 3 4 5 6 7 8 9 10

2. Fasting - Abstaining from food in some significant way. Some have gone for long periods of time on limited or selective food intake (Daniel and his friends). Others go completely without food for an appointed time. Fasting narrows our focus and heightens our dependency on God (Acts 13:2; Luke 12:33)

1 2 3 4 5 6 7 8 9 10

3. Frugality - The abstention from using money or goods that are at our disposal in ways that merely gratify our desires or our hunger for riches, glamour, or luxury. Lowering our “carbon footprint” can be one way of abstaining from a perceived desire. (James 5:1-5, Psalm 62:10).

1 2 3 4 5 6 7 8 9 10

4. Purity - Purposefully choosing to turn away from dwelling on or engaging in the sexual dimension of our lives. For those who are married, it would be refraining from sexual intercourse. It must be a mutual agreement, only for a relatively short period of time. It may also mean giving up or refraining from sexual explicit images, movies or novels. (1 Corinthians 7:5-7, Psalm 119:9).

1 2 3 4 5 6 7 8 9 10

5. Surrender/Submission - The practice of transparency and authenticity. Submission is vulnerability and a willing submission to the Lord as well as to the counsel of others. It is surrender of our will to God's will even when it does not make sense. It is to be open to God's leading of the Spirit in all things. (Ephesians 5:21, Romans 8:7).

1 2 3 4 5 6 7 8 9 10

6. Sacrifice/Refraining - The forsaking of the security of meeting our needs in order to abandon ourselves more to God. Whether it be money, time, or status. (Phil. 2:17)

1 2 3 4 5 6 7 8 9 10

7. Gossip/Grumbling/ Negativity – The forsaking of negative self talk for a period of time. Not starting or being a part of group conversations that are critical of others. (Prov. 11:13, Proverbs 16:8, Romans 1:28-30. Phil 2:14)

1 2 3 4 5 6 7 8 9 10

Disciplines of Engagement - (Rate yourself from 1-10 on each discipline. Then pray about which discipline you should focus on to grow closer to God.)

1. Prayer - Conversing and communicating with God. Prayer can be effectively combined with fasting, silence, study, worship and even small groups. It involves the A.C.T.S. (Adorations, Confession, Thanksgiving, Supplication) pathway. Spend some time adoring God and worshipping Him. Move toward a time of Confessing your sins, and then thanking God for His forgiveness. List out your blessings as a reminder of God's faithfulness. Supplication or intercession should be the last part of our prayer. Prayer can involve extended periods of time, as well as short times on a more regular basis. It can be both structured and spontaneous. (1Thess. 5:17, Col.1:3, Math. 6:5-15).

1 2 3 4 5 6 7 8 9 10

2. Worship - Celebrate the enjoyment of God both who He is and what He does. This is to intentionally savor the presence of Yahweh. We can do so through song, praise, playing music, shouting, clapping, quietly saying thanks, running, crying, dancing and even laughing (Psalm 150; Revelation 5:12-13; 6:1-3, Acts 13:2).

1 2 3 4 5 6 7 8 9 10

3. Bible Study - Engage in the written Word of God individually. It is not scholarly pursuit, but rather time set aside to seek God and meditate on His Word (2 Timothy 3:16).

1 2 3 4 5 6 7 8 9 10

4. Generosity - Giving brings joy and reminds us that everything we have belongs to God. When we engage in sharing our resources with the church or those in need we can break the yoke of materialism in our lives. (2 Corinthians 9:6-13, Acts 20:35)

1 2 3 4 5 6 7 8 9 10

5. Small Group Accountability - Small group engagement is critical for life transformation. Small groups doing life together must also have permission to hold one another accountable to grow in Christ and confess sin to one another. (James 5:16)

1 2 3 4 5 6 7 8 9 10

6. Service - Service to others even when it is inconvenient or costly. It is a sacrifice of time in order to serve using our spiritual gifts. It is engaging our life to help those in need like the poor, the sick, the elderly, the orphan, the prisoner (Matthew 20:25-28, 25:34-40; James 1:27).

1 2 3 4 5 6 7 8 9 10

7. Journaling - The articulation of thoughts in written words, so that they are reflected upon and recorded for future acknowledgment and understanding. Many of the Old Testament books are written as a personal journal (Nehemiah, Daniel and Jonah).

1 2 3 4 5 6 7 8 9 10

MEMBERSHIP COVENANT

(Covenant to be prayed over and questions that will be asked upon joining)

T = TIME

I promise to spend time with God on a regular basis through a personal devotion time.

I promise to spend time with God in a small group where I can grow by being in fellowship with other believers. The small group I am attending is:

I promise to spend time with God in worship 52 weeks a year and when I cannot attend CROSSROADS CHURCH I will find another community where I can worship God.

E = EVANGELISM

I have accepted Jesus Christ as my Lord and Savior and put my whole trust in His Grace.

I understand the Gospel message and promise to share it with others so they may also receive the gift of eternal life.

Persons I have recently shared the gospel message with are:

A = ABILITIES

I promise to serve the church using my God-given abilities and Spiritual Gifts. I will be serving in the following ways:

M = MONEY

I promise to use my money in a way that glorifies God. I promise to tithe or work towards a tithe in my financial giving.

I promise to pledge the following, as an individual or as a family toward the work of the church through the end of this calendar year:

General Fund _____ Building Fund _____

(Financial information will not be shared publicly. It is intended to be shared with the church financial secretary only for budgeting purposes.)

CROSSROADS CHURCH MEMBERSHIP INFORMATION

(To be given to person interviewing you and then filed in church office—Please Print)

Name _____ Birth date _____
(Please print your name as you would like it to appear on your membership certificate.)

Other family member names: _____ Birth dates _____

Anniversary date (if applicable): _____
Address _____
City _____
State _____ Zip _____

E-Mail Address _____ Phone _____

What is your current occupation?

How did you learn of CROSSROADS CHURCH?

Leader who interviewed you for the TEAM Membership process:

Were you a church member prior to attending CROSSROADS? YES / NO
If yes, please give us a name and address so we may transfer your membership.
Pastor _____
Church Name _____
Address _____

On what Worship Service date do you intend to join? *(Persons will be asked to join at both services so the entire congregation will have an opportunity to meet you.)*
