

KEY ELEMENTS OF DISCIPLESHIP DEVELOPMENT

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APRIL 24, 2007

FAITH DEVELOPMENT

The material below is based on the work of James Fowler as it is described in the LEAD book *Faith Passages and Patterns* by Thomas A. Droege (Philadelphia, Fortress Press, 1983).

Stage 1: God is Like Mommy & Daddy

Approximate age range: From 2 to 6 years.

People develop a basic sense of trust. They rely on those who provide, care, love and nurture. They identify God as a caring, loving parent who protects and nurtures.

Factors which affect this expression of faith

1. Remember random segments of stories.
2. Cannot always distinguish fact from fantasy.
3. Lack abstract reasoning skills.
4. Are fragile and have limits.
5. Trust adults, usually.
6. View God as a friend to be talked to.
7. Learn best through actions of others (more so than words.)

Implications for leaders:

1. Tell simple, single-focused stories.
2. Listen carefully to detect points of confusion.
3. Don't teach abstract ideas that will be misunderstood and will need to be unlearned later.
4. Know and respect their abilities and limits.
5. Don't take advantage of their trust by over-teaching.
6. Seek opportunities for spontaneous free prayer to God.
7. Exemplify God's love and acceptance.

Stage 2: What's Fair Is Fair

Approximate age range: From 7 to 12 years.

People begin to develop a sense of fairness. They are attracted by simple stories, but their understanding is literal and often limited to seeing only good or evil, justness or fairness. Their faith is often expressed as good people receiving blessings and bad people being punished.

Factors which affect this expression of faith

1. Tend to seek justice and revenge (Old Testament stories are popular).
2. Attracted by law more than gospel.
3. Lack the ability to reflect on the spiritual meanings of stories; tend to understand only the literal story line.
4. Look to others as models of Christian behavior.
5. Have a need to belong.
6. Tend to focus on God as a loving Father for their own personal lives.
7. Are growing in awareness of the purpose of Jesus' life.

Implications for leaders:

1. Tell stories that present a positive image of God's action.
2. Present carefully concepts like forgiveness, stewardship, and concern for others who are not present.
3. Choose stories that have clear messages; avoid adding moralisms.
4. Tell stories about and invite people to class who do exemplary acts.
5. Involve them with many people of the parish.
6. Provide opportunities for prayer, private devotions, and worship.
7. Teach carefully the distinction between God and Jesus.

Stage 3: I Believe What the Church Believes

Approximate age range: Begins about age 12.

People rely on authorities for what they believe. There is little critical examination of beliefs. Their widening contacts begin to expose them to conflicting authorities, but their beliefs and understandings of God are as the church teaches.

Factors which affect this expression of faith

1. Can begin to think abstractly.
2. Desire organized patterns of thinking.
3. Have a quest for religious knowledge.
4. Can articulate what they've been taught, but are not able to develop their own point of view.
5. Need acceptance and self-esteem.
6. Look for identify from others; peers are important.
7. Have strong feelings of trust.
8. Are easily indoctrinated.

Implications for leaders:

1. Encourage their developing ability to questions and think for themselves.
2. Provide increasingly complex ideas to fit their expanding world.
3. Recognize their growing understanding of God as a personal friend and adviser.
4. Help them feel good about what they know. Use factual information and encourage the expression of opinions.
5. Affirm and encourage them as individuals and stress God's grace.
6. Give special attention to relationship building. Use group-oriented teaching styles such as teamwork, projects, and so forth.
7. Encourage their prayer and devotional life.
8. Don't take advantage of their willingness to rely on authorities.
9. Express your own Christian witness and faith experiences. Help them see the faith experience of other Christians.

Stage 4: As I See It, God Is...

Approximate age range: Begins about age 18.

People become more independent in their thinking. They weigh the alternatives and take a personal stand. Individual reflection and thinking help them sort out conflicting viewpoints in order to form their own. Beliefs and understandings of God are very personal.

Factors which affect this expression of faith

1. Establish a personal identity.
2. Seek independence.
3. Trust their own intellectual ability.
4. Are concerned about individuality.
5. Like to debate or argue points of conviction.
6. Are confronted by conflicting authorities.
7. Engage in objective reflection.

Implications for leaders:

1. Recognize that traditional values and ideas may be rejected.
2. Encourage their personal reflective thinking.
3. Listen to the challenges, questions, and ideas, which come in searching for a personal expression of faith.
4. Affirm, accept, and support them as individuals.
5. Use group processes which encourage personal reflection, challenging and questioning one another, comparing and contrasting information, and sharing ideas.
6. Help them think about their faith and sort through the various messages they receive.
7. Present a wide range of topics and issues, and encourage dialogue.
8. Express your own Christian witness in open and nonjudgmental ways.

Stage 5: More Than Just Words

Approximate age range: Adult years, if at all.

People are concerned about dialogue. They are open to new ways of looking at things and to seeing other viewpoints. They search for deeper meanings in their lives. Their understanding of their religious beliefs and of God is part of their search.

Factors which affect this expression of faith

1. Seek interchange with others.
2. Have confidence in own positions and convictions.
3. Are nonjudgmental.
4. Search for meanings and revelation in such things as symbols, rituals, and life experiences.
5. Can compare and contrast experiences.

Implications for leaders:

1. Be prepared for questions, which explore the paradoxes and tensions of faith.
2. Encourage reflective sharing of personal faith-life stories, including defeats and commitments.
3. Encourage "critical" questions about inherited traditions, symbols of faith, and so forth.
4. Invite struggle with mid-life issues of shattered dreams, limits and possibilities of vocation.
5. Affirm dialogical encounter with issues of ministry in the world.
6. Provide opportunities for self-directed learning and affirmation of searching.
7. Involve learners in selecting curriculum based on their expressed needs.
8. Affirm and encourage participants to take leadership roles.

Stage 6: I Have a Dream

Approximate age range: This stage is very rare.

People sense a wholeness of faith and life. They have a view of what is good for all people everywhere. They act out of these deep commitments. They have a dream and act it out, often at great personal sacrifice. They are willing to die for their faith and beliefs.

Factors which affect this expression of faith

1. Have a vision, which is not limited.
2. Are concerned for all of humanity.
3. Have a world view which includes examination of issues based on what is the good for all.
4. Live lives committed to transforming and unifying the world.

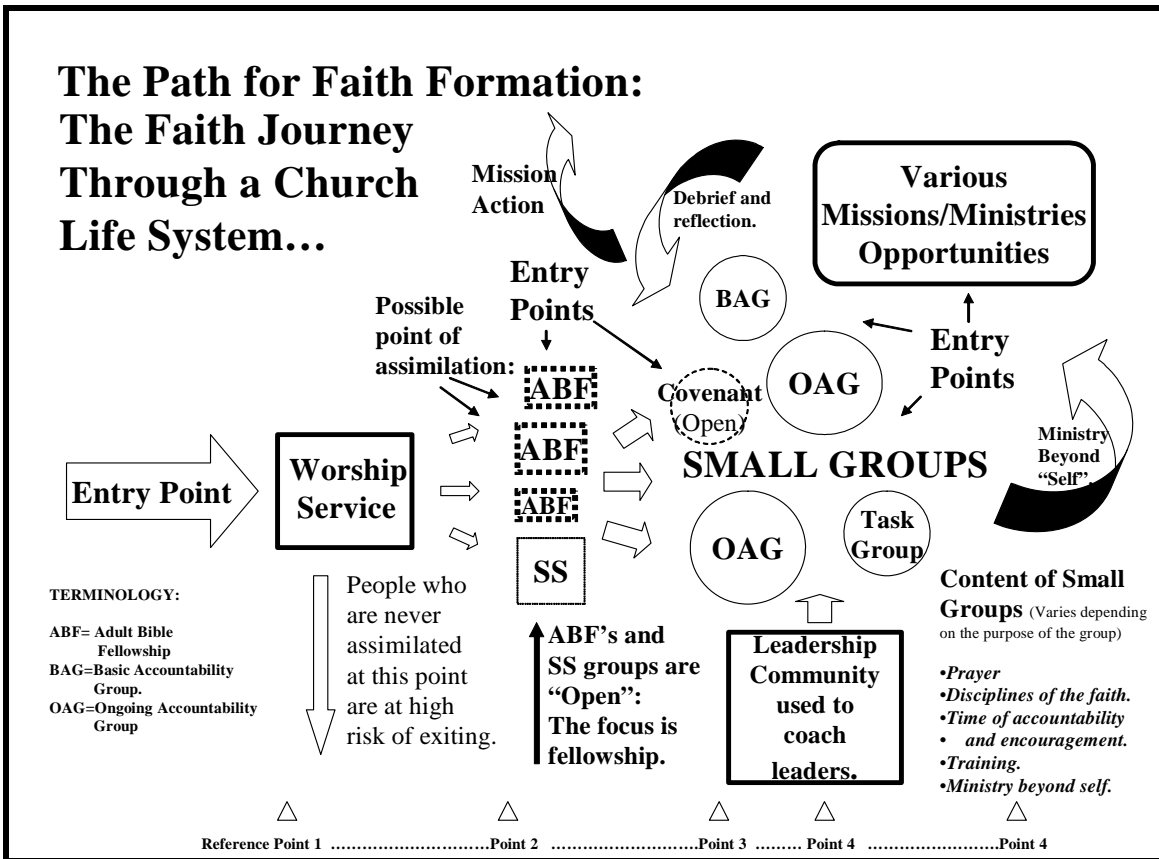
Implications for leaders:

1. Encourage leadership by participants.
2. Invite the challenge and risk of commitment to new directions of faith and life.
3. Facilitate intellectual efforts toward purposeful ministry in the world.
4. Expect curriculum to be all of life and chosen by participants.
5. Provide assistance for self-directed learning and sharing.
6. Facilitate ministry and sharing with others.

KEY CONCEPTS AND ASSUMPTIONS IN FOWLER'S THEORY

1. Faith Development defined by movement through a series of stages
 - a. each stage is structure whole
 - b. you must go through each stage
 - c. stages build on one another, there is a hierarchical sequence
 - d. you have to be fully in one stage before moving to another
 - e. when in crisis we tend to revert back to former stage
 - f. higher is better
2. Fowler bring knowing and feeling together
3. Focus is on how beliefs and values come to be important; not on what those beliefs are.
4. Faith, as Fowler defines it, is
 - a. our search for meaning
 - b. a universal feature of human living despite a wide variety of forms and practices
 - c. an active, ongoing process, an orientation of the whole persons, giving purpose and goal to one's hopes and striving, thoughts and action
 - d. forms a way of seeing and valuing our everyday life in relations to "the Kingdom of God"
5. Thus, faith describes
 - a. how people become aware of their relationship to self, others and the transcendent and
 - b. how people make meaning out of and commitments based on what they have become aware of.

The following document is an overview of the process of make disciples and how The Path of A New Person From Entry Through The Discipleship Process.



Going Deeper, Growing Leaders Through Closed Groups

Written by Paul Turner

The biggest threat to the church today is the failure of discipleship ministries to genuinely transform believers into the nature of Christ while mobilizing them for Christian ministry.

This failure is seen in the overwhelming numbers of spiritually immature believers who are often uninvolved and apathetic. Churches have struggled to get a handle on just how to help believers experience a lifetime of spiritual transformation. Making disciples is not only inviting people to begin a new life in Christ, but also helping new believers grow and mature into devoted followers of Christ.

Discipleship has often been interpreted as an hour on Sunday nights when folks get together to "go deeper" with God. But discipleship is more than just going deeper; it is an intentional process of helping believers continually put themselves in a position of obedience to Christ. Discipleship cannot be accomplished if limited to a one-hour time slot one time a week.

A believer's developing into complete Christlikeness is a lifelong journey. Those who are being transformed into the nature of Jesus Christ will think, feel, and act differently. They will engage in ministry with their families, their churches, their community, and the world. They will love, trust, and obey their Lord. Spiritually transformed believers will actively seek to bring others into the kingdom of God and then train new believers to do the same.

Closed Group Strategy

A balanced approach will intentionally engage the four practices as communicated in *A Kingdom-Focused Church Model and Process (MAP)*. Discipleship that "goes deep" occurs best in closed groups. A closed group strategy is designed to train and equip believers to be involved in ministry. Closed groups possess several characteristics:

- *A Group for Christians.* Closed groups, whether on-going groups or one-time events, are designed specifically for those who are already Christians. The focus is training; the context is discipling; and the intent is to continue assimilation.
- *A Group that Meets for a Defined Number of Sessions.* Closed group members agree to meet together for a defined period of time. Their goal is to train one another to help accomplish the goals of the Great Commission. This is not to say that a non-believer may never be involved in a closed group. Some people have come to realize they are lost through the process of a closed group, but closed groups are not intentionally designed to draw lost people to them.
- *A Group to Help Christians Mature.* Closed groups help Christians to mature and to continue becoming fully assimilated into a local body. The solid line around the closed groups circle on the [MAP diagram](#) depicts this "closed" concept.
- *A Group that Trains Members for Ministry.* A closed group also becomes a training ground for emerging leaders. Within the safe context of a closed group, believers learn to serve and to lead. Often a short-term commitment with accountability becomes a stepping stone that fosters spiritual transformation.

When carried out within the overall practice of the church for specific purposes and for limited time-periods, closed groups become a valuable, irreplaceable church strategy.

Six Foundational Principles

A closed group strategy of intentional discipleship employs six transferable principles.

The Relationship Principle. God designed us to be in relationships. Closed groups exist to enhance relationships with Christ and with other believers. Closed groups strive to help believers deepen their walks with the Lord. Additionally, closed groups exist to help Christians in marriage, family, church, work, and community relationships. Churches that help individuals understand the importance of living out relationships in a Christlike manner will see believers continue to be spiritually transformed.

The Fellowship Principle. Just as He did with Philip, Jesus calls every believer to "follow Me" (John 1:43). And He modeled his willingness to follow His Father (John 17:4). Closed groups emphasize the importance of daily, moment-by-moment obedience to the call of God. A closed group encourages and challenges believers to obey the Lord, and they offer the training and development necessary to follow God's will.

The Empowerment Principle. Closed groups, like Jesus' earthly ministry to the 12 disciples, seek to train, build up, and involve people in ministry. The aim is not just to pass on information, but to engage people in ministry. Believers must be taught to walk and serve in the fullness of the Holy Spirit, a Christian's source of power for ministry. Closed groups seek to empower believers for ministry through the Holy Spirit. Jesus reminds us that we can do nothing without Him (John 15:5). Thankfully, He always equips those He has called.

The Flexibility Principle. Every Christian relates to God in a unique way. Because this is true, discipleship for a congregation cannot be designed with a cookie-cutter approach. Instead, churches must be flexible as they adapt the closed group strategy to different groups of church members. Churches must be sensitive to the age, ethnic background, gender, personality, and interests of each individual member.

Offering growth opportunities for believers with different needs takes work! It would be easier to become prescriptive and say that all believers learn and grow the same way, but the fact is, people learn many different ways. Recognizing believers as individuals and helping them to experience spiritual transformation individually in a group setting can be challenging, but this challenge must be met head on if churches are to effectively impact believers' lives and to provide experiences for believers to encounter Christ.

The Lifestyle Principle. Believers who have genuinely experienced Christ's work in their lives will naturally portray Christ. With no pretense or show, a spiritually transformed believer will demonstrate Christlikeness in the home, on the job, and through daily activities. Encouraging people to tell personal stories of God's working through them is a major part of this principle.

The Accountability Principle. Wise Christians understand their accountability to God and find other believers to walk beside them and encourage them to be Christlike. A closed group can be an ideal environment for this mutual accountability. Holding one another accountable through the context of the local church is critical because "iron sharpens iron" (Prov. 27:17).

Essential Areas for Study

Seven essential areas should guide the direction of the type of closed group experiences a church offers:

- *The Kingdom of God.* A closed group should help believers understand the reign of God, His lordship, His sovereignty, and His purposes and plans.
- *Identity in Christ.* A closed group should seek to answer these questions: Who are we in Christ? What is the role of the Holy Spirit in our lives? How is salvation being worked out in our lives?
- *Relationships.* Closed groups should help believers discover and develop a personal, intimate walk with Christ. They should also lead individuals to cultivate healthy relationships with spouses, within families, with other believers, and with unbelievers.
- *The Church.* A closed group should explore the nature, purpose, and functions of the church and how believers are to use their spiritual gifts within the body.
- *The Work Place.* A closed group should aim to transform minds to a biblical view of work, purpose, vocation, calling, and talents.
- *Spiritual Warfare.* A closed group should deal with temptation and spiritual conflict and teach believers to recognize and submit to the power of God. Believers should be led to understand the role of prayer in spiritual warfare.
- *The World.* A closed group should help believers develop a biblical worldview, which is a person's assumptions and beliefs-based on the authority of God's Word-that shape his or her thoughts, attitudes, and actions. A closed group should help participants understand a biblical worldview as compared to competing worldviews.

Recommended Tracks

Effective closed groups tend to center around a few basic designs. Listed below are a few examples, but this is not an exhaustive list. The particular structures that a church decides to use should be based on the needs of believers in a local church.

- *Leadership.* A leadership training track is organized to train the lay leadership for various leadership positions in the church. This type of group may include ongoing or regular meetings for training open group leaders, such as weekly Sunday School teachers meetings. Another possible class is for potential leader training.
- *Evangelism.* An evangelism training track is designed to train leaders and participants to live an intentional lifestyle of sharing Christ with others.
- *Ministry.* Training for specific ministries is provided to include ministering to particular age groups, men's ministry, women's ministry, missions, special interests, and special needs. These closed groups train leaders and participants for involvement in these various ministries of the church.
- *Maturity.* The goal of closed groups is to help people become like Christ and to see every believer involved in ministry. A local church that is seeking to help individuals grow and be spiritually transformed will be concerned about members as individuals. Churches often think of maturing disciples only through the process of offering multiple discipleship courses with no strategic intent or purpose behind their choices.
- *Daily Walk.* Helping individual believers connect with Christ on a daily basis and live in the power of the Holy Spirit is the essence of spiritual transformation. Only the Holy Spirit can change and continue to change a believer's values, attitudes, and behavior. The church's closed group strategy is charged with providing opportunities for believers to experience the Holy Spirit in a transforming way.

The ultimate goal is spiritual transformation, not merely information that leads to piety. "Holy huddles" tend to create pious Christians who sit around and talk about things that need to be happening but who fail to engage in ministry personally. A church will know that its closed group strategy is working when all believers are personally involved in ministry.

Small Group FAQs

1. How Many People Should Be in Each Group?

Small-group experts agree the ideal size group should be 3 to 15. Remember, Jesus Himself chose twelve to be a part of the small group He led. As the group gets larger than 10-12, group dynamics change. The larger the group, the easier it becomes for a quiet person to hide in a spiritual and emotional sense. The larger the group, the more difficult it becomes to nurture each person.

2. What Will Be the Makeup of the Membership?

Will the group be made up of people that are all about the same age? What about education levels? Socioeconomic status? Men/women only, or couples? Most people like to be with others like themselves. Commonality promotes closer relationships and quicker group development.

3. Will the Group(s) Be Open or Closed Groups?

Simply put, an open group is open to new members coming into the life of the group at any time. A closed group intentionally closes membership to new members at some point in the group's development; typically early in the development. Both types have strengths and weaknesses. Open groups allow for quicker assimilation of new people.

Closed groups allow for more intimate relationships and higher accountability.

To glean from the strengths of both types of groups you could consider doing a combination. The group may remain open for the first six weeks or so of the group's life then close the group for a period of time (maybe 12 months or so). Then open the group again for some to leave and new people to come in. Remember a permanently closed group will eventually stagnate as does any system that closes.

4. How Long Should a Group Remain a Group?

Here again the options are numerous and they depend on your goals and situation. Groups can remain as a group from several weeks to a year or more. Naturally the longer a group meets the deeper the relationships get and the higher the accountability becomes. However, most people do not want to be a part of group that has unstated limits. At the end of the time decided upon, the group may dissolve and members become a part of other groups or the groups could form an additional group through an intentional multiplication process.

5. How Often Do the Groups Meet?

Ideally groups would meet on a weekly basis. It is difficult to build the relationships and accountability desired if a group meets less frequently. But once again, there are options. Most small-group experts agree that less than every two weeks is not sufficient for impact on individual lives.

6. What Should the Schedule Be for Small Groups and Where Should They Meet?

One of the strengths of small groups is their flexibility as to when and where they should meet. The simple answer here is wherever and whenever agreed upon by the group members. Transformational discipleship is a 24/7 ministry. Member

homes make great locations for group meetings. An open group also creates another entry point into the life of the church as unchurched people are invited to be a part of the group.

7. What About Leadership for the Groups?

Leadership is the key to a successful small-group ministry. Most churches that are successful with small groups have come to understand the strength of an apprentice process. Each group has at least one apprentice that is in training to lead a new group. This apprentice may be given some basic training to understand the philosophy of that particular church's small-group ministry as well as group dynamics. He or she is then given some leadership responsibilities by the leader of the group they are a part of. After beginning their own small group, all leaders take part in some type of ongoing on-the-job training.

8. What About the Children?

Churches handle this challenge in a number of ways. The group may decide to rotate with different members taking turns watching the children in another room of the home in which they meet. The group members may pitch in and bring in someone from outside the group to watch the children in another room of the house in which they meet. Some groups might decide to trade off with other groups. Group 1 watches the children of Group 2 on Tuesdays and Group 2 watches the children of Group 1 on Thursdays. Again, the options are numerous.

9. What About Starting New Groups?

Hopefully most of the groups that form see themselves expanding and starting new groups right from the start. An existing group starts a new group by sending out either the leader or the apprentice to begin the new group. Several of the members of the existing group could go with the leader or apprentice to allow room for new members in the old group. This keeps the system open and allows new members to be a part of the small groups, thus eliminating stagnation. New groups can also be started as new leaders are trained. The new leader would want to find an apprentice as soon as possible in the process.

7 Steps to Growing Spiritually

Written by Richard E. Dodge

Make spiritual growth a commitment and priority. God created us as whole beings, and I believe that includes linking the mind and the heart to accomplish God's plan for our lives. Decisions to grow spiritually also include willful decisions of the mind to follow through with our commitments.

Spend time with God. Christians should spend time each day connected to God. We can block off time on our calendars if we need that much discipline to focus on God. Frankly, time demands for most of us naturally interfere with what we might otherwise consider not essential each day. Spending time with God is, in fact, essential for spiritual growth.

Live in the Word. If we want to know more about God, we will learn about Him in the Bible. We know more about the heart and mind of God as we study and focus on the messages He inspired the biblical writers to record. God inhabits the Word and provided the Bible to enable us to grow spiritually.

Pray in faith. If our prayers are not coupled with confidence that God will answer our prayers, we are not praying in faith. Prayer based on faith is regular (daily) prayer that includes celebration, worship and confession as well as petitioning God with our needs or the needs of others.

Have fun with other Christians. Fellowship is an experience as well as a relationship. We are bound together with other Christians through Christ, and through Christ we develop friendships and relationships that include family as well as friends. Fellowship experiences include worship with family and friends.

Lead the lost to Christ. When Christ gave His Great Commission, He gave it to laymen who had committed their lives to obeying their Master. Witnessing and leading others to Christ was an integral part of life, not something reserved for visitation night or when we feel compelled to tell others about Jesus. Witnessing is a lifestyle.

Minister to others. Ministry is the overflow of the Christian life. True Christians have eyes to see needs and hearts sensitive to meeting those needs. Christians do not discriminate one need as more worthy of attention than others. Meeting needs as they are presented is at the heart of the ministry Jesus modeled for us.

How to Have a Quiet Time

1. **Make a personal quiet time the top priority of your day.**
 - Select a time to spend with God that fits your schedule. Usually, morning is preferable, but you may want or need to choose another time.

My quiet time is/will be _____ every day.
2. **Prepare the night before.**
 - If your quiet time is in the morning, set your alarm. If it is difficult for you to wake up, plan to exercise, bathe, dress, and eat before your quiet time.
 - Select a place where you can be alone. Gather materials, such as your Bible, notebook, and a pen or a pencil, and put them in the place selected so that you will not waste time in the morning.

The place for my quiet time is/will be _____.
3. **Develop a balanced plan of Bible reading and prayer.**
 - Pray for guidance during your quiet time.
 - Follow a systematic plan to read your Bible. You can read through a book, follow a devotional guide, study a character of the Bible, or study a topic, like forgiveness, to get you started.
 - Make notes of what God says to you through His Word. Is there an example to follow or avoid? Is there a promise to claim? If there a truth that should influence your life?
 - Pray in response to the Scriptures you have read.
 - As you pray, use various components of prayer. Express your love for God. Thank Him for giving you His life through Christ. Share with God how you need His power in your life. Ask Him to live through you as you make decisions through out the day.
4. **Be persistent until you are consistent.**
 - Strive for consistency rather than for length of time spent. Try to have a few minutes of quiet time every day rather than long devotional periods every other day.
 - Expect interruptions. Ask family members to respect your quiet time and turn off any electronic devices that may distract you. Satan tries to prevent you from spending time with God. He fears even the weakest Christians who are on their knees. Plan around interruptions rather than being frustrated by them.
 - Use a calendar to mark that you have completed your quiet time for the day. Remember, God wants to spend quality time with you. Don't rush through your quiet time so that you can check off a 'to do' item.
5. **Focus on the Person you are meeting.**

View this as an opportunity to spend time with God rather than a habit of having the quiet time. If you scheduled a meeting with the person you admire most, you would not allow anything to stand in your way. Meeting God is even more important. He created you with a capacity for fellowship with Him, and He saved you to bring about that fellowship.

Bible Teaching Resource Website List

www.abingdonpress.org

General publisher including small group Bible studies

www.alban.org

The Alban Institute is an independent publisher of congregational and leadership books.

www.alphausa.org

An independent international publisher of evangelistic small group Bible studies

<http://www.bgct.org/texasbaptists/Page.aspx?&pid=459&srcid=591>

Bible study resources for all ages published by the Baptist General Convention of Texas

www.cookministries.com/curriculum

An ecumenical publisher of Sunday School Bible study resources for all ages

<http://www.cph.org/cphstore/Category.asp?find%5Fcategory=79977&find%5Fdescription=Bible+Studies>

Concordia Publishers, a Lutheran publisher of curriculum resources

<http://www.helwys.com/curriculum/adultcurr.html>

Smyth & Helwys is a Baptist publisher of Bible study resources for youth and adult with close ties to the CBF.

www.gospellight.com

An independent publisher of Sunday School teaching resources for all ages

www.grouppublishing.com

An independent publisher of Bible study and small group resources for all ages

www.kerygma.com

A publisher of adult in-depth Bible studies

www.Lifeway.com

LifeWay Church Resources is an agency of the Southern Baptist Convention

<http://www.moodypublishers.com/Publishers/default.asp>

A publisher of the Moody Bible Institute in Chicago

www.renovare.org

A publisher of adult spiritual formation resources, Renovare was founded by Richard J. Foster.

www.upperroom.org

A Methodist publisher of Christian discipleship resources

www.willowcreek.com/resources/

Association with the Willow Creek Community Church and the Willow Creek Association and affiliated with Zondervan Press

<http://www.zondervan.com/Cultures/en-US/Product/Curriculum/Index.htm?QueryStringSite=Zondervan>

Zondervan Press is an independent publishing house.

NEW MEMBER TRAINING FOR ADULTS

Suggested Four Week New Member Orientation

Week One: The Meaning of The Decision to Be a Christ-Follower

- Implications of The Decision to Be a Christ-Follower
- Personal Growth Expectation
- Faith Community Expectations
- Ministry Expectations

Week Two: Growing in God

- Personal devotional Bible Study and Prayer
- Small Group Community Involvement
- Corporate Faith Community Involvement
- Ministry Involvement

Week Three: Connecting with the Ministries of the Faith Community (Church)

- Church Polity Issues—How We Get Things Done (Organization/Decision-making)
- Opportunities for Ministry Involvement
- How to Get Connected with the Ministries of the church

Week Four: Making a Difference in the World for the Kingdom

- How Do Discover Spiritual Gifts
- Creating New Ministries
- How to Get Started

Publishers for Extended New Member Development in a Small Group*

LifeWay Church Resources (www.lifeway.com) Examples:

Taking the Next Step: A Guide for New Church Members, Ralph Hodge

Spiritual Gifts: A Practical Guide to How God Works Through You, David Francis

Redefining Church Membership, John Powers

Serendipity (Lifeway) (www.serendipityhouse.com) Examples:

Beginnings: A Taste of Community

Soul Care: Developing My spiritual Life

Personal Devotions: Taking God's Word to Heart

Great Beginnings: Your First Small Group Study

Willow Creek Resources (www.zondervan.com) or (www.willowcreek.com) Examples:

Get a Grip: Finding Balance in Your Daily Life, Bill Hybels

Network: Understanding God's Design for You in the Church, Bruce Bugbee

Building Community, John Ortberg

Prayer: Opening Your Heart to God, Bill Hybels

Upper Room (Methodist) (www.upperroom.org) Examples:

Exploring the Way: An Introduction to the Spiritual Journey

Companions in Christ: A Small-Group Experience in Spiritual Formation

Smyth & Helwys (www.helwys.com) Examples:

Extensions: Beginning the Journey

Extensions: Spirituality

* Examples were in publication on 9/7/06