

# Baldwin Park Presbyterian Church

Orlando, FL  
A Prospectus



*“Making Visible God’s Invisible Kingdom”*

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Baldwin Park Presbyterian Church (BPPC) is a daughter church of St. Paul's Presbyterian Church in Winter Park, FL. Baldwin Park is located in East Orlando near Colonial Dr. and Bumby Ave.<sup>1</sup>

## Our Purpose

Baldwin Park Presbyterian Church exists to glorify God by transforming individuals, the community, the Greater Orlando area, and the world through the power of the gospel.

## Our Core Values and Vision<sup>2</sup>

Since BPPC is a daughter church of St. Paul's Presbyterian Church it has similar core values. Therefore, much of what is below is the same (if not identical) as the vision and core values of St. Paul's. However, our philosophy of ministry will be somewhat different since every church must contextualize their core values and convictions to the particular issues, needs and concerns of the people in their community. What follows are the convictions, or core values, that make BPPC what it is. They represent our vision for ministry in this community:

### *1. The Gospel – Forgiveness, Freedom, and Community.*

The gospel is “the power of God” (Rom. 1:16) that changes both believers and unbelievers. What is the gospel? What does it mean?

First, the gospel means **forgiveness**. The gospel tells us that God has done for us what we are helpless to do for ourselves. Our lives are plagued by shame, guilt, fear, loneliness and doubt. We experience these because our sin has separated us from God. But God has done what is necessary to bring us back into relationship with Himself. 2 Corinthians 5:21 says, “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” God promises to save us from sin's penalty those who believe in Christ (justification) and consider them as His children forever (adoption). As Judge, God promises to consider man's sin imputed to Christ and Christ's perfect righteousness imputed to man (justification). As Father, God promises to accept and love those who believe in Christ just as He accepts and loves His one and only Son. But there is more to gospel than a new status.

Secondly, the gospel means **freedom**. The gospel is the way to ongoing change in our lives. The gospel promises to free those who believe in Christ from sin's

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<sup>1</sup> See Appendix for map of the area.

<sup>2</sup> Core Values, St. Paul's Presbyterian Church, Winter Park, FL with modifications, additions, and deletions. This is my church and there core values accurately reflect my own heart in many ways. Thus, I have decided to adopt many of their words. In some places I have taken general ideas and in other areas, I have quoted. See Appendix for copy of St. Paul's Core Values.

crippling power (corruption) over their lives by giving them His Holy Spirit to empower them to know Him, honor Him, and enjoy Him forever. Furthermore, since God accepts us on the basis of what Jesus has done, we do not have to labor under a burden of performance. We are now free to ask Jesus, moment by moment, to change us into the people He has created us to be. Knowing that we are accepted by God enables us to look to Him for help and live for Him in gratitude rather than in fear. The gospel means still more than a new status and a new nature.

Thirdly, the gospel means a new **community**. As God's people are changed, they together, become the means by which God changes the world around us. The New Testament tells us that Jesus was 'powerful in deed and in word' (Luke 24:19). The ministry of the gospel is to reflect both of these things. As we experience more and more of the mercy of Jesus we expect that mercy to flood the world around us bringing hope to the hurting, comfort to the suffering and safety to those in danger.

It is this understanding of the gospel that we expect to permeate our individual lives and the entire life of this church. We are committed to bringing everything we do into line with the gospel because it is our life and hope. The remaining values flow from our understanding of the gospel.

## ***2. The Glory of God – Bringing Fame to His Name***

The most important question one can ask is “Why does anything exist?” Until that question is answered, life remains uncertain and even frightening. God has created the world and you so that He might display His glory, show the wonder of His majesty and share the beauty of Himself with those he loves. We believe that human beings are created in His image and likeness. We are made with a capacity to know and delight in God. Because this is true, we cannot know lasting happiness and fulfillment apart from Him. We are convinced that the deepest desires of our hearts are satisfied as we come to love and worship the God who has made us.

## ***3. The Kingdom – Making the Invisible Kingdom Visible***

The Kingdom of God is present and growing and BPPC is part of this larger work (Mt. 13:1-23; 11:12). Thus, while we do have a particular understanding of the Christian faith we seek to partner with other Christians who labor to serve Jesus. We will not minimize our differences, but neither will we allow our differences to separate us where we can legitimately work with other Christians to serve the cause of the gospel of Christ throughout the world. Furthermore, we will aim to extend God's Kingdom through a gospel-centered church planting movement in the city of Orlando and around the world.<sup>3</sup>

## ***4. An Outward Face – Reaching out to the community, city, nation, and world***

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<sup>3</sup> Keller, Timothy J. *Church Planter Manual*. (New York: Redeemer Church Planting Center, 2002) 107.

We want evangelism to permeate everything we do. We seek to be conscious and welcoming to non-believers who are in our midst. We will communicate not just what we believe but why, in a way that invites questions, engages people in dialogue, and takes a process, not a crisis approach to communication.<sup>4</sup>

### ***5. The Word of God – Our Final Authority***

We believe that God has made Himself known in the 66 books of the Old and New Testaments. Our lives and relationships are better, more mature, and more fulfilling when our lives are being transformed and seriously affected by a real encounter with all of God's Word, which is the only infallible rule of faith and practice. Thus, we seek to preach and teach the whole of the Bible and to live our lives according to this standard believing that, as we do, we will experience more and more of the freedom and joy Christ has purchased for us.

### ***6. Kingdom-Centered Prayer – Learning to be Dependent***

Prayer is essential in our individual lives and in the life of the church. Therefore, we believe that prayer must be a central feature of our individual lives and our life together. Prayer expresses dependence upon God to meet our needs. It is also a way for us to express our gratitude to Him for His goodness to us. Further, God has given us the gift of prayer so that we might participate with Him as He accomplishes His purposes for the world and us.

### ***7. A New Community: An Oasis in the Desert***

We live in a world characterized, increasingly, by isolation, mobility and loneliness. The gospel creates a new community that welcomes all people, without regard for race, gender, status, culture, struggles, doubts or fears. A gospel-centered life is never merely individual nor is it self-centered. The gospel creates a community in which we become a family-part of one another and other-centered. We are firmly committed to affirming the God-given value of each individual. We desire to build strong marriages and families and we affirm the unique and special role of single women and men in our midst.

We pray that our community will be a tangible expression of the presence of the Kingdom of God in the world: A place where the life and power of King Jesus touch every area of life. We seek to follow Jesus in such a way that our lifestyle is different, characterized by mutual support, encouragement, love and care, especially for the weak, outcast and alone. We long for our community to be a visible manifestation of the on-going ministry of Jesus. We long for mercy, compassion and justice to be experienced by all whom the Lord brings to us. We do this not so that we might be seen or recognized, but because this is how God has related to us. Our desire is to be for others what He has been for us. We aspire to be servants: servants of one another and servants to the community in which we live.

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<sup>4</sup> Ibid., 106.

### ***8. The Priesthood of All Believers – Every Member a Minister***

A critical and defining feature of this New Community is our belief that every person in our midst is a minister. Whether male or female, young or old, single or married, rich or poor, strong or weak, every person at Baldwin Park Presbyterian has much to contribute to our well being. Our desire is to strengthen every member of our fellowship, encouraging and equipping each person in the use of all of his or her abilities, so that the entire congregation benefits.

### ***9. Cultural Engagement and Renewal: A Concern for Mercy and Justice***

We desire to show the world that the church is committed to the well-being of the society around it. We believe that we are to be engaged in every area of culture: medicine, law, politics, the arts, etc. We believe that the gospel is the power to transform individuals and neighborhoods through ministries of word, mercy and justice. Jesus was marveled at because He was powerful in both His words of truth and His deeds of compassion. We endeavor to live as He lived, trusting that our world will experience the same renewal that Jesus brought to His day.

### ***10. A Commitment to Discipleship: Becoming Fully Devoted Followers of Christ***

As individuals in our networks of relationships, neighborhood and businesses come to know Jesus Christ we expect them to grow in their relationship with Him. Also, every Christian, regardless of his level of maturity, has an ongoing need to be nurtured and trained for ministry. We are committed to teaching people the truths of the Bible so that our lives take on the character of Jesus. Discipleship is more than the acquisition of information or practicing certain disciplines. It is, simply, following Jesus and, in dependence upon Him, seeking to live as He lived. It is a life-long task and one that we are committed to.

## **Our Target Area<sup>5</sup>**

Baldwin Park is located in East Orlando near Colonial Dr. and Bumby Ave. Although our focus will eventually expand beyond this community, during the church planting phase our primary focus will be this community.

Baldwin Park is a predominately white, middle to upper class community. Currently, there are 22, 276 people residing in the Baldwin Park area. However, between 2003 and 2008, the population is projected to increase by 5.5% or 1,228 people. This population increase underscores the need for a new church to be planted in the area.

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<sup>5</sup> Percept Group, Inc. *Ministry Area Profile 2003: Compass Report; Ministry Area Profile 2003: based on Census 2000 data.* (Rancho Santa Margarita: Percept, 2001). Purchased by Central Florida Presbytery MNA Committee. See Appendix for copy of reports.

The average household income for residents in Baldwin Park is \$82,408 per year. In addition, the overall education level is extremely high. High school graduates comprise 90.9% of the population 25 years old and over while 43.3% of those over 25 years of age have graduated from college. The median age is 42 years old, the race distribution is 81.9% white, 3.4% African American, 10.9% Hispanic, and 3.8% Asian/Other.

Overall the Baldwin Park area can be described as having somewhat non-traditional family structures due to the below average presence of married persons and two-parent families. For example, the divorced/widowed population makes up 20.3% of the community. This is well above the U.S. average which is 16.4%.

The people in this community seemed to be most concerned with neighborhood crime and safety, finding companionship, better quality healthcare, finding life direction, satisfying job/career, and racial/ethnic prejudice. Furthermore, the likelihood of faith involvement and preference for historic Christianity is somewhat low.

From the information gained from the Percept Reports the following indicators were developed:

1. This community is likely to value adult theological discussion groups, divorce recovery groups, services pertaining to the terminally ill, church sponsored day-school, active retirement programs, cultural programs (music, drama, and art), and recreation activities.
2. This community prefers worship which is intellectually challenging and music which is both traditional and contemporary.
3. This community sees a door-to-door visitation and putting ads in the newspaper as poor methods of contact from a church.

Likewise, the information gained from the Percept Report allowed us to develop people profiles. "Baldwin Bob" represents the average person living in Baldwin Park and he can be described as ...

- Being Well educated
- Placing a high priority on health
- Placing a high priority on safety and security
- Preferring both contemporary (informal) and traditional (formal)
- Being somewhat lonely
- Being uninvolved in organized religion
- Struggling with the idols of comfort, power, dependence, materialism, relationships, and irreligion.

BPPC will seek to remain true to Scripture while at same time contextualizing the gospel to address and meet the needs of the community in which God has placed us. What follows is our philosophy of ministry which seeks to explain how we will do ministry in this community.

## Our Philosophy of Ministry

The Scriptures define a healthy church as one that is engaged in ministries of worship, education, fellowship, evangelism, and social concern. In our philosophy of ministry we will pay close attention to these core areas of ministry. However, because of the wide range of gifts in the church and the needs of the community, we understand churches tend to be stronger in one or two areas. At BPPC we have a unique emphasis on education and fellowship. We aim to be a church that combines sound expository preaching and training with meaningful community life.

### *Worship*

The worship of God is our ultimate goal. We are convinced that the deepest desires of our hearts are satisfied as we come to love and worship the God who has made us. The Scriptures teach the object of true worship is God. He is our audience, not man.

Furthermore, we believe the resurrection day (Sunday) is the appointed day of worship. After Christ's resurrection, we gather from Lord's Day to Lord's Day to celebrate the inauguration, continuation, and coming consummation of the new creation in Christ. In other words, we celebrate the accomplishment of Jesus' work of ushering in the new age on Sunday, we call ourselves to live in light of the new age through the Holy Spirit, and we look forward on Sundays to the final Sabbath rest that Christ will bring when He comes to restore all things. We worship in "the time between the times" in order to celebrate and strengthen our faith as we wait for Jesus' return.

Therefore, at BPPC we will reflect the following core values in our worship services:

1. *Control, Authority, Presence* – Our worship will seek to emphasize God's control, authority, and presence. First, we will focus on his control by emphasizing His sovereignty and power. Next, we will seek to remember His authority by emphasizing His honor. Finally, we will strive to focus on God's nearness by emphasizing His presence through the Holy Spirit.<sup>6</sup>
2. *Corporate Participation* – Our worship will seek to involve the entire congregation. We believe the congregation should be actively engaged in a "holy dialogue" as God speaks to us through His Word and the sacraments and as we speak to Him through prayer, praise, giving, and participation in the sacraments.<sup>7</sup>
3. *Outreach* – We expect unbelievers to be present in our worship services (1 Cor. 14:25). Therefore, we will do everything possible to ensure that all aspects of the service are understandable to unbelievers (i.e., Have "Word on Worship" at the

<sup>6</sup> Frame, John M. *The Doctrine of the Knowledge of God*. (Phillipsburg: P & R Publishing, 1987) 15-18.

<sup>7</sup> Wells, Scott. *Church Planting Prospectus*, 1998. p. 6. Scott received his material from the Mission Statement of Covenant Presbyterian Church, Harrisonburg, VA.

beginning of the worship service to explain elements of the service) because we believe that God often uses the worship service to draw people to Himself through the preaching of the Word, hymns, and sacraments.

4. *Heritage* – The worship at BPPC is distinctive in its Reformation roots. However, we also understand that the Holy Spirit is still inspiring good music today. We desire a style of worship that appropriately expresses the old and new, the historic and the contemporary, and the control, authority, and presence of God. Therefore, we strive to blend traditional (creeds, responsive readings, and hymns) and contemporary (testimonies, praise songs/choruses, and appropriate and well done instrumentation) expressions of true worship.<sup>8</sup>
5. *Sacraments* – Baptism and the Lord’s Supper are means by which the gospel is visibly preached and receipts receive His grace. Thus, at BPPC we will regularly (twice per month) observe the sacraments of baptism and communion.

## *Learning*

As individuals in our networks of relationships, neighborhood and businesses come to know Jesus Christ we expect them to grow in their relationship with Him. Every Christian, regardless of his level of maturity, has an ongoing need to be nurtured and trained for ministry. We are committed to teaching people the truths of the Bible so they can apply it to their lives and be transformed into the character of Jesus. This is a life-long task but one to which we are committed.<sup>9</sup> BPPC will seek aid in this life-long task by:

1. Regular expository preaching of the Word of God. Our preaching should equip Christians to think and live biblically as well as challenge the unbeliever to put their faith in Christ.
2. Providing opportunities for personal spiritual growth through our *School of Discipleship* which occurs on Sunday mornings before our worship service.

Our *School of Discipleship* is designed to explore the essentials of the Christian life. The goal is for each member and regular attender to take advantage of these opportunities to develop their relationship with Christ and be equipped for ministry.

The curriculum is designed to focus on the needs of newcomers. We seek to move them from a decision for Christ (if not already a Christian) to a fully devoted follower of Christ.

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<sup>8</sup> Ibid., 6.

<sup>9</sup> Core Values, St. Paul’s Presbyterian Church, Winter Park, FL.

Our *School of Discipleship* is seven weeks long and includes the following courses:

1. *Explore Christianity*—This course explores the intellectual foundations and objections to the Christians faith compared to opposing worldviews.
  2. *Introduction to Baldwin Park Presbyterian Church* –This class is for people who thinking about becoming members or who simply want to know more about our church. This is a prerequisite for those seeking formal membership at our church.
  3. *Basic Training*—This course will explore the basics of the Christian life.
  4. *Electives*—The electives are offered in five cycles of seven weeks each. The electives are grouped under nine categories and five or six courses are chosen from these categories for each cycle. These classes will combine lecture and small group discussions led by qualified leaders.<sup>10</sup>
3. We understand that growth in the Christian life cannot happen apart from meaningful community. Therefore, our Community Groups will also be one of the major avenues for discipleship and growth.

## ***Evangelism***<sup>11</sup>

We have tasted the good news of forgiveness and freedom found in Jesus. We do not want to keep this to ourselves. We long for all people to ‘taste and see that the Lord is good’. We want evangelism to permeate everything we do. We expect that all of our actions and activities will be ‘overheard’ by people who don’t believe or who don’t know what to believe.<sup>12</sup>

In our church we will seek to incorporate what is known as a “networking philosophy of evangelism”. We believe this evangelism strategy is most effective because we are living in an increasingly private and secular society. In today’s world most people will not listen to the gospel from strangers, or be assimilated into the life of the church through strangers who follow them up by coming to their doors.<sup>13</sup> Therefore, as a networking church we will seek to follow these principles:

1. A networking church is developed *primarily* through cultivating a mindset and attitude and only *secondarily* through the setting up programs. There must be an atmosphere of expectation that every

<sup>10</sup> Keller, Timothy J. *Church Planter Manual*. (New York: Redeemer Church Planting Center, 2002) 143-144.

<sup>11</sup> *Ibid.*, 113-118.

<sup>12</sup> Core Values, St. Paul’s Presbyterian Church, Winter Park, FL.

<sup>13</sup> See Percept Report indicators under *Our Target Area*

member will have 2-4 people they are praying for, giving literature, and bringing to church and other events.

Furthermore, this mindset will be cultivated by:

- a) Emphasizing the four laws of evangelism. (1.) *Spiritual Authenticity*. An authentic and growing relationship with Christ is critical and foundational for evangelism. (2.) *Relational Connectivity*. Encouraging our members to engage the culture and develop relationships with non-believers. In addition, we will brainstorm with our people about the needs, fears, and idols of their non-believing friends and work associates. (3.) *Gospel Clarity*. We will train our people to share the gospel clearly using a variety of methods. However, we will focus on and develop a gospel presentation which ministers to those in our community. (4.) *Church Community*. We will stress that the goal of evangelism is incorporation into the life of the church.<sup>14</sup>
  - b.) Addressing and challenging both believers and non-believers in every worship service and ministry.
  - c.) Modeling by leadership. All our officers and leaders should lead the way in network evangelism by always have 2-4 non-believers they are ministering to and praying for.
  - d.) Having kingdom-centered prayer meetings.
  - e.) Maintaining a commitment to “process evangelism”. We understand that many people simply have “process personalities”. Thus, they normally don’t come to faith if they are pushed. They need to come in stages.
2. We must establish partnerships between new believers and mature believers. This is crucial to a networking philosophy of evangelism because new believers have the best relationships with other non-Christians but often don’t have the skills to present the gospel. On the other hand, the more mature believers often have the skills to articulate the gospel but don’t have the relationships with unbelievers. Therefore, the more mature Christians in our congregation must be well-trained in one-on-one evangelism.
  3. “Comers” must become “bringers”. Our people must catch a vision for using the worship service, community groups, felt need ministries, and church wide events as a pathway to reach out to those in their network.

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<sup>14</sup> U.S. Center for Church Planting. *Basic Training Seminar 2004*. p. 2.13-2.16.

## *Fellowship*

We live in a world characterized, increasingly, by isolation and loneliness. Our desire is to be a church family who loves and nurtures one another in joy and hardship. In order to accomplish this goal our church will seek to do the following:

1. We must regularly communicate God's vision for us as family sharing a common identity and purpose for this life. The foundation of our unity, and the power to realize it, is found only in the Spirit's working in us through the gospel.<sup>15</sup>
2. We must help each member of our church to find their unique gifts. It is our belief that every person in our midst is a minister. Whether male or female, young or old, single or married, rich or poor, strong or weak, every person at BPPC has much to contribute to our well being. Our desire is to strengthen every member of our fellowship, encouraging and equipping each person in the use of all of his or her abilities, so that the entire congregation benefits.<sup>16</sup>
3. We must be committed to Community Groups.

Community Groups are so important to the life of our church because ... 1.) growth in the Christian life happens in relation to community. 2.) they act as the front-line of pastoral care and the source of Christian community within our church. 3.) they seek to apply the gospel to both seekers and Christians. 4.) they provide opportunities for fellowship, mutual support, practical love and service, learning the essentials of the Christian faith, prayer and sharing what God is doing in our lives.

### *Distinctives of our Community Groups:*

- a. Our groups are primarily communities of nurture. Thus, we seek to balance elements of worship, fellowship, Bible study, prayer, sharing, and mission.
- b. They are led by skilled and supported leaders. Leaders will have been trained and interviewed.
- c. They meet twice a month.
- d. They are open by invitation, not by advertisement.
- e. They are committed to multiplying new leaders and groups. They are committed to developing leaders through apprenticeships. Groups normally have up to 12 participants.

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<sup>15</sup> Wells, Scott. *Church Planting Prospectus*, 1998. p. 6. Scott received his material from the Mission Statement of Covenant Presbyterian Church, Harrisonburg, VA.

<sup>16</sup> Core Values, St. Paul's Presbyterian Church, Winter Park, FL.

- f. Our groups will use the small groups materials from Redeemer Presbyterian Church in New York City.<sup>17</sup>
4. We must work hard at developing community. Developing meaningful community is not easy. Therefore, each person must understand their role in the process and be committed to pursuing relationships with non-believers, newcomers, and other members.

## *Social Concern*

We desire to show the world that the church is committed to the well-being of the society around it. We believe that we are to be engaged in every area of culture: medicine, law, politics, the arts, etc. We believe that the gospel is the power to transform individuals and neighborhoods through ministries of word, mercy and justice. Jesus was marveled at because He was powerful in both His words of truth and His deeds of compassion. We endeavor to live as He lived, trusting that our world will experience the same renewal that Jesus brought to His day. To that end we will participate in local ministries to the poor, the imprisoned, and the unborn.<sup>18</sup> The major ways our church will seek to cultivate a heart for mercy ministry is by exposing our people (i.e., Bible study, preaching, classes, conferences, etc.) to what the Word of God says about mercy and justice.

## **Our Ministry Strategy<sup>19</sup>**

### **1. Basic Strategy**

#### **Evangelizing – Connecting People to Christ through:**

- a. *Evangelistic Worship*—Our worship services will be designed to both build up believers and challenge non-believers.
- b. *Community Groups*—Our community groups are a pathway to connect people to Christ. It can work in two directions: 1.) The non-believer is invited to a group and then comes to worship, or 2.) the non-believer comes to church and is invited into a group. We believe real evangelism happens more in the group than in our worship services.
- c. *Felt Need Ministries*—These ministries include particular ministries such as our Divorce Recovery group. These ministries constitute another way for people to enter our church.
- d. *Church Wide Events*—We occasionally put on special events such as a special concert, art show, money management seminar, etc. If the “networking culture” is missing from our church then these evangelistic events won’t work.

<sup>17</sup> Keller, Timothy J. *Church Planter Manual*. (New York: Redeemer Church Planting Center, 2002) 127-129.

<sup>18</sup> Core Values, St. Paul’s Presbyterian Church, Winter Park, FL.

<sup>19</sup> The outline and most of the strategy is taken from Redeemer Presbyterian Church, *Vision and Model: Gospel-Driven Church*.

### **Establishing – Building Christians into Servant Leaders through:**

- a. *Discipleship and leadership development*—We will help believers grow into servant-leaders through classes, Community Groups, and mentoring relationships.
- b. *Caring Ministries*—We provide a context for spiritual growth through our network of small groups, classes, and seminars. Our diaconate will help people with specific needs (i.e., the terminally ill—this was express in the Percept Reports).
- c. *Kingdom-centered Prayer Ministries*—Prayer and dependence on God’s grace must undergird all of our strategies. We will gather in groups for prayer to seek God’s face and praise him for what He has done and is currently doing.
- d. *Coordination Ministries*—Sunday Ministries, Administration, Finance, and Communication. Through these ministries, we will support the overall work of the church by matching resources (people, skills, finances) with the best place for service.

### **Exporting – Releasing Servant-leaders within the city through:**

- a. *Marketplace Ministry*—We will equip our people to work with excellence and Christian distinctiveness in their vocation.
- b. *Mercy Ministry*—We will participate in community development and social service.
- c. *Church Expansion Ministry*—Evangelism, Church Planting, and Missions. We will seek to renew and expand the church both in Orlando and around the world.

## **2. Team/Cell Based**

Our basic organizational building block is the Community Group (ministry teams are a form of community group). Ministry Teams/Community Groups bring together a diversity of gifts to accomplish ministry, provide a pastoral care and discipleship, fellowship and develop leaders. Although classroom and one-to-one approaches are used, the primary setting for ministry and growth at BPPC will be in service through a Community Group or Ministry Team.

## **3. Leadership Development**

### **Investing in People**

Leadership development is an investment in people through relationships. Classes and reading assignments are part of the process, but leadership is primarily developed by observing, participating, and debriefing in the context of ministry under the guidance of a ministry mentor. Modeling is fundamentally important to this process and is built into our Ministry Team and Community Group structure through the leader-apprentice relationship.

## **Multiple Levels of Leaders**

Biblical leadership is always relational. A leader can only develop 3-12 others at any one time. Thus, we organize so that there is a limited span of care. As we grow, staff directors will oversee up to 12 coordinators, who oversee 3-5 leaders, who oversee up to 10 community group/team members. Each leader is responsible for developing apprentice leaders.

## **Leadership Roles**

Leadership roles must be clarified so that responsibility and accountability are clear. This is especially true as the number and levels of leaders increases. It is helpful to distinguish between who has primary responsibility for vision, strategy, and tactics.

### **1. *Session – Vision/Policy***

Elders are to be actively involved in the ministry of the church. However, at session meetings they are responsible for clarifying and keeping the visions of the ministries (leadership teams) aligned with the vision of the church as a whole. In addition, they are to provide pastoral oversight to segments of the congregation as well as oversight over various ministries of the church to ensure doctrinal purity and sound teaching.

### **2. *Leadership Teams – Strategy/Management***

Each of the major ministry areas is overseen by a leadership team, which will normally be composed of an elder, staff director, and several members. The leadership teams are responsible for developing strategies consistent with the vision approved by the session. The leadership teams make progress reports to the session on a regular basis. The leadership teams delegate tactics to the community groups/ministry teams.

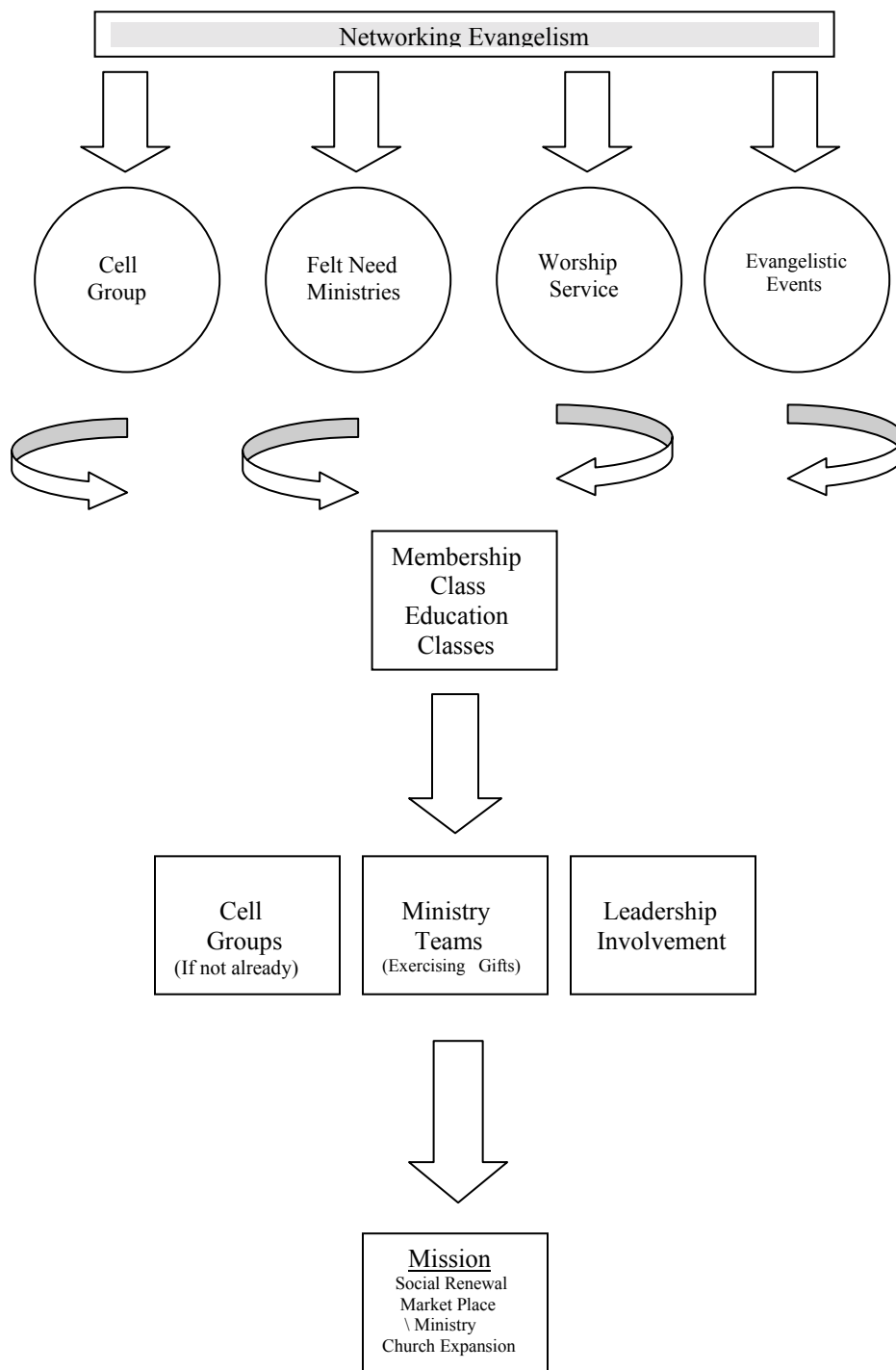
### **3. *Cells/Ministry Teams – Tactics/Management***

The heart of ministry within BPPC is carried out through community groups and ministry teams which carry out the tactics of ministry that are consistent with the vision and strategy for their ministry area.

## **Leadership Training**

Leadership training meetings will be held monthly for all leadership teams, ministry teams, and apprentice leaders. These meetings will consist of a time of prayer and worship, vision casting, and leadership development. Time will be allowed during each training session for leadership teams to get together for accountability, skill development, encouragement, prayer, and questions.

#### 4. Ministry Flowchart



## 5. Initial Ministry Teams<sup>20</sup>

- a. *Worship* – the worship leader and music team for Sunday morning services
- b. *Nursery* – a coordinator who recruits and trains a team of nursery workers
- c. *Facility* – the team that handles setup, tear down, and equipment storage for our facility.
- d. *Missions* – this team facilitates our involvement in missions through education, prayer, training, making decisions regarding financial support, organizing mission trips, and caring for missionaries.
- e. *Mercy Ministries* – these teams gather resources and distributes them to those in need.
- f. *Fellowship* – this team facilitates fellowship for the congregation through planning church-wide gatherings.
- g. *Youth* – the youth ministry team.
- h. *Education* – the Sunday school teachers and coordinator(s) for all ages.

## Our Core Beliefs<sup>21</sup>

Baldwin Park Presbyterian Church is aligned with the Presbyterian Church in America (PCA). The PCA is a confessional church whose system of doctrine is formulated in the 17th century Reformed confession known as the Westminster Confession of Faith. These doctrinal standards express the distinctives of the Calvinistic or Reformed tradition.

### A Synopsis of the Beliefs of the Presbyterian Church in America

1. The Bible is the inspired and inerrant Word of God, the only infallible rule of faith and practice.
2. There is one God, eternal and self-existing in three persons (Father, Son and Holy Spirit) who are to be equally loved, honored, and adored.
3. All mankind participated in Adam's fall from his original sinless state and is thus lost in sin and totally helpless.
4. The Sovereign God, for no other reason than His own unfathomable love and mercy, has chosen lost sinners from every nation to be redeemed by the quickening power of the Holy Spirit and through the atoning death and resurrection of His son, Jesus Christ.

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<sup>20</sup> Sage, Steve. *Church Planting Prospectus*, 2000 p. 14.

<sup>21</sup> Found at [www.pcanet.org](http://www.pcanet.org), which is the website for the Presbyterian Church of America.

5. Those sinners whom the Spirit quickens, come to believe in Christ as Savior by the Word of God, are born again, become sons of God, and will persevere to the end.
6. Justification is by faith and through it the undeserving sinner is clothed with the righteousness of Christ.
7. The goal of God's salvation in the life of the Christian is holiness, good works, and service for the glory of God.
8. At death the Christian's soul passes immediately into the presence of God and the unbeliever's soul is eternally separated from God unto condemnation.
9. Baptism is a sign of God's covenant and is properly administered to children of believers in their infancy as well as to those who come as adults to trust in Christ.
10. Jesus Christ will return to earth, visibly and bodily, at a time when He is not expected, to consummate history and the eternal plan of God.
11. The Gospel of God's salvation in Jesus Christ must be published to all the world as a witness before Jesus Christ returns.

BPPC maintains the historic polity of Presbyterian governance set forth in *The Book of Church Order*, namely rule by presbyters (or elders) and the graded assemblies or courts. These courts are the session, governing the local church; the presbytery, for regional matters; and the general assembly, at the national level. It has taken seriously the position of the parity of elders, making a distinction between the two classes of elders, teaching and ruling. It has self-consciously taken a more democratic position (rule from the grass roots up) on Presbyterian governance in contrast to a more prelatical form (rule from the top assemblies down).

## **Our Projected Ministry Timeline<sup>22</sup>**

*Season 1 – Preparing*

*(September 2005 – December 2005)*

Recruit 100 Prayer Partners and communicate vision, requests, and answers  
 Complete research (state different types) on the specific target group and area  
 Begin church planter training and coaching  
 Raise financial support  
 Design the action plan  
 Create church presence

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<sup>22</sup> Nearly all of this information is taken from: Wells, Scott. *Church Planting Prospectus*, 1998. pgs. 15-16 and U.S. Center for Church Planting. *Basic Training Seminar 2004*. p. Intro. 1-4

Adjust Philosophy of Ministry as needed  
 Begin to enlist team  
 Outline sermons for the first 6 to 12 months  
 Complete administrative task—incorporation issues, ecclesiastical approval, transition logistics (i.e., phone line, office space, bank account, personal insurance, etc.)

*Season 2 – Gathering*

*(January 2006 – June 2006)*

Team moves to the field  
 Begin networking with contacts, local churches, organizations, and business  
 Establish accountability relationships with local mentor and other church planters  
 Locate meeting facilities  
 Confirm start date  
 Secure site equipment  
 Implement outreach strategies  
 Implement advertising campaign  
 Establish small group multiplication ministries  
 Recruit and train worship team  
 Plan first worship service  
 Secure equipment for nursery/children’s ministry  
 Recruit and train nursery/children’s ministry coordinator  
 Complete additional administrative tasks (i.e., liability insurance, bulk mail permit, etc.)

*Season 3 - Developing*

*(July 2006 – December 2007)*

Recruit and train leadership for key ministries (mercy ministry, evangelism, fellowship, discipleship, prayer)  
 Continue and develop multiplication and discipleship ministry  
 Implement leadership training  
 Develop frontline kingdom prayer  
 Decide the newsletter publication schedule  
 Begin first Inquirer’s Class  
 Conduct the first “fishing pool” events  
 Assimilation and follow-up ministry established

*Season 4 - Mentoring*

*(January 2008 – June 2008)*

Revisit POM and action plan  
 Set organization date  
 Elect pastoral nominating committee  
 Submit request for organization to the denomination  
 Conduct officer training for potential officers  
 Examine prospective lay leaders  
 Elect lay officers  
 Approve the call of the pastor  
 Submit the call to the presbytery

Plan and conduct organizational service  
Begin session diaconate meetings

*Season 5 – Growing*

*(July 2008 – December 2008)*

Evaluate church health and growth (renewal dynamics)  
Determine growth goals  
Train and ordain additional leaders  
Refine multiplication and discipleships training  
Begin plans for a daughter church  
Recruit a church planting intern

*Season 6 – Locating*

*(January 2009 – December 2009)*

Raise necessary funds for building  
Locate property for permanent facility  
Determine needs and develop building plan  
Oversee building project

*Season 7 – Multiplying*

*(January 2010 and beyond)*

Continue to cast the vision for church planting  
Identify a target group and area  
Establish specific goals and objectives  
Raise necessary financial support  
Provide training, coaching, and support for church planting intern  
Plant first daughter church  
Cast vision for church planting in daughter church  
Help provide resources to new daughter church  
Recruit a new church planting intern  
Implement spiritual renewal dynamics  
Develop multiplying church planting networks  
Develop funding for a church planting movement

# Appendix