



# THE VISION OF THE PLACE OF CHANGE

2024 Ed.

Rev. Cedric Rouson, DSL, M.Div., Senior Pastor

# Table of Contents

The Purpose of the Vision	4
Why do we need vision?	4
Commission, Mission, Vision, & Culture	6
Commission vs. Mission	6
Mission vs. Vision	6
Vision and Culture	7
Leadership Structure & Systems	
Governance & Polity	10
Structure	10
Past Structure Models	11
The Hierarchy Model	11
The "Shopping Mall" Model	11
Pandemic/Post-Pandemic Church	
University Model	
The University model imaged	14
Vision for and Philosophy of Volunteerism	
Volunteers, Non-Paid Staff, & Paid Staff	16
3 Types of Volunteers	16
The Animal Nature of Servitude	
Volunteer Vision made plain	
Best Practices	
Visionary Clarity by Ministry Breakdown	

Pastoral Care & Spiritual Formation:	
Pastoral care small groups:	
Spiritual formation small groups:	
Operations & Service Ministries	
Finance Ministry	
Youth Ministry	
Spiritual formation:	
Care and Accountability	
Mentorship and Life Readiness:	
Ministry Development:	
Worship, Fine Arts & Media	
Music Ministry	
Fine Arts	
Media	
Full-Service Ministry	
Full-service vs. parachurch ministry	
Full-Service Ministry Liabilities	
Full-Service Ministry Benefits	
A Physical Future	
A preferred home:	
Conclusion	

# The Purpose of the Vision

The purpose of this living document is to convey the necessary conviction, clarity, and course for the overall ministry effort and offering of The Place of Change Church. The term *vision* can be misleading when referring to an organization and even more so when referring to a biblical paradigm for the local church body. Our instinct may be to make vision synonymous with natural eyesight. However, a biblical perspective of vision speaks more to *insight* than to *eyesight*. Scripture teaches in Proverbs 29:18, "Where there is no vision, the people perish" (KJV). However, a better translation of the original language conveys, "Where there is no revelation, people cast off restraint..." (NIV). Vision is about a revelation, teaching, prophecy, or utterance that provides understanding. A vision aims to shape understanding to provoke obedience to God, progress, and good success. Ironically, without it, people cast off restraint. In other words, people run, lose control of their path and pace, or lack boundaries. Simply put, a vision communicates and shapes a picture of a preferred future that helps harness and harvest our path, pace, and progress toward God-ordained success.

# Why do we need vision?

For the last twelve years, I have always set a vision before the church at or by the beginning of the calendar year to shape our efforts for the year. In January 2020, I shared a 5-year vision with the church family, citing a plan for transforming the church from a *family*-style church to a regional Kingdom *movement* that affects the Hampton Roads community and global marketplace. Despite being physically closed for nearly 15 months due to Covid 19, we have been intentionally progressing toward this goal by the grace of God. Each year, I set a *theme* for the year, led by the Lord, that will shape preaching, teaching, and ministry, ultimately putting a restraint or focus on our efforts towards this goal. For example, 2020 was the *Year of Envisioning*; 2021 was *Be Open*; 2022 was *All Things New*; 2023

was *Think Kingdom*; and 2024 is *Become*. By faith, 2025's theme will be *Making Moves*, which capstones our effort to shift into a movement.

However, I have failed to document the *Big Picture*—a picture of God's preferred future for us that is not bound or limited to yearly iterations. While I recognize that ministry evolves over time, the question remains, "What do we see about *who* we are and *how* we do ministry here?" This writing aims to answer that question.

Habakkuk's experience in Hab. 2:1-4 provides a framework for approaching vision. God told Habakkuk to "Write down the revelation (vision) and *make it plain* on tablets

so that a herald may run with it." (Hab. 2:2). His vision would be a prophetic revelation for God's people, and it teaches us a few key things:

- a. The leader may *write* the vision, but God must give it (v. 2)
- b. The vision should aim at changing something in the world (v. 1; also read Hab. Ch. 1)
- c. The vision is best conveyed when written and made plain (understandable) (v. 2)
- d. The leader writes the vision, but people must read and run with it (v. 2)
- e. The vision should point to a preferred future (v. 3)
- f. The vision requires patience and persistence (v. 3)
- g. The vision is not a substitute for living by faith (v. 4)

I pray that the following insight will be plain, prophetic, precise, and pointed enough that it harnesses and harvests our efforts for ministry here at the POC.

# Commission, Mission, Vision, & Culture

#### Commission vs. Mission

One may ask why we need a *vision* when Christ gave us the great commission (Matt. 28:16-20; Mark 16:15-16). The great commission is God's vision for the universal church (the Body of Christ), of which we are a part. However, *our* mission speaks to why we exist as a local assembly and what role we are called to play to fulfill the great commission. Our mission at POC is to *Change broken hearts with Jesus and to help healed hearts become world changers*. We summarize our assignment this way: we are a place for restoration and transformation. Our ministry is called to the broken. It does not mean that only broken people belong here. Instead, the anointing on this house specializes in healing, deliverance, and restoration to people wounded by sin, life, and even church experiences. Yet, we continue. We aim to cultivate people healed into world changers – disciple makers and kingdom leaders. This has always been our anointing!

#### Mission vs. Vision

Our vision (big picture) is to *nurture an influential kingdom community where people can love, grow, and connect.* This vision speaks to *how* we fulfill our *why* (mission). Allow me to unpack. As the leader, I see POC as a growing spiritual community. Decades ago, people attended church within the communities in which they lived. Since then, most churches became commuter congregations where the people drove the distance to whatever church met their needs. Now, many people drive nowhere. They connect in digital space, which means community is no longer natural – it must be intentional. Our spiritual community envisions itself like a tree with the following ideals as branches:

a. Love: Anchored to *the greatest commandment*, to love God with heart, soul, mind, and strength and to love our neighbors as ourselves (Mt. 22:36-40). This is the foundation and fabric of our

calling and culture. There can be no restoration without LOVE at the core. POC is to be a place where people can be loved regardless of station in life.

- b. Growth: Spiritual maturation should be within the vision of any local assembly. Why gather if we can not grow (Eph. 4:11-16)? To that end, POC has long been known as a place that cultivates spiritual and other growth forms. It is no secret that people are drawn to the preaching/teaching, the prayer, and the worship all of which foster and aid spiritual growth. Moreover, I envision a place where people are constantly maturing where they will not be forced to quickly feel they've hit a 'ceiling.'
- c. Connection: As a community of faith, our vision is to finally foster relationships, both within and outside the church. We aim to equip people for Christian service in sacred and secular spaces. I mentioned connection and community earlier by identifying that the times have changed, and most people do not attend worship in their geographic community. To that end, building community is impossible by assuming people will automatically build relationships. Instead, we think of communities like retention ponds intentionally crafted spaces built to house water. We pride ourselves on being a congregation 4 generations tall, with people from different walks of life. If we want discipleship retention, we must build it directly and organically.

# Vision and Culture

"Change" in the name Place of Change is an acronym for Compassion, Healing, Anointing, Need, Generosity, and Excellence. These six traits are markers of what we value in our ministry atmosphere and what we believe shapes our organizational culture. An organization's culture speaks more to the present than just the future. If anyone were to take the temperature or pulse of any area of the ministry, we aim to ensure, with God's help, that they always get these traits. Here is a brief breakdown of what I mean:

- **a. Compassion**: Everything we do should be done in love, period. This also means that we value people above everything else. We will never aim to take advantage, mismanage, or abuse the generosity of people's time, tithe, or talent. We do not use the Bible as a tool of destruction, judgment, or condemnation; even in accountable spaces, we aim to love people for the better, not leave them broken (Jn. 13:34-35).
- **b. Healing**: Spiritual, physical, emotional, and other forms of healing are synonymous with our values at POC. It should not be abnormal for meetings or gatherings to turn into spaces where people can be touched by God's restorative power. Also, we place high value on mental health and recognize the value that therapeutic help plays in our lives as people. While we believe in the gospel of deliverance, we do not aim to demonize people's processes to become better disciples and better people (Pr. 18:14).
- c. Anointing: Our church's original name and legacy is *Shekinah*, which means the resting presence of the Lord. It goes without saying that we aim to be known as a place where people can experience the power of God. Exuberant worship, fervent prayer, powerful preaching/teaching, and deliverance ministry are experiences people should expect here. While we are not officially associated with any denomination, we are charismatic-Pentecostal in our expression of worship, and we do not apologize for embracing the fullness of Spiritual gifts, offices, works, and fruit (Hag. 2:9).
- d. Need: We believe in meeting needs, period. As the church of Acts balanced spiritual growth with congregational and community support, we also aim to be a bridge to abundant life. Community engagement matters to us, and we look for ways to change lives. We believe *anybody can change* and God uses us to do it (Acts 4:34).

- e. Generosity: Lives can change when the strong bear the infirmity [burdens] of the weak. We are a giving church, not just in tithes and offerings, but in participation and practice. We envision being a 100% active church. While I know these odds are hard to obtain, they give us a preferred future to aspire to. We believe in feeding what feeds us. This means we strive to be counter-cultural to the norm of being a consumer generation. *Everyone* has something to contribute, and we try to cultivate space for people to do that on their level of service (2 Cor. 9:7-8).
- f. Excellence: We are committed to being a growing church with mega excellence. Too often, smaller churches provide family but lack in excellence. While we no longer categorize statistically as a *small* church, we aim to keep the small church love but utilize the kind of proficiency in ministry that one might find in more robust environments. Why? Because God deserves our best. We see excellence as a bridge between congregationalism and professionalism. The church does not intend to become a stage for professionals that is not an accurate biblical model. The New Testament church was communal. However, we do not believe in settling for mediocrity. To that end, we build into our congregation's fabric a motif of eternal learning and see everything as a platform for continued Christian education. We train, we develop, we cultivate, and we commission others to lead (1 Cor. 15:58)

To that end, we use this preferred picture as a grid to measure our ministry efforts. Every ministry group, initiative, effort, or deed must pass the test with the following questions:

- a. Does it reflect Jesus' great commission?
- b. Does it embody our mission as a ministry?
- c. Does it align with our vision as a ministry?
- d. Does it reinforce the traits of our culture here?

# Leadership Structure & Systems

This portion of the document will briefly highlight various elements of our structure and systems. Our operation's manual contains a more robust roster of definitions, as this body of work primarily aims to share a visionary picture rather than an operational paradigm.

#### Governance & Polity

Our church is governed locally, meaning we are not controlled by a parent organization or denomination outside our church. Thus, we are considered congregational in our polity. However, our church is incorporated as a non-stock organization with the Commonwealth of Virginia. This means we are legally headed by a Board of Directors (currently comprised of active, selected ordained Elders and appointed officers). The Pastor is also chairman of the Board. The Board reports to the congregation and acts on its behalf to carry out governance and leadership of the organization. Board members serve terms to occupy the available number of seats. Our vision is for the Board to reflect the breadth of the congregation's interest.

# Structure

Our church is pastor-led. The Board of Directors helps the Pastor lead the church spiritually and governmentally; leadership exists to assist the senior Pastor in leading the congregation functionally. We are blessed to have our Founding Overseer, who serves in an honorary capacity and as an advisor to the Pastor. The Pastor is assisted in senior leadership by [an] associate pastor(s) and executive directors facilitating an array of ministry functions from operations and finance to ministry roles such as worship/arts/media, youth, pastoral care, community engagement, and small group discipleship/fellowship. We also have a diaconate and clergy. Consider the chart below.

# Past Structure Models

My vision and views regarding ministry structure have been one of my greatest struggles over the length and breadth of my pastorate for two reasons. Firstly, I am a student of leadership, so I am always looking for the most efficient way to operate ministry as an organization. Secondly, the times have changed. The era of high regard for robust hierarchy has passed, as effective organizations have shifted to more transformational and relational models. I wanted to peek into our past to help you better understand where we are headed.

#### The Hierarchy Model

I began, like many pastors, with a top-down hierarchy model to ministry structure, where the Pastor is at the top of the model, we had executive pastors, department leaders, and then ministry leaders. At our height, we had as many as 40 active ministries with leadership hierarchies (president, vice, secretary, etc.), like many traditional ministries. While this model was reflective of tradition, it proved to be ineffective for trajectory.

# The "Shopping Mall" Model

Approaching 2019, I began to shift the ministry paradigm because ministry groups were becoming increasingly inactive or sporadic at best, and we even found some infighting within ministry groups regarding tradition versus trajectory. We even tried a "co-laborer" model of leadership where we'd pair people together to lead groups by reflecting different genders or generations. Still, it often led to one leader carrying more load than the other. The *shopping mall model* reflects the traditional mall: anchor stores, shops, and kiosks. Based upon this model and paradigm, we took the main elements we are known for as a church and treated them as anchors, such as worship, outreach, preaching/teaching, or restoration [healing] ministry. Efforts like these would comprise full-fledged departments or ongoing ministry groups with solid leadership structures. Next, we would have ministries operating as 'shops,' semi-regular in operation, and requiring less leadership. Other ministry efforts would fit into 'shops' – groups that would operate regularly but did not require a detailed hierarchy. Many of our *helps* ministries served as shops, like ushers, greeters, security, etc. Finally, *kiask* initiatives included ministry efforts from traditional full-fledged groups like men's, women's, marriage, singles, and prayer ministries. Instead of stretching the same volunteers to occupy various positions to manage ongoing ministries, we planned events throughout the year that galvanized these multiple groups for ministry impact. Those working these ministry moments would only come together to set up the [kiosk-like] events, i.e., a retreat, seminar, women's tea, men's seniors' brunch, or single's outing. No permanent titles or positions are needed.

# Pandemic/Post-Pandemic Church

This approach worked well; then COVID hit! The pandemic shut our in-person ministry down for fifteen months. We worshiped online, streamlined much of our community efforts by financially supporting other grassroots organizations, and attempted to use virtual space to maintain a spiritual community. We prioritized presenting quality ministry online to keep our parishioners engaged and growing spiritually. Thus, we anchored into music, media, and marketing. The two areas that struggled the most were [organized] pastoral care (due to restrictions and support) and small group fellowship and discipleship.

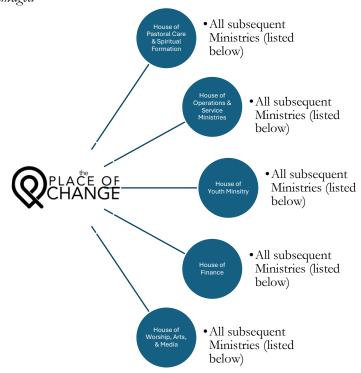
Churches have changed quite a bit since the global pandemic and the subsequent shutdown of in-person churches for an extended period. Reemerging into ministry felt like beginning a church from scratch, only without the energy and excitement that a congregation would bring to a fresh start. As a pastor, I noticed that the pandemic fatigued many of the faithful; several people naturally traded spiritual formation in exchange for survival, and people generally didn't have a hunger to *do church* the way we once did. As I noticed the trends, I soon realized that we needed a new model that could solve a few of the issues plaguing us and [perhaps] other churches.

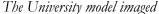
# University Model

The *university* ministry model sounds like a model for ministry built on how most colleges and universities are organized. In most cases, Universities are categorized into 'schools' or 'houses' based on the academic content and pursuit (e.g., *school of business, school of law, school of divinity/religion, etc.).* While there is one university with a singular overall mission and vision, each school within the university provides its own flow and fabric that contributes to the culture and effectiveness of the university. Some nuances may exist for groups relative to the school they are a part of that differ slightly from another school. This model has become my approach to post-pandemic ministry. Some of the benefits of the university model to ministry are that this model:

- a. **Centers around building spiritual community:** rather than simply having a section of the church that we call "small groups", my vision is to see every ministry as a small group! People who join or serve in any group have an opportunity to develop a spiritual family, regardless of the role that ministry [school] serves in the overall vision of the church. For clarity, the primary objective of every ministry is to build community, the secondary is to serve its function, and the tertiary is to accomplish purposeful goals. With a meaningful community, every ministry can succeed. This model allows people to *love*.
- **b.** Capitalizes on fostering Christian education: there is learning to be gleaned in all ministry platforms. Christian education is not merely learning scripture; it is the development of the spirit, soul, and mind toward the King and the Kingdom of God. This model allows opportunities for people to *grow*.

- c. Concentrates kingdom service: Too often, churches have good worship but fail to enroll people into accurate kingdom service. Some who advance in church ministry essentially graduate with an undeclared major meaning they never found or focused *their* call in ministry. Service without concentration in ministry quickly amounts to busyness without fulfillment. People are faithful, but to what end? My vision is for our ministry groups to give people a major/minor to concentrate on so they not only fulfill an obligation to us but also fulfill a calling from God with others of like-minded passion. This model allows people to *connect*.
- d. Consecrates internal ministry motives: I imagine the university model for ministry as a diagram of circles rather than one hierarchical triangle. Triangular (hierarchical) ministry often opens the door to greater selfish ambition because we usually place importance and value at the "top." In a circle, however, the emphasis is on the center where Christ is most important. Imagine a ministry model that regards laity *along* with leadership. By faith, this model may decrease the need to go rogue to find relevance! There is room for every gift, passion, and idea that aligns with God's Word and will for us.





#### Vision for and Philosophy of Volunteerism

In my humble estimation, *volunteer* can be poor nomenclature when describing those who put their hands to the plow of ministry to do its work, whether within or without the four walls of the church building. I use this term simply because we are used to hearing it. Still, a better biblical paradigm would be words like 'laborer' (Mt. 9:37-38) or 'servant' (Mt. 25:23). To that end, I envision a day where we phase the nomenclature 'volunteer' into peripheral space in favor of the term *change agent*. However, I will use the term volunteer to unpack understanding.

A healthy ministry culture stimulates assimilation from sitting congregants to serving congregants. As mentioned before, the pandemic resulted in reduced activity in many churches. Increased technology made systems harder to work, causing some to hire professionals to fulfill specific roles. In our case, volunteerism was initially difficult upon reopening because some were used to sitting. In contrast, others felt ill-equipped to rise to the level of professionalism created while the doors were closed. In cases like these, a gap often exists between congregationalism and professionalism. In such cases, bridge the gap between the two extremes by renewing a culture of excellence. Consider the figure below.



*Excellence* aims to manage the tension between willingness and ability. It equips the everyday person with the necessary tools to maintain standards without risking the joy of being a part of the family. There is usually something for everyone to do, even if people cannot contribute what they once did. To that end, create an atmosphere that honors leaders and volunteers of older generations to the place where they do not feel they must remain active beyond their ability to be appreciated.

#### Volunteers, Non-Paid Staff, & Paid Staff

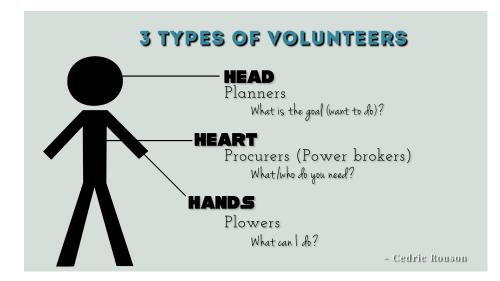
The operations manual defines roles and expectations in greater detail, but I want to highlight that not all change agents are held to the same responsibilities. A *volunteer* is considered a person who serves the ministry in a temporary and/or sporadic capacity. They offer or commit to help with a particular event or service project. They may also serve on a more extended basis but with no clear leadership responsibility. *Non-paid staff* hold positions requiring longer-term service or management responsibilities, but these persons are not on the payroll with the church to do so. Ministry team leads, clergy, deacons, and finance team personnel automatically fall into the non-paid staff categorization. *Paid staff* are those hired or contracted by the church or any of its affiliate organizations to do a job. Our philosophy is to inspire, develop, and motivate the working congregation to serve whenever possible and hire paid staff to handle roles that merit it. While I have no problem with hiring or contracting needed roles, I do not ascribe to the model that hired help should replace an active, working congregation.

# 3 Types of Volunteers

While I do not have space to speak extensively about enneagram types and triads, personalities play a significant role in ministry—ask anyone. To that end, I will provide a triad model that categorizes people who serve based on personality and proficiency.

- Head: These people are planners, strategists, think tank-driven, and good at helping formulate ideas. Their central question is, "What do you want to do / what is the goal?" They often best give their service in the infancy of a ministry idea and seldom desire involvement beyond that point.
- Heart: These people are procurers. I also call them powerbrokers because they are often "people"—influencers who are good at networking or brokering human resources as well. They connect with the heart of the initiate and respond to the call with the question, "What/who do you need?" They are called to bring an initiative to life by supplying what is needed to bring a plan to fruition.
- Hands: These people occupy the more traditional role of volunteerism. They are the plowers

   the people who show up to tangibly work an initiative on one level or another. They often arrive the day of or just days prior with the question, *What can I do?*". Most often, they are less engaged in planning events or managing processes. They like to get their hands busy and find joy in laboring for the Lord. See the model below.



#### The Animal Nature of Servitude

Honestly, I do not remember where this thought originated initially, so I have always used it cautiously. Also, I recognize that many animals mentioned in scripture can reflect the states of the human heart. However, my philosophy is that ministry will bring out the 'animal' in anyone. To that end, I posit four animal natures and correlate them to what motivates different people in ministry. See the model below.



- **Goats:** Goats are driven by *resistance*. At first glance, they blend in well with sheep but are not sheep. Goats naturally do not desire a shepherd and are usually never full. While sheep wander, goats run and resist if a shepherd tries to carry them home. Believe it or not, there are people in ministry who are goats. They reflect people in ministry who feel obligated to go against the grain and seldom agree with the consensus. In extreme cases, they could have ulterior motives or even cause division in the ministry. Jesus differentiates between goats and sheep in Mt. 25:31-46, and He argues that only the Lord can remove goats (separate them). It is unhealthy for the flock to constantly focus on resisting goats in ministry.
- Sheep: Sheep are one of the most referenced animals about humankind in scripture, and as many scriptures reveal, sheep are driven by *relationships*. They are not always the most self-

sufficient animals, so they rely on leadership for guidance, protection, and provision. However, sheep are generous, offering their wool as a resource (Pr. 27:26). They do wander (Is. 53:6). Still, they can return with the help of the Lord and leadership (Lk. 15:4). This means, a good leader knows that the key to keeping sheep engaged isn't just clear vision but intentional relationship building.

- Oxen: Oxen are considered working or harvesting animals (Pr. 14:4), which reveals that oxen are driven by *results*. Much increase comes from the strength of an ox. In my estimation, a church without oxen is a church with little results. Someone must *do* the work. The catch is that oxen are often stubborn and messy. They usually need to be yoked (paired/harnessed) together to keep them in line or they could move the farmer in a direction he didn't intend to go. Furthermore, they tend to defecate anywhere, often mixing mess in the places where we try to harvest ministry. Most church fights, divisions, gossip, and fights come from among oxen in ministry. The key to effective ministry is to equally yoke oxen this is accountability.
- Eagles: Eagles are synonymous in scripture with soaring and succeeding, showing us that eagles are driven by *resources*. They are fearless, have a vision, and fly high, seeing the world as their sphere. Consequently, eagles cannot be all of who they are meant to be if they remain tied to the nest; however, they will return resources. In ministry, eagles are often called to marketplace kingdom influence. They are at their best when they soar outside the nest. Leaders must know it, lest they consider eagles unfaithful to ministry. No, an eagle's gift to the church is often their resources (tangible and intangible), and we need them to soar so we can continue to be. Understanding the animal nature of ministry can help us increase the proper placement of those who belong to ministry and decrease confusion as we seek to do God's work. They all have their places, but we must honor where they fit, respectively (1 Thess. 5:12).

# Volunteer Vision made plain.

Considering everything mentioned above, our vision regarding volunteers is to nurture a culture that serves those who serve. Our *change agents* are the meat and potatoes of the ministry. With them, we can function as a full-service ministry. While we recognize that everyone who serves cannot be paid staff, we aim to esteem those who labor in ministry (1 Thess. 5:12).

# **Best** Practices

Our preferred methodology for engaging those who serve derives from our experiences at the POC. For best results, we believe that the ministry should:

- Recruit them Personally: The days of reading general announcements across a platform during morning worship are over. Sign-ups before or after worship in the lobby or narthex are dying. Now, it is easy for the leader to say that the laity is consumer-minded or does not want to serve their congregation or community, but I have learned from experience that this could be far from the truth for some. The truth is that people desire a relationship and are turned off by impersonal mass recruitment. Jesus likened the Kingdom in Mt. 20:1-16 to an owner who recruited laborers personally to get the work done.
- 2. **Respect their Priorities:** While we cannot pay everyone for their time, we can honor them by requiring minimum time. For years, we have honored a weekly 'sabbath day' where the church has no ministry activity that would require people to serve. For us, it is Monday. Also, we take the month of August off. While accountability is critical, we do not fight against unavailability for a family commitment, career obligations, or illness without question in hopes that volunteers will appreciate that the church values the other priorities in their lives, like family and career.

- 3. Readjust our Processes: Some people do not serve because the church's methodology may be warped or outdated. We aim to be efficient. For example, do not call a physical meeting for something that could be accomplished by an email or conference call. While there is nothing like physical interaction, people will no longer give the church most of their week. To reach various generations, train people to use technology in simple ways.
- 4. Reiterate their Passion: Sadly, a few people are often doing too much work and recruits see it. People are less prone to follow their passion when a desperate need for help drives volunteer campaigns. Service attached purpose yields a wholistic result the work is accomplished while the heart is fulfilled. Reiterating passion may require redirecting people toward the assignment that best fits them. This may mean having vacancies, but people serve better when they get to do what they love. We will offer opportunities for people to volunteer their time in non-traditional ways, such as entrepreneurial, civic, and educational platforms.
- 5. **Reinforce their Proficiency:** Ministry is one of the only places where people are often recruited but must be adequately trained. At POC, we offer quarterly leadership development moments and ongoing yearly training. We encourage personality and gift assessments and relish opportunities to further develop laborers in aspects of their desired competencies that can help them in life, not just in church.
- 6. **Receive their Perspective:** The days of recruiting someone's hands without their brain are over. Even if the job is simple, people desire to feel a part of the team. This includes allowing them space to voice concern and criticism and help charter the course to some degree. This partnership speaks to the essence of followership, assessing the value of their role as followers without the need to ascend into leadership to be heard. For those who aspire, it also provides a kind of 'buy-in' and may become a breeding ground for the next wave of leaders.

- 7. **Reward their Progress:** Labor without reward can become toxic. Most leaders know the value of praise, but we often save it for the end. Consider how much more volunteers and non-paid staff persons will feel valued if we reward them. Examples of this could be ongoing incentives such as a volunteer's lounge, morning coffee, continental breakfast, and lockers to safely store the personal belongings of those serving for the day. On a grander scale, we create annual or semi-annual celebrations (parties, gala's, awards ceremonies) for those who serve.
- 8. Release them Positively: Can volunteers and non-paid staff cease to serve in a capacity without social awkwardness or congregational penalty? If they cannot, they are likely not to help. Service to an area of ministry cannot be a life sentence. People must be able to exit as smoothly as they entered a ministry obligation without fear of embarrassment surrounding why they moved on. One way to accomplish this is to create service timeframes that do not exceed, at most, one year at a time. You can use the ministry covenants to achieve this goal. This way, people can disengage from an area of ministry to pursue another passion without explanation at the end of a ministry year.

# Visionary Clarity by Ministry Breakdown

#### Pastoral Care & Spiritual Formation:

Pastoral care comprises our clergy and co-gender diaconate, formally known as the Priests of the Lord (POTL). Though we recognize the differences between deacons and clergy, our vision is to combine their efforts beyond the traditional roles of preaching, teaching, communion, and baptism. Our motto is *we want to do life with you*. To that end, each POTL is considered 'active' (permitted to function within their credentials) when they also commit themselves to a pastoral care or spiritual formation small group. Note that small pastoral care teams are limited to POTL, while small spiritual formation groups are open to anyone.

# Pastoral care small groups:

- New Partner Intake: I see this team as grassroots, front-line servants who are willing to introduce someone to their new church. These people are the first faces of a partner's new family.
- Bereavement Team—I see this team as a loving group of equipped individuals with the heart to offer the ministry of presence in the low moments in partners' lives. We will serve as a pillar of spiritual and loving stability in moments when decisions must be made while the heart is not as sober. Nothing says iCare like showing up for grief.
- Visitation I see this team as people who also offer the ministry of presence and represent pastoral leadership to the sick, the shut-in, and the imprisoned. These persons are trained to package the spiritual experience in a way that can be received in critical spaces where the spiritual community is brief and seemingly burdensome. It provides a connection to the temporarily disconnected.

- **Congregational calls**—I see this group of priests as our *call center* for our partner's spiritual connection. These persons sporadically check on the congregants as assigned to inquire about any spiritual or material needs that we as a church can serve and affirm their connection to us and ours to them.
- Data entry This group borrows the talents of those who are administrative by nature and allows them space to serve by helping us remain excellent in our record-keeping of pastoral care interactions with partners.

# Spiritual formation small groups:

- Prayer Ministry I see this group as a hub for mediation and a vehicle for deliverance ministry. For prayer to be so universal, many churches make prayer *ministry* appear exclusive. My vision is to tear that veil! As the Bible does, I see the throne of grace to be for any believer. We aim not only to intercede for the church but also to raise intercessors for the Kingdom. The spectrum of prayerful pursuit is displayed in the array of opportunities we offer, from open prayer nights to strategic prayer development and everything in between.
- Embrace God—This group facilitates foundational teaching for those new to the Christian faith, 'babes' in Christ, and those interested in refreshing foundational teaching about the Lord, the tenets of our faith, and how to embrace scripture. Traditionally, we offer this track to new converts only, but I envision an open door for anyone who wants to begin the journey again with the *milk* of the Word.
- Embrace growth—This group facilitates those interested in the *meat* of the Word. The primary objective for this level of teaching is to help growing believers embrace wrestling with their own spiritual journey to become good defenders of the faith and to show them how the

Word of God influences them where they live in practical space. Sometimes, the group will take a pragmatic approach, often in pop-up spaces in person and virtually.

Life Groups (Women, Men, Singles, Marriage, Seniors) – I see these groups as safe spaces and spiritual communities to the respective demographics they target. The goal is for the love of Christ to *hit home* with them through accountability and fellowship. Therefore, we aim to anchor around building community, not merely a series of events. The groups may have team leads who help facilitate the communities, and each group can develop gatherings that reinforce fellowship in marketplace life. Again, the first goal is to provide an accountable, safe space where parishioners can feel like 'family' despite how large the church may grow.

#### **Operations** & Service Ministries

The Operations and Service Ministries arm of the church aims to serve our faith community by working behind the scenes and on the front lines to create a comfortable and excellent church experience. They help put the E (excellence) in CHANGE so our spiritual and congregational efforts will be streamlined, attractive, and contagious to others.

The ministry teams are:

Guest Services – those who comprise this team aim to add the seeker friendliness to our worship experience by considering the nuanced needs of those who may attend or encounter our ministry for the first or first few times. Our vision is to ease the anxiety of their encounter with us and essentially impress them with our love from the onset. We do not have 'visitors'; we serve guests Who are invited and valued. I envision a hub or space where they can receive VIP treatment, and we can capture just enough information for a warm follow-up that can answer FAQs and hopefully bring them back.

- **Partner Services** This team is much like a concierge for ministry partners. Often, churches emphasize the care of guests but no longer care for them once they join the ministry. This arm of ministry aims to change that narrative and close the back door by showing appreciation to partners in practical ways. Our dream church home would house a lounge where parishioners could relax and have fellowship with the amenities of a small café, as well as create online engagement for virtual partners that would allow them to feel like a part of ministry.
- Embrace Change This ministry mechanism and its team facilitate new partner orientation for those who have joined our church family. While our worship is open to all, I still consider joining a church a necessary step in grounding oneself in a spiritual community. Traditionally, I taught the series of classes myself; however, we now have a team that facilitates the training to introduce new partners to faces beyond the faces they see on the stage. The vision here is that the people who serve new partners become a reflection of the possibility for those partners that there is space for them here because we believe that change should be *embraced*. As a follow-up, Partner Services provides a monthly meet and greet between the pastors and any new partners once per month so we can get to know one another.
- Volunteers Team This team exists to create continuity in ministry excellence for those who serve in ministry by serving as a central hub for volunteers. Far too often in ministry, the level of excellence on one side of ministry differs significantly from that on another. Secondly, many persons who desire to serve their church do not know who is who or where to start. This team helps bridge these gaps by functioning like a temp agency for partners who desire to serve. They also provide training across the breadth of the church to encourage quality control of our standards of excellence in ministry. Finally, they aim to provide ongoing appreciation to all volunteers and non-paid staff.

- First Impressions Team this team is a contemporary composite of what used to be our ushers and greeters. We have combined them primarily due to space limitations in our current worship facility. 'From the parking lot to the pews', this team aims to live up to their name by making ease of entry and exit enjoyable for worshipers in a way that leaves a great impression. We strive to help parishioners to their desired seats, provide essentials for worship, and point them to personal facilities. Still, we also aim to be some of the first friendly contacts parishioners encounter in person and online. Our vision is for people to feel the change when they arrive at or click on our sacred space.
- Security While we serve the Prince of Peace, our world is sadly not as peaceful. The vision of our security team is to be guardian angels in our sacred space to ensure worship experiences can exist with as little risk as possible. We open this opportunity across gender lines to those willing to undergo the training to be on the physical front lines of ministry. Our vision is for this team to also be equipped to help parishioners be safe in times of danger, emergency, or natural disaster while together in worship or corporate gatherings. We help seniors and the differently abled with parking and entrance/exit, and we do all we can to provide the safety of bodies and tangible resources.
- Cupbearers taking on the role traditionally identified as 'armor-bearers,' persons are chosen by the Pastor and Leading Lady to assist by serving the selected needs of the first family. Ministry participation is based upon their selection due to the nature of proximity and trust regarding their personal space and family. My philosophy at POC is that the worship does not revolve around the Pastor but around the Lord; therefore, these persons serve discreetly to help make ministry easier so that the congregation may be blessed regularly.
- Marketing/Social Media Because we live in a global society, we wish to minister in virtual space. This team is responsible for keeping our ministry updated and open to the world

through various vehicles including live streaming, social media, content creation, website maintenance, text blasts, and email listing. My vision is for us to house a POC app where we can centralize content, connection, and contribution through one mobile mechanism that can be widely downloaded and generously frequented.

- **Temple Ministry**—While we contract (hire) janitorial services and facilities personnel, we still offer opportunities for people who help us keep the building tidy before/after worship gatherings in its various components.
- Other operational teams—Other support roles extend beyond day-to-day operations. One worth noting is that we do have persons who assist us with building rentals—spaces where we make our facility available to clients who desire to use the building for various events.

# **Finance Ministry**

This area of ministry is designed to manage the monetary accounting and allocations for the church on an ongoing basis. Trained personnel comprise a few teams based upon the duty that cover an array of functions to ensure the church handles the partners' generosity and the church's assets with excellence and integrity. The benefit of this group is that it utilizes people with gifts and skill sets that do not necessarily fit traditional church roles like preaching, praying, or signing. It allows corporate professionals to have a place in ministry, too. Like many churches, we originally had a traditional trustee ministry. Yet, the church's growth over the years resulted in a transition to a more efficient model that works better for us. The department is led by our Executive Director of Finance. Due to the nature of its function, this ministry is one of the few groups that only permits team members to be recruited and appropriately vetted. The operations manual describes procedures and policies in detail. I want the church to own businesses, create external not-for-profit organizations, and be a philanthropic feeder to other organizations that share our burden. The finance team works

to put us in a position to do so. We also aim to own and manage our own properties. Those who qualify serve in one or more of the following team assignments towards the vision below:

- Budget Committee: This group is a hub for financial and strategic planning. This team gathers annually to craft and draft the budget for the upcoming fiscal year for approval by the Board of directors. The key is that the persons on this committee not only share a proficient understanding of the church's financial standing and responsibilities but also possess the Pastor's heart for ministry and use their skill sets to marry vision and provision. Each year's budget aims to maximize ministry opportunities and simultaneously improve the church's organizational strength. They may also gather to review actual income and expenses and adjust allocations at least semi-annually when needed to ensure the church's highest and best use.
- **Counting Committee**: This team of individuals serves on a more regular basis. They are responsible for collecting and recording all income, including, but not limited to, weekly contributions, profits from fundraising, and accrued interests. We aim for efficiency without costing these persons their time in church as worshipers.
- Data Entry team: This team works more technically using their proficiencies to help us keep adequate records. They are modern-day bookkeepers who marry our income to technology systems, providing documents and reports for the organization and its contributors.
- Accounts payable clerk: This person(s) is/are responsible for furnishing checks and electronic payments that cover ongoing expenses and requested vouchers for funds.
- **Treasurer**: This person(s) is/are responsible for regularly depositing any physical checks or cash into our banking institutions with the aid of security and accountability. We do not hold contribution checks or keep money on hand at the church regularly.

# Youth Ministry

I do not envision a traditional youth ministry that primarily serves as a glorified daycare for the parishioners' children while the parents enjoy worship. Our vision is to create an entire youth ministry culture curated to present whole-life discipleship in a language and modality that fits their needs and speaks their language. One of the reasons our youth ministry thrives is because they are given the liberty to think outside of the matrix of traditional ministry. We aim to use our platform to provide critical elements through Sunday youth church, sporadic outings, and mentorship. Some of it is active now, while others of this vision are unpacked in real-time. Consider the goals below:

# Spiritual formation:

First and foremost, our youth ministry efforts aim to teach our youth to embrace and engage in an authentic relationship with Jesus. Our primary vehicle is our youth church, which meets biweekly (though it may grow weekly). Small groups are of ages/grade levels, led by 'coaches' who teach biblical but practical truths that aid their spiritual growth. We write our own curriculum, which coincides thematically with what is taught to the congregation overall. We also aim to employ pop-up moments outside church walls where youth can grow together.

#### Care and Accountability:

Among our coaches are some mental health professionals and spiritual mentors who are skilled and entrusted to provide a safe space for youth of various ages to open about their life's journeys and struggles. While we do not harbor secrets, we have found that some youth open better in spaces where they feel unjudged. To that end, our coaches serve as bridges of communication with parents who have children who are bullied, struggle with self-esteem, or may have areas of trauma where therapeutic or spiritual intervention is needed and recommended. Our philosophy is to be a safe space for our youth in hopes that they will entrust struggles to us before they surrender their hearts to unsafe places and people in response to temptations in the world.

# Mentorship and Life Readiness:

Our youth ministry aims to be a training ground for life. As many know, traditional education systems may teach reading, writing, and arithmetic while failing to prepare youth for other skills needed to become influential adults. We aim to use our platform to allow youth to shadow professionals in various capacities and expose them to opportunities that encourage life readiness. We envision spaces where they can learn to budget, avoid useless debt, explore career paths, visit colleges, learn trades, understand politics, and more.

#### College & Young Adult Accountability:

We envision an arm of our youth ministry where we deploy persons who visit college campuses where our young people are to provide support. Our goal is to keep our youth once they transition. We do this by actively engaging them where they go.

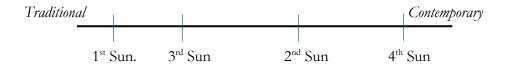
# Ministry Development:

Most of all, we want to develop them for Christian ministry. We want them to discover their spiritual gifts and grant them space to develop and deploy them within our ministry. We envision spirit-filled young people full of power, prayer, and wisdom. To that end, we want to incorporate them into our mainstream ministry opportunities in the church and the community. We want them to help us engage in social justice advocacy and shape them into world changers.

#### Worship, Fine Arts & Media

This area of ministry is standard to most churches because worship gatherings are often a cornerstone of any church. Every church has a worship culture, whether they realize it or not.

Truthfully, many churches that have thriving worship ministries do so because they recognize what they do well and build on it consistently. What do we do well? In short, diversity. Our vision for worship at POC reflects heartfelt praise that values the diversity of cultural and generational norms. In other words, we are not *just* churchy or *CCM* (contemporary Christian music). We aim instead to intentionally fuse together a buffet of styles and approaches that provide something for everyone. We typically strive to achieve this by giving different worship approaches to respective weeks in a calendar month, whether the congregation notices it or not. Consider the model below.

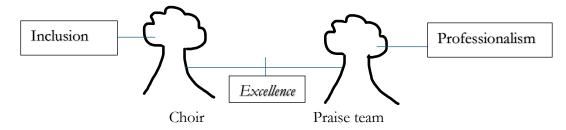


Traditional Sundays often carry a churchier tone reflective of the standard black charismatic experience (devotional songs, classics, hymns). Contemporary Sundays frequently have a tone that is more synonymous with modern music/lyrics, usually embraced cross-culturally. We are not inconsistent or confused; we are intentionally inclusive! Our vision is to attract new and young spiritual seekers who desire a relevant experience without leveraging the value of the older generations who call POC home. We aim to accomplish this goal through the following groups:

# Music Ministry

- Sanctuary Choir/Ensemble: an inclusive group of musically inclined singers who serve on a sporadic basis during morning worship and special occasions. We envision a growing choir that provides a bit of nostalgic flare to church experiences when choirs were robust and active. The goal is to incentivize service in this ministry by not over-taxing those who serve so they may not sing weekly.
- **Praise team:** a narrower group of highly musically qualified individuals who anchor our worship ministry through consistent service. By their service, this group may require auditions

or at least a more specialized set of skills. Different from the choir, the praise team leans more toward musical professionalism than inclusion, and persons who do not possess the capacity to adhere to its musical or scheduling requirements are strongly encouraged to join the choir. The team may serve in the rotation of its partners to prevent ministry burnout. Eventually, we would love to produce our own musical recordings.



To be clear, this model does not imply that the choir/ensemble is neither musically excellent nor that the praise team is not inclusive, but that each group leans more toward one goal. The purpose of differentiating between the two is to encourage persons who desire to sing but may not be soloists/high performers. Each and all of our musical efforts strive for contextual excellence. We have a place for everyone without excluding a place for anyone!

# Fine Arts

- Dance / Mime teams: These groups, respectively, provide color to our worship experience by worshiping through unspoken demonstration. This area of ministry offers a platform for worshipers who may not sing but are gifted in the dance (Ps. 150:4). Sometimes, they serve *with* the worship teams, while other times, they are given featured ministry moments. While some churches deny this art form as worship, we embrace it as it appeals to visual worshippers who are blessed by seeing worship in action rather than merely hearing it.
- Theater team: This group provides a platform for serving those gifted in alternative art forms. Skits, plays, and expressive arts can be a compelling evangelistic tool and a form of

worship that draws in the interest of people who may not easily be touched by verbal sermons. This group should also be a breeding ground for people with a developing performing arts talent. Historically, our live performances have drawn people from within and beyond traditional churchgoers who are moved by the arts. Ultimately, we envision creating productions that could be picked up in professional spaces or tap into resources to provide training for youth/adults in the community.

• Voice-overs: This final fine arts effort offers opportunities for people who enjoy expressing arts behind the scenes. Since the advent of the pandemic, persons have served the church by helping us in this area by being the voices behind our affirmations, faces in our pre-show productions, and personalities that help us bring public announcements to life. This innovative arm of ministry again allows a chance for people who are not necessarily interested in traditional church roles but wish to use their unique gifts to serve the Kingdom.

# Media

- Audio team: this essential arm of ministry brings to life the truth in Rom. 10:17 that faith comes by *hearing*...the Word of God. Literally speaking, it is hard to be effective if people cannot comfortably hear. Those who serve are committed to professional excellence in providing a quality, sound experience for in-person and online worshippers. We envision utilizing this arm of ministry to also be an apprenticeship for persons looking to parlay into professional sound reinforcement. While we may employ an experienced team lead, we aim to always allow space for volunteers to learn the craft so the church always has people equipped to serve the church when needed.
- Video team: While the days of mass-producing cassette tapes or CDs after church have long passed, live streaming and content creation keep visual production at an all-time high. Our

vision for this arm of the ministry is to capture the essence of excellence in a way that makes the virtual viewer feel as if they are in the room. Those who serve here commit themselves to continued training on working with increased technology to ensure we capture the footage and footprint of the Father's work among us. Not only will persons help with cameras, switchers, and production for live services, but others may also be called upon to capture 'broll' footage of various ministry or practical life moments that help us maintain a relevant footprint in the digital community. While we may employ a professional team lead, we aim to always allow space for volunteers to learn the craft so the church always has people equipped to serve the church when needed.

- **Presentation team:** churches have debated using screens and LED walls in ministry. There is no debate here, considering we used to employ bulletins with graphics. The times demand sensitivity to non-traditional learners and those who best receive the Word when they see it displayed. This team aids our audio/video crews by programming visual content that pairs with our worship, Word, and witness. We also envision monthly video recaps for the ministry congregation *in motion* the deeds, services, and experiences we participated in for the previous month. We aim to use every sense to spread the good news.
- **Stage crew:** this group of workers serves the church by assisting with setting up, rearranging, and breaking down the stage for any of our services or productions so we can move with greater precision and purposefulness.

Ultimately, each of the ministries throughout our various schools/houses (departments) reflect a common heart to love God and love others by serving God and serving others. Our vision is to make serving in ministry an enjoyable and rewarding experience rather than a taxing and obligatory one. While our methods may differ, our mission and motives are always united.

# **Full-Service Ministry**

#### Full-service vs. parachurch ministry

How would you envision a ministry if you started one from scratch? In today's spiritual market, I could reasonably assume that some may not even choose a 'church'. We are living in a time of increased parachurch ministries. Parachurches are usually organizations that offer specific spiritual or practical resources for targeted groups of people (*e.g., a women's ministry, a group for single dads, a prayer ministry, community-based conferences, digital communities, content curators, etc.*). With access to ministry worldwide, most disciples have a buffet of spirituality, allowing them to put whatever they wish to consume on their plates. These are like medical *specialists* concentrating on specific Christian disciplines (like a medical neurologist, cardiologist, etc.). Yet, none of them are to replace having a primary care physician (PCP). The local church is the PCP.

Yes, the Body of Christ is greater than the local church. God grants gifts across the 5-fold manifestation of ministry and marketplace. Yet, God has graced the POC to be a local assembly or a *full-service ministry*. We aim to offer all the New Testament images as a model for the local church, including worship, discipleship, fellowship, stewardship, communion, community, and care (Acts. 2:42-47).

I mention this truth because I envision a ministry where the five-fold and other gifts can be cultivated. Many parachurch ministries and organizations have been and will be birthed from the soil of this ministry. I want those who serve here to know that we are supporters of parachurch and even church ministry leadership burdens. In return, we pray that those called to launch ministries in the marketplace will remain connected and committed in spirit to this house because we aim to make room for them. Truthfully, some people pull away from traditional churches for reasons including the following (in no order):

- Feeling overlooked
- The church could be too large
- They didn't cultivate giftings
- Gossip or 'cliques' within the church
- The church demanded 10% of my income rather than just a donation or subscription

- Previous church hurt or trauma
- The church doesn't touch [my] community enough
- They don't seem spiritual enough for my growth tract
- I don't feel like I relate to anyone

One reason vision is important is that it helps us see a preferred picture rather than simply maintaining a damaged one. As a restoration ministry, POC must be wise about these and other reservations and strive to provide a healing ground for wounded people. There is no perfect church, but I still believe in the power of the local church!

# **Full-Service Ministry Benefits**

POC, as a local full-service ministry, helps serve others through the following benefits:

- An anchored spiritual community
- A robust Pastoral Care system
- Greater capacity for discipleship
- Diversity within our congregation

- Trans-generational mentorship
- Developing soil for the next generation
- A rooted and respected platform for ministry validation
- A breeding ground for marketplace ministry and parachurch ministry launching

# **A Physical Future**

Finally, I want to speak to our physical or geographical future. First, let me yield a bit of historical contextuality. Physical buildings have always been a unique reality for our church. Soon after we opened our first service on December 7, 2008, in the South Norfolk part of Chesapeake, the Lord blessed us to occupy a beautiful church in Norfolk, VA. The saints rallied to paint, clean, repair, and redecorate our Jerusalem as a new and budding congregation. However, a fire on July 4, 2009, displaced us, and we spent quite some time in schools in Chesapeake. After the death of our Founding Pastor, we eventually sublet worship space from a sister church in Portsmouth, VA.

When God blessed me to become Pastor in January of 2012, our first agenda item was procuring a move-in ready church property in Virginia Beach, where we remained for over four years. However, we were again forced to relocate due to circumstances beyond our control that led us back to South Norfolk (Chesapeake), leasing space in an old shopping center since early 2017. While we have improved the structure, the building's age and overall lacking appeal forced us to redefine ministry attraction far beyond the physical structure. In the years that have elapsed, we have more than outgrown the space, and it may be a liability to further explosive growth. To that end, the question is often raised, *when will we get a new building?* 

Admittedly, my vision regarding a new facility for POC is met with some traumatic nuances, given the journey that has led us to this point. The age of "if you build it, they will come" is more a past testimony than a prophetic reality. Inflation, a tough market, decreased bank trust, and fluctuating contributions make securing new properties a piece of work. Yet, I do believe that God has more for us. Considering we have been in Norfolk, Portsmouth, Virginia Beach, and back to Chesapeake, our facility's location is less important than its capacity to house our big picture. We committed the better part of 2023-2024 to the fortify our buying power, saving more funds, and strengthening our church

organizationally and congregationally so we can handle the next move. By God's grace, we are on track! So, rather than predicting locations, I will briefly describe what I envision in a preferred home for POC in some bullet points.

# A preferred home:

- A stand-alone building, or at least a non-traditional shopping center we owned, could collect income from remaining tenants.
- Worship facility that can comfortably house 300-500 worshippers at once with space on the grounds to expand if needed (multiple services could allow for more parishioners).
- Capacity within the worship facility to become a rentable space for booked events with quality equipment, a commercial kitchen, and adequate storage.
- A youth wing not closely connected to the sanctuary that provides spaces for both spiritual and casual gatherings equipped with a library, computer center, and a game room.
- Multi-purpose use space that could double or triple as fellowship space, banquet-style hall, or overflow seating.
- An adult lounge that also doubles as a café-styled meeting space for small groups.
- Square footage to house our separate non-profit community development corporation's (CDC) main offices, pantries, and needed warehouse space.
- Facilities are on-site with private sound stages for ministry production and postproduction in the virtual and metauniverse space.
- Adequate, well-lit parking with signage marking sections where people can remember where they parked.
- A valet parking service for seniors and differently abled persons.

- Suppose the facility was a shopping center or strip mall model. In that case, I'd love small office spaces in a few other units that we could lease at little cost to entrepreneurs within the fellowship or community who seek to do marketplace business and need office space.
- Space on our grounds to grow a vegetable garden so that we may produce our own food.
- If God leads, other facilities in other cities where God may have us plant churches or send out sons and daughters.
- And more.

Obviously, not all these things would materialize in one iteration or season of ministry. However, these details speak generally to *what I see* when I look at POC. I see a building constantly open for various activities for youth, those in need, and those in growth. We will see it manifest if it is God's will, even if it starts small.

# Conclusion

In truth, there is no conclusion to his big picture because we see it in part; however, this heartwork is designed to give our partners a peek into my mind and heart for this ministry. Secondly, please do not confuse or conflate this document with our operations manual or our church's constitution and bylaws. This document brings inspiration and explanation to the heartbeat of our path. The Bible teaches that we have many plans, but the Lord's Word prevails (Pr. 16:1). The most excellent visionary picture we could follow is nestled within God's Word.

# We believe that POC is the place where anybody can CHANGE!