

The Multi-Site Manifesto

Oasis Redlands

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Contents:

1. What is our vision? *The Great Commission (2-6)*

What is Multi-Site Ministry (MSM)?
Why do we embrace MSM?

2. What is our vehicle? *The Church (7-12)*

A Healthy Church
A Reformational Church
A Missional Church
A Charismatic Church

3. How do we prepare for MSM? *Leadership Training (13-20)*

Leadership Philosophy
Leadership Training
Leadership Structure within a Site
Leadership Structure between Sites
Leadership Transition
Leadership Expectations

Appendix (21-22)

Logistics
Template for Site-Planting Countdown

1. What is our vision for MSM? *The Great Commission*

What is Multi-Site Ministry (MSM)?

Whereas church planting creates independent congregations with different identities, multi-site ministry creates co-dependant congregations with one overarching identity (*while allowing for significant diversity*). Whereas church planting creates many churches in many locations, multi-site planting is one church in many locations.

Why do we embrace MSM?

“Multi-site ministry seems to be a close example of the New Testament church model.”

The New Testament often refers to single church cities; i.e., the Church of Ephesus, the Church of Sardis, the Church of Corinth, etc. The early church was, in fact, described as one church meeting in many locations. While this church model was a cultural phenomenon due mainly because of persecution, it is the prominent model found in scriptures. From the earliest days of Christianity, this model of ministry has proven to be not only a legitimate church model, but one that has proven successful in multiple areas essential to a forceful church.

For example, multi-site ministry promises to be a highly effective way to spiritually care for the largest number of people. Because of multiple locations, no matter how large Oasis grows, people will be cared for by on-site pastors and leaders. This model of ministry is consistent with Exodus 18, where a large number of people are better cared for by breaking down into smaller groups.

In addition, multi-site ministry allows for the five-fold ministry¹ to function most effectively. It ensures a functioning role for pastors and teachers at each site, while at the same time allowing access to apostles, prophets, and evangelists. This allows for the benefit of these positions being shared among all of the various sites.

Furthermore, this model of ministry maintains a relational connectedness among leaders that cannot be maintained with leaders of autonomous churches in different communities. This relational connectedness will create a unity and a synergy that will strengthen our church and dramatically increase our effectiveness for the kingdom.

“We also believe that having multiple sites will dramatically increase our ability to fulfill the Great Commission. There are four reasons we have this conviction:”

1. The Inland Empire is Exploding

¹ “¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:11)

We feel that multi-site ministry will enable Oasis to become more effective at reaching lost people in our region. The Inland Empire is one of the fastest growing regions in the United States. As of 2005, the Inland Empire:

- Reached 3.9 million people; a total greater than 24 U.S. states.
- Will supersede the population of 44 U.S. states by 2020.
- Led Southern California's job growth in 2005, from up to 56,658 jobs; which constitutes 22% of all new jobs in California.
- Has an income equal to Oklahoma, as well as greater than 21 states.²

With the significant increase in population, there is the corresponding need for strategically located groups of missional people to affect regions within our community. Erwin McManus notes that churches which are particularly effective are those who perform "*cultural acupuncture*." By "*cultural acupuncture*," McManus specifies that effective churches have shifted strategy away from a concern about space and are now pouring their energies into place.³ This incarnational philosophy is formed by an urgent, strategic, and prayerful preoccupation with the *where* and *whom* of church. It is not enough that the church exists, but *where* and *among whom* does it exist? Is the church leaven purposely placed to have the greatest gospel influence within a community? Multi-sites will enable Oasis to better perform "*cultural acupuncture*" in our burgeoning community.

2. The Church in America is Imploding

The need for strategically located sites has increased as the gulf between the church and culture has widened. Along with the population explosion of our region, the national scene gives us a sobering picture of a culture in which there are not nearly enough churches to effectively reach a general area. Thomas Clegg and Warren Bird observe that in:

- 1900, 27 churches existed for every 10,000 Americans.
- 1950, 17 churches existed for every 10,000 Americans
- 1996, 11 churches existed for every 10,000 Americans⁴

Ed Stetzer notes that, "in 1900, the Census Bureau counted 212,000 churches. By 1995, the number had increased to 345,406, a 50 % increase while the population increased at an astounding 300 %" (Ibid). In a related study, George Barna relates that, "the number of unchurched adults has nearly doubled in the last 15 years."

² This data may be found in 2005 reports from the U.S. Bureau of Economic Analysis, CA Employment Development Department U.S. Department of Commerce, and the U.S. Bureau of Census, Southern California Association of Governments.

³ G. Surratt, G. Ligon, W. Bird, *The Multi-Site Revolution* (Grand Rapids: Zondervan), pg. 8.

⁴ Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville: Brodman & Holman), pg. 7.

This widening population gap is symptomatic of a greater ill: on average, the churches that do exist are becoming less effective at evangelizing their communities. This means that we have a two-fold problem: not only do we not have enough churches, but of the churches that do exist, they appear to be the *wrong kind* of churches to effectively reach the surrounding culture, hence they are sadly disappearing without an influential impact. Note the following figures:

- Each year 3,500 to 4,000 churches close their doors forever; yet only as many as 1,500 new churches are started.⁵
- 80% to 85% of American churches are on the downside of their life cycles.⁶

3. Site-Planting Seizes an Unparalleled Opportunity

These statistics could be cause for pessimism and defeatism. On the contrary, we believe that we are living in a time of unique and unparalleled opportunity that should galvanize the church into renewed prayer and revitalized enterprises for outreach. We have watched as the surrounding fields have grown into a ripe and harvest poised for reaping. George Hunter reports that we have 120 million secular people in our midst. This number increases greatly when we account for the large population of cultural Christians who haven't been regenerated. These numbers make the U.S.:

- The greatest mission field in the western hemisphere.
- The fifth largest mission field in the world.⁷

George Barna dramatically illustrates this by stating if we were to export all U.S. non-Christians to start another country, this country would be the world's 11th largest country.

It is because of considerations such as these that we view site-planting as missionary work in North America.

4. Site-Planting has the potential of being particularly effective in our culture.

We have not chosen one of many equally viable ways of doing missions in America, but rather, we believe that site-planting is one of the most effective tools for missions in North America. Site-planting is a sharp sickle to reap the harvest

⁵ John Piper, *Observations on Church Planting*, <http://reformedbaptistfellowship.wordpress.com/2007/11/16/observations-on-church-planting/>. Piper also relates "*today, of the approximately 350,000 churches in America, four out of five are either at a plateau or declining.*"

⁶ Stetzer, pg. 10.

⁷ Ibid.

in the Inland Empire (I.E.).⁸ One of the most quoted declarations within church planting circles comes from C. Peter Wagner:

“Planting new churches is the most effective methodology known under heaven.”⁹

Tim Keller elaborates:

“The vigorous continual planting of new congregations is the single most crucial strategy for, 1) the numerical growth of the Body of Christ in any city, and 2) the continual corporate renewal and revival of the existing churches in a city. Nothing else—not crusades, outreach programs, para-church ministries, growing mega-churches, congregational consulting, nor church renewal processes—will have the consistent impact of dynamic, extensive church planting.”¹⁰

Keller’s confidence is not without reason. Churches that have been in existence for ten years or more gain most of their new member (80%-90%) from Christians who have attended other churches. The typical new church, however, derives most of their new members (60%-80%) from outside of the Christian sub-culture, making new churches wildly more effective at evangelism than the majority of established churches (this also explains the slow death experienced by most churches).¹¹

Why Site-Planting is Effective: *the Site-Planting Ethos*

It is not hard to imagine the reasons driving the effectiveness of site-planting. The enterprise will most likely be birthed and cultivated in *missional focus*, and so it will have greater *missional impact*. The site starts out with an:

- *Ethos of Evangelism*: Rather than viewing evangelism as one of many important issues to be addressed, evangelism is viewed as the superintending concern (of course, not at the neglect of other

⁸ I’m assuming that there is enough similarity in site-planting and church-planting that the effectiveness of the one is indicative of the effectiveness of the other. If done right, I think site-planting will have the benefits of church planting without the particular risks. Presently, seven out of the ten fastest growing churches are multi-site. Nine out of the ten largest churches are multi-site (Multi-Site Revolution, pg. 22-23).

⁹ C. Peter Wagner, as quoted in *Church Planter Manuel*. Timothy J. Keller and J. Allen Thompson (New York, Redeemer Church Planting Center).

¹⁰ *Ibid.*, pg. 30.

¹¹ Lyle Schaller, quoted in Timothy J. Keller and J. Allen Thompson, *Church Planter Manuel*, 30. Aubrey Malphurs says, “*Churches under three years of age win an average of ten people to Christ per year for every one hundred people. Churches between three to fifteen years of age win an average of five people per year for every one hundred church members. Churches over fifteen years of age win an average of three people per year for every one hundred church members*” (Stetzer, 6).

important elements of church). The site will be viewed as *a missional endeavor*, not a *missions-minded* endeavor.

- *Ethos of Relationship*: It is driven by a conviction that one needs to love one's community by knowing and serving the people within it. Relational evangelism recognizes that people will most likely respond positively to the gospel within relationship. Relationships are not viewed as a substitute for evangelism. Nor is evangelism viewed as only occurring after relationships have been established. The site will recognize and adapt to a pervasive cultural antipathy to all forms of obtrusive impersonal advertising (e.g., telemarketing).
- *Ethos of Relevance*: Given that a site desires to love and relate to those within their community, it aspires to remove as many cultural obstacles to relationship, while at the same time being biblically faithful. Site-plants are not concerned about carrying on church traditions or maintaining the church status quo, both of which demand energy to perpetuate forms and rituals that could be better allocated to evangelistic enterprises. A site endeavors to enter the culture of their unbelieving community. It recognizes that:

“To reach non-Christian populations, it is necessary for a church to become culturally indigenous to its mission field.”¹²

¹² Stetzer, pg. 19.

2. What is our Vehicle for MSM? *The Church*

Our vehicle for MSM is a church marked by three things: (1) Reformational Truth. (2) Missional Living and (3) Charismatic Sensitivity.

A Healthy Church

The health of a church is vital to its instrumentality in God's work. The following description provides a sketch of what we view as marks of a healthy church:¹³

“The church is the recipient and vehicle of the gospel of Christ. We aspire to be a body of believers which are multi-cultural and multi-ethnic; an organic gathering assembled in unity to worship God and exercise love and good deeds to one another. (John 17:11, 21, Romans 15:5-7, 1 Cor. 1:10, 12:25, Eph 4:3) We are not a building, a person, or one Sunday morning service. We are public displays that God has reconciled us to Himself, as well as each other. (Eph 2:11-19) We exhibit to the world that we have been changed by Jesus Christ. (1 Cor. 3:9, Eph 5:1-2) We are not a church solely by what we do in church, but by our commitment to God and others in the context of heralding the gospel, both inside and outside the Christian community (Acts 2:42-46, Gal 6:1-2).

A Reformational Church

Oasis takes a very **firm** yet **pliable** approach to what we believe.

We are **firm** when it comes to the *essentials* of the Christian faith. What do we mean by *essentials*? We mean that there are certain beliefs that one must affirm in order to be saved or to be included as an active participant of the church. Without the vigorous affirmation, defense, and promotion of these truths, the church will separate from her identity, power, and mission.

Among the essentials, we have these: Sin is the root and problem of all that is wrong and evil. (Romans 1:18-20, 3:23) Jesus Christ is the solution and the answer to the problem that sin creates. (Romans 5:17, Gal. 2:16, Eph. 2:20, 1 Tim. 1:15, Hebrews 12:2, 1 Peter 1:3) The Bible is the necessary and sufficient standard for knowing God and living for Him. (2 Tim. 3:16-17, Titus 1:9) Hell is a real place that people will spend eternity separated from God apart from Christ's saving work. (Matt. 10:28, 16:18, Luke 10:15, Revelation 1:18) These are a few of the essentials zealously affirmed and defended.

We are **pliable** with many beliefs that are *non-essential*. What do we mean by *non-essential*? We mean that there are some areas of belief in the Christian faith which God-honoring Christians have differing opinions and various levels of conviction. These are areas that may be heatedly debated, but are not the criterion for salvation or participation

¹³ See Mark Dever, *Nine Marks of a Healthy Church*, (Illinois: Crossway Books)

in the church universal. We allow and celebrate these differences so long as they are informed by God's Word and conscience, and are held without divisiveness.¹⁴

"On essentials, unity; non-essentials, liberty; in all things charity."

- Augustine

A Missional Church

Our Missional Philosophies:

We believe that multi-ethnicity is important to enrich church communities. We are committed to being "all things to all men in order that by all possible means [we] might save some." (1 Cor. 9:19-23) Through leadership training and the pursuit of Christ, we are committed to overcoming our religiosity, prejudices, and preconceptions about others. (Criterion found in 1 Cor. 9:19-23 & Acts 17:16-34)

We are committed to loving the Lord our God with all of our hearts, minds, and souls, so that no area of our being is neglected when it comes to our mission. Each soul we come into contact with will be ripe in their hearts, in their souls, or in their minds (or in a combination of the three) insomuch, as Christ's ambassadors, missional churches must be willing to minister in all three areas at any given time. In conjunction, we recognize the call to love our neighbors -- those in our communities -- as we love ourselves. (Christ's principle in Mt. 22:37-40) Preparation for missional service is not something we just *do*; it comes through ongoing intimacy and flows out of the ongoing discipleship of Jesus in our lives. The main point is that missional churches understand that we must be what we want others to become.

Missional churches are committed to reaching the community by all means allowed by God's word. We set aside our preconceived ideas about ministry and how the hand of God moves, in order to see our community with eyes wide open. Cultural (or "sub-cultural") preparedness takes relevance and while there is a time and place for reaching out within the community without preparation, there is also a time to be "wise as serpents and innocent as doves." (Mt. 10:16) Cultural insight helps us remain "wise about what is good and innocent about what is evil" so that in all things, as Christ's ambassadors, we will not be naive (and easily swayed) about the world in which we serve. (Paul's warnings and principles found in Rom. 16:17-19 & Acts 17:16-34)

¹⁴ It is important to note that there are some non-essential beliefs which we view are indispensable for how we operate in the church. Those within leadership or membership are in agreement with these things, or are in submission to them. For more on this statement, please see our Full-Devotion Course at: <http://www.oasisweb.org/fulldevotion.htm>

Missional Practicalities:

Missional churches understand that leaders must become competent in several areas while site-planting. We believe missional leadership will:

1. *Cultivate a biblical foundation for missiology and intercultural studies.*¹⁵
2. *Understand and be able to exegete local culture; gain familiarity with methods of cultural study.*

- The Cultural Context: *Cultural Hermeneutics*:¹⁶
- The Spiritual Context: *Moving Beyond Demographics*:¹⁷

The role of missional churches is to lead people from culture to faith. As Christians, we are incredibly acquainted with popular culture but lack biblical knowledge. Dick Staub says that when this is the case, “we are doomed to display naïveté, ignorance, and an inability to discern the essential and peripheral in both pop culture and faith.”¹⁸ This role will require an ability to bridge the gap between culture and faith.

3. *Have a willingness to partner with community services that are working, along with creating new ways of reaching out to meet unmet needs.*¹⁹

Missional churches always leave room for change, learning, and growth. Oswald Chambers once said, “Those from whom we learn the most are not the ones who teach us something we didn’t know before, but the ones who help us take a truth with which we have quietly struggled, give it expression, and speak it clearly and boldly.”²⁰ It has also been noted that “we build bridges by starting with what a community already believes and relating it to the truth they need to know.”²¹

4. *Have a willingness to live among those they minister to.*

Missional churches are willing to start in the grassroots of a community. If a site is going to be devoted to a community, we must live among them to

¹⁵ This might include the history of the Christian church in America and the history of the Christian church in their focus area.

¹⁶ This might include cultural ethnography/ethnology, an understanding of the various worldviews that operate within a given community/context, and gaining speaking skills in any language that may become a barrier to outreach.

¹⁷ Gaining spiritual insight about a given community.

¹⁸ Dick Staub, *The Culturally Savvy Christian*, (San Francisco: John Wiley & Sons), pg. 167-168

¹⁹ Missional churches lose their innate desire for independence, autonomy, and pride so they can use ideas that will work and let go of ideas that won’t.

²⁰ Oswald Chambers, *My Utmost for His Highest*, (Grand Rapids: Discovery House), December 15th entry.

²¹ Staub, pg. 170

truly understand the people's needs and perspectives. Our flagship church is like the Apostle Paul, in that he always planted and rose up local leaders to minister to those they lived among.

5. *Have a willingness to step outside of comfort zones.*

6. *Receive training in how to cultivate short-term outreaches to other locations across town or across the world.*

A Charismatic Church

God has given the church tools to help us glorify him, build his church, and fulfill our mission. These gifts are either natural or supernatural in nature. By "natural," we mean that God grants some people with abilities [gifts], which may resemble an ordinary talent or virtue (e.g., administration, hospitality, or compassion). By "supernatural," we mean that God also grants some people with extraordinary abilities [gifts], which transcend human ability (e.g., prophecy, tongues, and healings). Both types of gifts should be viable realities within a congregation.

Our theology of the gifts includes:

- We affirm that there is a difference between the "*baptism in the Spirit*" and the "*infilling of the Spirit*." At conversion, a believer is "baptized in one Spirit into one body" (1 Cor. 12:13). This refers the act of the Holy Spirit whereby: (1) he makes us new by applying the finished work of Christ unto a person (Titus 3:5), (2) merges us into a new community of the redeemed (1 Cor. 12:13), and (3) secures us for ultimate redemption (Eph. 1:13; 4:30). Subsequent to this work of the Holy Spirit, believers are commanded to be filled with the Spirit -- "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit." (Eph 5:18) Literally, Paul is saying that we are to be "continually filled with the Spirit" through the use of God's word and music.
- Although Christians should strive for (and will ultimately possess) the fruits of the Spirit, not all Christians will (nor should they have) all of the gifts of the Spirit. Although some Christians may pray in tongues, we do not believe that this particular gift or any other spiritual gift is designed by God for all Christians. Every Christian has at least one gift, while no Christian will have every gift. (1 Cor. 12:4-31)
- We affirm that God heals today. However, we do not believe that it is God's sovereign will that that all Christians (nor even the majority) should experience this blessing in this life.
- We believe in: (1) the finality, sufficiency, and authority of Scripture, on the one hand, and, (2) the validity of revelatory gifts such as prophecy and word of knowledge. The revelatory gifts will always be in concert with and subordinate to

Scripture. The “revelation” is non-canonical. This is to say, it cannot be included within the Holy Bible and is always subject to it. As such, these “revelations” are limited in authority. These prophecies appear authoritative only over individual persons or individual fellowships. They cannot become authoritative over the church universal without also becoming equal in supremacy with the canon. Furthermore, these prophecies are generally circumstantial and do not reveal new doctrinal content. They may reveal God’s “call” on someone’s life, or may reveal God’s direction for a particular body; in such examples, they might include some insight about future happenings. But rest assured, prophecy will not disclose the mystery of the Trinity or God’s vote for the Calvinist over the Arminian.²²

Our Practice of the Gifts Includes:

- *The acceptance of truth and power as a way of life.* Of the religious leaders of his day, Jesus asserts “that they knew not the Scriptures or the power of God.” In other words, truth and power are not mutually exclusive of each other. Typically the “moves” of the Holy Spirit exist to prove the power of Scripture and its reality in the world.
- *The expressions of spiritual gifts in natural ways.* There should not be changes in one’s personality as they express the gifts of the Holy Spirit. Even though we see references in Scripture to men being drunk in Acts 2, this does not mean that we should live in an altered state of being rude, obnoxious, or prideful. The Holy Spirit can take our unique personalities and work through them, as well as in spite of them.
- *The development of spiritual gifts.* Spiritual gifts are developed by usage. As we express our spiritual gifts, there needs to be grace by others for their development, their maturity, along with their failure. As we grow in grace and in the knowledge of Jesus, we will progress in our gifting, however, there will always be the human element.
- *Authenticity.* We desire to steer clear of manufacturing spiritual movements.

²² C.f. *Kingdom of God: Christ’s Gifts to the Church*. Parts. 1, 2, & 3.
<http://oasisweb.org/Resources.htm>

3. How do we prepare for MSM? *Leadership Training*

Leadership Philosophy at Oasis:

What are our general goals in leadership?

1. *The Exaltation of Jesus*: The highest goal of biblical leadership is the exaltation of Jesus through embracing his vision, embodying his values, and equipping his vehicle.

Vision of Jesus:

A Leadership Committed to His Glory -- dedicated to promoting the fame of Jesus in the nations.

Values of Jesus:

A Leadership Committed to His Message -- dedicated to the work of salvation through Jesus.

A Leadership Committed to His Life -- dedicated to living the example of Jesus in everyday living.

Vehicle of Jesus:

A Leadership Committed to His Body -- dedicated to equipping Jesus' church for mission.

2. *The Equipping of Believers*: Our mission is to fulfill the "Five-Fold" leadership model of Ephesians 4:11 by equipping, empowering, and releasing others to do the work of the ministry.

“¹¹ And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.” (Ephesians 4:11-13)

What kind of leadership fulfills the vision, values, and vehicle of God's Kingdom?

1. *A Leadership Committed to a Team Philosophy*: We believe ministry and leadership is best done as a team. Using the Antioch model of Acts 13, Luke tells us that prophets and teachers operated together when the Holy Spirit said “*Set apart Paul and Barnabas for the work that I have called them to.*” The

response of the team was to fast, pray, and then to send out a team with the laying on of hands. This is typical of the team-entrenched philosophy partly responsible for the success of the early church.

In Ephesians 4:11-13 (see previous page), Paul tells us that leadership team endeavors:

To Equip -- providing the ingredients necessary for church growth.

To Build -- laying a foundation in teaching and preaching for the church.

To Unify -- modeling and cultivating harmony. This occurs by affirming strengths and protecting weakness in the team; finding the best in each other and affirming these strengths rather than focusing on a person's weakness.

To Mature -- moving the church into greater Christ-likeness.

2. *A Leadership Committed to Servant-Leadership*: Paul's words in Philippians 2:5-10 express the true nature of such a leader:

⁵Your attitude should be the same as that of Christ Jesus: ⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross! ⁹Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth."

Servant-Leadership includes:

- Humility -- God's power released in our lives to live for others. (vs.8)
- Submission -- Accepting God's will and direction regardless of the circumstances. (vs.8)
- Service -- Doing what is asked of you. (vs.7)
- Sacrifice -- Laying down one's life for God and others. (vs.8)

Leadership Training – The four stages of Leadership Training:

Initiation: The first stage includes identifying prospective pastoral candidates. Whether this is initiated by the prospective candidate or by the initiating pastor, the apostolic team must have agreement on the viability of a candidate.

Education: The second stage will involve a commitment to both classroom and on-site training.

- Full-Devotion: The candidate is required to complete Full-Devotion at Oasis.
- Timothy Workshops: The candidate will commit to attend the Timothy Workshops on Sunday afternoons. These workshops will consist of six courses, each course lasting four weeks. We will take two-week breaks between courses. The courses are as follows:
 - Multi-Site Ministry
 - Missiology
 - Ecclesiology
 - Being a Reformational Church
 - Being a Charismatic Church
 - Leadership 101

Candidates will be given 35-50 page reading assignments each week, and will be expected to give a 15 minute presentation each week on the material.

- Launch Group: Candidates will also form a small group in the community in which the site is planted. This group will begin to generate a grass-roots movement within the community in preparation for the site-launch.
- Accountability: Each candidate will be accountable to one member of the apostolic team
- Relocation: Candidates will serve at the pleasure of the apostolic team in all matters regarding the relocation of Oasis. Candidates will oversee most of the teams involved in the relocation.

Observation & Evaluation: After a set period of time, the apostolic team will be able assess whether the following qualities are present within the candidate:

- Calling: Candidates display evidence of a divine calling for the position. (Acts 20:28; Eph. 4:11; 1 Cor. 12:11; 1 Tim. 1:18-19; 4:14-15; 2 Tim. 1:6)
- Character: Candidates display the virtues listed in 1 Tim. 3:1-7 & Titus 1:5-9.
- Competence: Candidates display the core competencies of 1 Tim 3:1-7 & Titus 1:5 – 9.
- Commitment: Candidates display commitment to the vision and values of Oasis.

- Chemistry: Candidates exhibit philosophical, theological, and relational cohesion.

Ordination: If there is apostolic agreement, the last phase will include the ordination of the candidate. As you journey towards ordination, keep these things at the forefront of your mind:

- Assume no pastoral position. It is important that a candidate enters this endeavor knowing the real possibility that he may not in the end be ordained. One must view this as a crucible in which one's calling is tested. Also, it is important that a candidate realizes that he may not end up in a pastoral position that he aspired to (e.g., Lead Pastor, Reformational Pastor, etc...). A candidate must enter the process assuming the lowliest position while allowing circumstances, opportunity, and leadership to shape position. If and when a person is ordained, we may ask him to lead the charge in other site plants, or to assume a position of leadership at Oasis Redlands. The candidate must keep a loose hold on position. The only ambition must be the fulfilling of the Great Commission in the on-site community.
- Assume no financial compensation. Site-planning must be viewed as a bi-vocational enterprise. Oasis will subsidize most of what is needed for the actual site (e.g., sound equipment, chairs, etc.), but Oasis cannot offer financial compensation until the site possesses sufficient financial strength to assume this responsibility. When the site allows for compensation, then the apostolic team will work towards the most equitable compensation given the composition of the team.

Leadership Structure Within Each Site – Six main positions are identified:

On-site 1st Tier Pastoral Leadership:

The Lead Pastor - The Executive Pastor: The Executive Pastor will ensure that a site is actively pursuing Full-Devotion on site and in the community. He will be the primary visionary, the on-site speaker, as well as overseer of the campus. His responsibilities will include:

- Spiritual and structural oversight over the affairs of the campus.
- Spiritual and functional oversight of pastors and coordinators, along with their relative ministries.
- Overseer of small groups. This includes leadership training, launching and supervising groups.

Associate Pastor - Pastor of Missions: The Pastor of Missions will be the primary model and catalyst for engaging, serving and connecting with the community through relational evangelism. His responsibilities will include:

- To propose, promote, and lead creative and effective initiatives to the leadership team for church wide, Sunday morning, or small group outreaches into the community.
- To propose and monitor measurable goals of evangelistic effectiveness, including maintaining and analyzing records of attendees, seekers, and converts.
- To train and oversee greeters and ushers for maximal welcoming affect.

Associate Pastor - Pastor of Discipleship: The Pastor of Discipleship will be the primary catalyst for assimilating attendees and discipling members. This will involve two main ministries:

- *Pastor of small groups.* This includes leadership training, launching and supervising groups.
- *Transitions.* The Equipping Pastor will develop and oversee mechanisms for involving non-fully devoted attendees more deeply into the life of the church.
- *Full Devotion at Oasis.*

2nd Tier Pastoral Leadership: 2nd Tier leadership includes pastoral candidates who will likely serve as 1st Tier leadership at a future site, or serve at Oasis Redlands.

On-site Non-Pastoral Positions:

General Leadership Categories

Coaches: A coach develops up to five leaders in a ministry area. Coaching is a relationally based system in which leaders are served by a coach through engagement, equipping, and unleashing for ministry. All pastors are coaches, but not all coaches are pastors. In the case of a coach who is not a pastor, they function as a director over those they coach.

Leaders: A Leader is the on-site point person for any given ministry.

Apprentices: An apprentice is a future leader who is served by a leader through engagement, equipping, and unleashing for ministry.

Specific Noteworthy Positions

Worship Coordinator: The Worship Coordinator will lead the site towards a culturally appropriate way of worshipping God. This person will endeavor to create an atmosphere open to the influence and expressions of the Holy Spirit. Responsibilities will include:

- Ensuring that the attendees will find the worship appropriately structured, God-honoring, and soul-stirring.

- Leading a team of proficient musicians.
- Leading a team of artisans in site décor (e.g., lights, etc.).
- Overseeing relevant worship technology (e.g., sound and PowerPoint).

Logistics Coordinator: The Logistics Coordinator will recruit, train, and oversee all details related to the set-up and tear down of a site.

Children’s Coordinator: The Children’s Coordinator will assemble and oversee children’s church for children 3 years to 6th grade.

Leadership Structure between Sites

The organizational structure is made up of four specific areas. Three of the four areas of organizational structure provide centralized oversight for all of the Oasis sites through the apostolic team and the administrative team of Oasis. The fourth area provides exclusively local oversight.

Spiritual Oversight is provided in a two-tier format. The first tier is made up of the apostolic team of Oasis. The second tier is made up of the local pastors and leaders of each site. While much latitude is given to the local site pastors and leaders, the apostolic team will maintain spiritual authority on all matters regarding any local site of Oasis. This allows for consistency and continuity among all of the various locations. The apostolic team will have final authority on all spiritual matters, including church discipline, doctrines, leadership personnel and directional decisions for all of the different sites.

Financial Oversight will ultimately be the responsibility of the apostolic team. Financial oversight will be the basis for all budgeting at each local site. The local pastors and leaders will have substantial input on how the budgeted funds are allocated for their site. The on-site pastors will need to provide proposals for expenditures to the apostolic team prior to any significant expenses. Financial function will be a coordinated effort between the apostolic team, the administrative team and the local site leadership team. The local site leadership team will propose an annual detailed budget. The apostolic team will approve or amend the proposed budget. The administrative team will execute the budget as directed by the apostolic team.

Administrative Oversight will be provided by the Administrative Team of Oasis. This team will function on behalf of all of the various sites of Oasis. All business will be overseen by the administrative team at the main corporate offices of Oasis. All income will be funneled to the administrative team and all expenses will be paid by the administrative team for each church site. Each site will have a separate accounting of all funds generated from their site. The administrative team will provide a monthly report to the leadership team of each site.

All sites of Oasis will share the following:

- Name and Corporate Identity
- State and Federal Tax ID Number
- Non Profit, Tax Exempt Status
- Liability Insurance Policy
- Website
- Printed Materials

All full and part-time employees of each site will be provided the following.

- Salary
- Paid vacation and study breaks (where applicable)
- Group health insurance
- Life insurance
- 401(k) retirement plan (if employee qualifies)

Leadership Transition

The Launch:

- After location selection, the apostolic team of Steve Mason, Mike Giordano, and Jake Magee will pioneer a Sunday morning church service with a selected group of pastoral candidates and congregants from the flag-ship church. The flagship will underwrite the expenses for a designated period of time.
- Pastors Steve, Mike and Jake will provide teaching and supervision to the new site on their respective ‘off’ Sundays from the flagship church.
- Among many responsibilities, the pastoral candidates will be responsible for:
 - drawing the surrounding community to the new site
 - developing the leadership core with the apostolic team
 - building up the infrastructure of the church

The Transition:

- We will strategically include the candidate or candidates who have the strongest preaching skills into the Sunday morning rotation.
- We will gradually wean the congregation from the apostolic team functioning as primary teachers.

Leadership Expectations of Sites

Oasis has common expectations of each site. The leadership teams of Oasis sites must agree to do the following:

Maintaining the Vision of Oasis:

This means that the leadership team of each site must teach, promote, and model the following vision statement: *“To be a church of fully-devoted followers of Jesus Christ.”* To capture the unique role of site plants in evangelism, we suggest that you think of the mission statement in this way: *“To be a church that makes fully-devoted followers of Jesus Christ.”*

What does it mean to be *“a fully-devoted follower of Jesus Christ”*?

“A fully-devoted follower of Christ is a person who is Committed to Christ, Committed in the Church, and Committed for Commission.”

A commitment of this nature involves the five following areas:

- Salvation
- Sunday Mornings
- Small Groups
- Stewardship
- Service

Maintaining Values of Oasis

This means that the leadership team of each site must teach, promote, and model the following values. *“Being a church that is ...”*

- Reformational – Ensuring the purity of the gospel
- Missional – Ensuring the promotion of the gospel
- Charismatic – Energized with power to live for the gospel

Maintaining the Priorities of Oasis

This means that the leadership team of each site must teach, promote, and model the following priorities. *“Being a people who pursue...”*

- Godliness
- Authenticity
- Humility
- Servanthood
- Compassion
- Community

Maintaining the Relationships of Oasis

This means that the leadership team of each site must model and promote developing relationships with the following:

- Apostolic team

- Other site leadership teams
- The people of their community

Maintaining the Activities of Oasis

This means that the Leadership Team of each site must commit to promote and participate in any church-wide activities that Oasis instigates.

Appendix

Logistics

Attempting to devise one plan for running the public gathering for multiple sites is nearly impossible. Each prospective site, whether it is a high school gym, a space in a business park, or a Seventh - day Adventist church, will have its challenges, benefits and differences in how operations are set-up, functioning and disassembled. After careful thought and research, a few foundational principals are evident:

- Each site should have a set of hired trades (the number and pay would be determined by the apostolic team) who are responsible for and expected to maintain a level of quality in the presentation and operation of the site's public gathering.
- After site determination, a panel (consisting of one apostolic team member, prospective site pastor, and hired trades) visits and assesses the functional needs of the site for the operation of the public gathering.
- The weekly work must be implemented by a group which will be called the "Service Ministry." This ministry would strictly focus on nothing other than the set-up and tear down of the site. The size, details, jobs, etc., will be determined by the assessment panel referred to above.
- The hired trades would be responsible for running and delegating what needs to be done for each public gathering by the utilization of the "Service Ministry."

Each site will have to have a custom-tailored plan for the public gathering. This plan will need to be constructed by the panel and carried out by the hired trades. When these basic principals are implemented, then an operational plan for each site (which is team driven) will be implemented, and will consist of promoting leaders, as well as empowering people to serve and become involved in putting their hand to the plow in the public gathering.

Template of Site Planting Countdown:

Six Months (or more) after Oasis relocation and before site launch.

- Site pastors selected and initiated
- Commence pastoral training
- City Selection
- Launch Date Selection

Five Months Before Launch

- Small group launch
- Evangelism strategy launch
- Barriers, carts, miscellaneous equipment construction

- Marketing material creation (mailers, invitations, signs, banners, etc.)
- Core team leaders identification

Four Months Before Launch

- Audio, lighting, and video systems ordered
- Signs, banners, and other marketing materials ordered
- Children's furniture/equipment purchased

Three Months Before Launch

- Informational meeting announcement
- Informational meeting
- Core teams staffed

Two Months Before Launch

- Core-Team training launched
- Vision Picnic Planned
- Vision picnic invitations sent

Four Weeks Before Launch

- Telephone campaign
- Vision picnic
- Personal invitations mailed
- Set-up session held on-site [1]

Three Weeks Before Launch

- Personal invitations mailed
- Set-up session held on-site [2]

Two Weeks Before Launch

- First mailing
- Preview service commencement

One Week Before Launch

- Second mailing

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