

*How to Start a Bulgarian Church in America from A-to-Z*  
*(Administration of Mission Three Year Plan)*  
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Since 1990 Cup & Cross Ministries International has provided a dynamic Pentecostal style of leadership to the global scene of Christian ministry. With a major influence in Eastern Europe, our efforts have been focused on developing and coordinating ministry teams and supporting pastors and evangelists in the country of Bulgaria. This vision has been persistently reached through the means of Christian education, personal development, ministerial conferences, leadership seminars, media broadcasting, and a great number of other nontraditional styles of ministry. As a result, groups of churches within the Church of God and other denominations and whole regions such as the Yambol, Sofia, Sliven and Pravetz regions of Bulgaria have bought into the ministries' vision and have followed the strategies designed to empower and enlarge their ministerial productivity.

Cup & Cross Ministries International has seized a great number of global harvest opportunities as well. It has been active in the church involvement with the European Union integration with Great Britain in 2001 and 2003, Finland in 1997, Israel in 2000 and Romania in 2001. By the use of modern technology, we have also been able to assist in ministry endeavors in Russia, the Ukraine, Macedonia, South Africa, India, the Philippines and France. Since 1994 the ministry has assisted churches across the United States and has strategically planned and developed a process which incorporates Bulgarian Evangelical Churches in North America. The first success of this endeavor was the establishment of the Bulgarian Evangelical Church of God in Chicago in 1995. Since then twelve more Bulgarian churches have been started in strategic immigration gateways across the United States and Canada. For the past four years our team have been involved in the process of starting a Bulgarian Evangelical Church in the city of Atlanta.

### ***Vision Statement***

To provide a step-by-step developmental program for the Bulgarian Evangelical Church of Atlanta

To serve as a manual for future projects purposing the establishment of Bulgarian Protestant Churches in North America

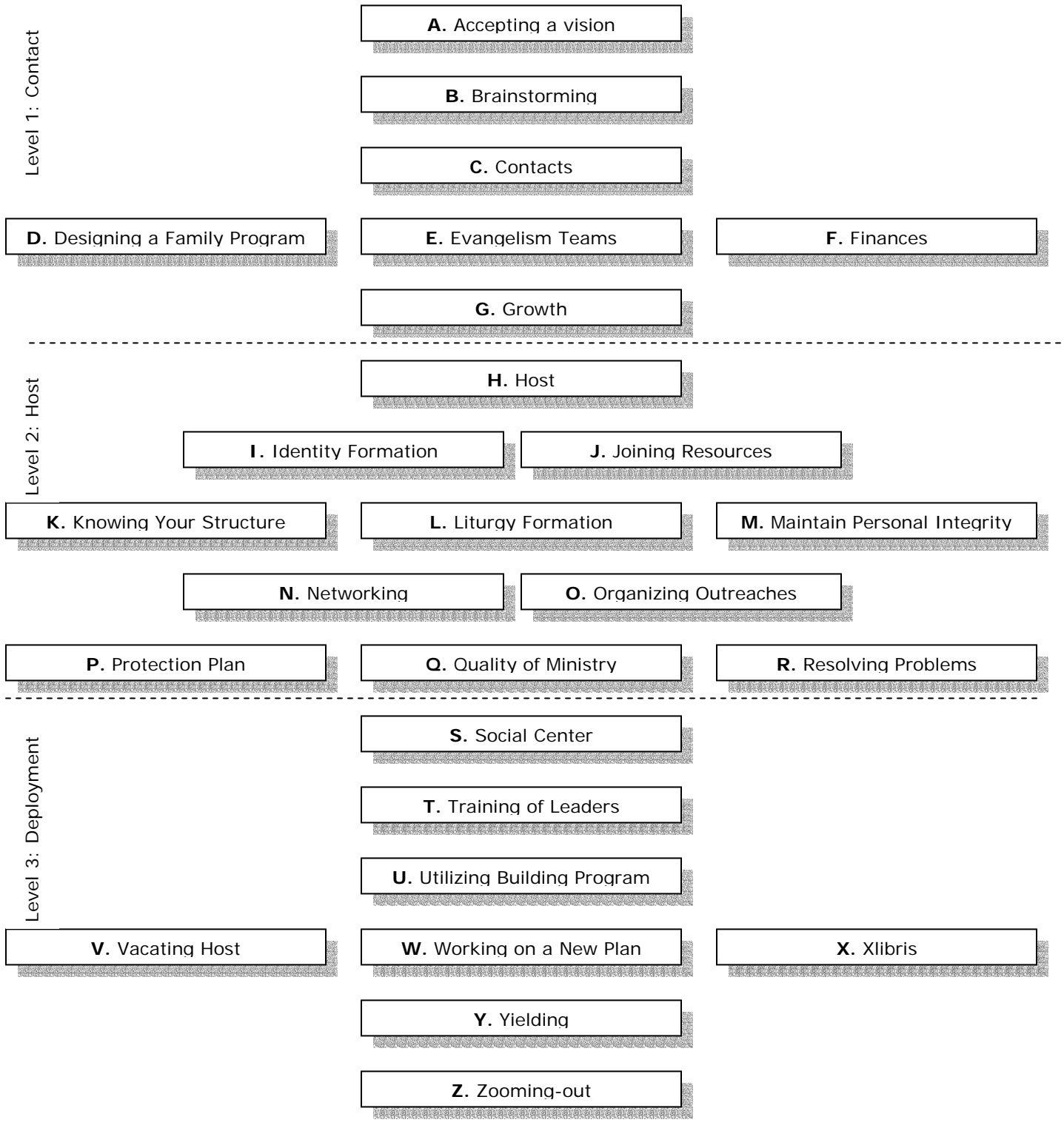
### ***Core Values***

1. Servanthood in ministry based on a Christian lifestyle
2. Increased impact toward the person, church and community
3. Community role as a center of faith, comfort, care and support
4. Partnership and networking with others who share a common vision
5. Stewardship and accountability based on proven personal and corporate credibility

### ***Introduction***

Since global outreach and mission of the ministry is increasing, this project has been planned for 2004-2006. This research will present a project which will be used as a model to provide valuable research results for the development of a manual for future planning and growth of Bulgarian Protestant churches in North America. The three-year plan for the completion of the project contains three basic levels: (1) Contact Level, (2) Host Level and (3) Deployment Level. The three levels are integrated in a twenty-six A-to-Z-step program. Each level contains from seven to eleven steps. Some of these are to be followed consecutively and others are to be followed in a parallel order, as shown on the enclosed chart. To fulfill the described objectives, the program is purposefully developed in a person-to-person interactive manual for ministers and church planters.

## A-to-Z Flow Chart on How to Start a Bulgarian Church in North America



## ***I. Contact Level (six to twelve months)***

### ***A. Accepting a Vision***

Vision will inevitably determine the direction of your work.<sup>1</sup> To serve as a ground work for what follows next in the church-planting process, the vision must provide purpose, mission and location. The purpose will determine what the future organization will do, the mission will establish the means of getting it done; and the location will help establish a knowledge center where Bulgarians will assemble in order to obtain answers for certain needs. These can be determined by the purpose and mission of the church.<sup>2</sup>

In all human efforts, a true church cannot be established without a vision from God.<sup>3</sup> Such vision can be obtained only through the Biblical means of prayers, fasting and solitude.<sup>4</sup> It has also been noted that the process of obtaining the vision is often longer than the realization of the vision itself. Such method clearly invests not only in the fulfillment of a project, but also in the personal growth of the individual and the community which undertakes it.<sup>5</sup> Get ready to share the vision you have accepted. Only then will it become a common vision and form the identity of your congregation.<sup>6</sup>

### ***B. Brainstorming***

The brainstorming process in church planting has been called management, administration, planning, strategizing and so forth. Regardless of the name, however, in this stage it must result in providing answers to two questions essential for the church-

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<sup>1</sup> John Maxwell, *Laws of Leadership* (Nashville: Thomas Nelson, Inc., 1991), 225.

<sup>2</sup> Thomas Rosson, "Core Values and Vision" *Church of God Profiles* 8.10 (June 2003): 6. John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson Publishers, 1993), 139ff.

<sup>3</sup> Maxwell, John C. *The 21 Indispensable Qualities of A Leader*, 153.

<sup>4</sup> Henri Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York: Seabury Press, 1981).

<sup>5</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass Publishers, 1995), 91-10

<sup>6</sup> John C. Maxwell, *Laws of Teamwork* (Nashville: Thomas Nelson, Inc., 2001), 178-193.

planning process. These questions are: (1) what are the demographic particularities of the church location and (2) what are the needs of the cultural group? These two questions can be answered by the means of surveying the demographic area and the Bulgarian ethnic group. These are essential in providing information concerning the kind of problems the vision will address and how the vision will be brought to reality. Finally, a detailed demographic study should include:

- Identifying the ethnic groups with population concentrations in the area
- Identifying the relationship of ethnic people and with congregation individuals
- Identifying the population of the school system in the area
- Check for new businesses in the area that may have ethnic origins different than the local culture
- Identifying cultural events and happenings such as ethnic-based clubs, organization, theaters, newspapers, radio, television programs and internet.<sup>7</sup>

### ***C. Contacts***

Since the church-planting process is a group accomplishment, proper contacts must be acquired and timed correctly timing. If you are going to communicate a vision, you will need to establish contacts. Contacts, in time, will develop relationships.<sup>8</sup>

Establishing contact with the Bulgarian community is essential at this level. A contact must be established with the respective denominational supporter as well. Both parties must be aware of the completed demographic research, the project itself and the needs or problems which it will address. Request for support and partnership agreement must be the result of this step.

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<sup>7</sup> Rayburn, Billy J. *Planting Churches Cross-Culturally* (Cleveland: Pathway Press, n/a), 17.

<sup>8</sup> Maxwell, *Laws of Teamwork*, 193-209.

#### ***D. Designing a Family Program***

The growth of every church is based on the growth of the families within the church. The following are examples of ways to start cross-cultural ministry: holding a special event or Bible study oriented towards the targeted cultural group, starting a literacy class, forming a department in the local church or starting a church mission.<sup>9</sup> However, the beginning of the church project must evolve into a family work. Therefore it is best to begin with a Christian family of Bulgarian origin.

The program should take place in a home group. It should not exceed membership of twenty people and should last between sixty and ninety days. It should teach basic Bible knowledge, leadership methods and should explore church growth paradigms. As a long-term effect, the program should contribute to the ministry's development in the context of the dynamics, functions and traditions of the Bulgarian family. It will also begin to reach the next generation of the Bulgarian cultural group.

The family program can be further implemented in the Host Level of this program as home outreach proceeds in parallel with the Host program.<sup>10</sup> One of the older participating families can hold a weekly home group with two new families. This should be limited to twelve to fifteen people per group.

#### ***E. Evangelism Teams***

Developing a pro-active evangelistic team in the beginning of the church formation is as important as the church formation itself. The evangelistic team acts as an

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<sup>9</sup> Rayburn, 24-26.

<sup>10</sup> For More information see the H. Host section of level II. Host Level of this research.

outreach of the ongoing family program.<sup>11</sup> It involves not only initiation, but constant training and support as well. This promotes investing time and resources, as well as involving people in outreach activities. The evangelistic team then becomes not only the basic nucleus of the church itself but its identity as well.<sup>12</sup>

### ***F. Finances***

Along with the family program and the evangelistic team, now it is time to pay attention must be given to finances. Before establishing a stable financial structure of a church the membership must be educated concerning the principles and promises of Biblical tithing, offerings, partnership and stewardship. In order to be beneficial for the common vision, these must be seen as one's personal expression of faith, and not as membership requirements or obligations. This may be the most difficult practice to establish in a cross-cultural context, yet it will prove to be the most effective one when deployed in the long-term vision. This is inevitably a growth process which every church congregation must undergo. Most essential for its success is that it always rests on a covenant partnership based on personal and collective accountability.<sup>13</sup>

### ***G. Growth***

Growth begins with investment in a process which will cause change. Churches which experience dynamic growth focus on the following important dynamics: (1) genuine experiences of the presence of God; (2) high level of self-motivation; (3) unified vision and purpose; (4) clear goals; (5) pioneering or establishing a precedent; (6) finding

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<sup>11</sup> For a step-by-step direction on developing teams see James H. Shonk, *Team Based Organizations* (Chicago: IRWIN Professional Publishing, 1997), 99-119. On Synergetic Teamwork see Pierree Casse, *Training for the Multicultural Manager* (Washington: SETAR, 1982), 118f.

<sup>12</sup> Steven J. Land, "Too Much Celebration Too Little Evangelism?" Profiles 8.11 (July 2003): 6; Charles Roesel *Ministry-based evangelism: hope for the hurting* <<http://www.pastors.com/RWMT/?id=74&artid=2716&expand=1>> (2003).

<sup>13</sup> Rickie D. More *Tithing Course* <[www.faithlibrary.cc/library.cfm?AU=37](http://www.faithlibrary.cc/library.cfm?AU=37)> (2003)



people in the community and building relationships in the church structure; (7) relevance to their location and culture; (8) teaching activities and services designed to understand and to be understood; (9) encourage participation and commitment; (10) strong leadership; (11) quick to implement positive changes; and (12) not afraid to abandon unnecessary traditional programs. Such dynamics will draw people to your church.

Remember that the process of church growth is a journey through which the common vision draws followers.<sup>14</sup> By adding one person per week, you will have a congregation of over fifty by the end of the first year.

## ***II. Host Level (twelve to twenty four months)***

### ***H. Host***

Any church organization with a suitable structure and facility can become the host for the newly developed church. Furthermore, any church would love to have an outreach, extension or ministry that reaches people cross-culturally. Timing is as important as desire or opportunity.<sup>15</sup>

The choice of the host can determine the future of your project since it is closely connected to the identity formation and the resources of the new church. Therefore the following guidelines should be followed when choosing a hosting church:

1. What is its prehistory of cultural integration and how does it respond to congregational cultural integration?
2. How will its organizational structure affect the functionality of the Bulgarian church?
3. How will the staff team operate in a multi-cultural context?

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<sup>14</sup> Kauzes, 206.

<sup>15</sup> Maxwell, *Laws of Leadership*, 198-201.

4. What are the problems experienced in the past with cultural integration processes and what sources of training have been used to overcome them?
5. Finally, will the host church be able to develop a new ethnic congregation to a self-supporting stage and allow it to exist and operate as a separate individual church?<sup>16</sup>

### ***I. Identity Formation***

Shared values form team or community identity. Not only does it give understanding of who we are in God, but identity in a church setting also defines the team.<sup>17</sup> Rapid growth, which you will experience as you follow this program, leads to disconnectedness between the members because of a need for more enhanced communication. Identity, however, can reconnect the people within the teams and the congregation.<sup>18</sup>

In the host context, it is easier to assume a new identity form after working with the host church. However, it is essential at this stage of development that the identity formed during the first level be preserved. Constantly keep in mind that you are dealing with a meta-culture where one culture is transformed in the context of another. In first generation immigrants, this process will never reach a point of completion. Therefore, such cross-cultural identity formation has only one axiom - change. In this trans-cultural transformation, the following factors are indispensable: cultural dynamics, learning styles, controlling structure and authority.<sup>19</sup>

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<sup>16</sup> For an in-depth description on cultural integration from a business perspective see Robert C. Maddox, *Cross-Cultural Problems in International Business* (Westport: Quorum Books, 1993).

<sup>17</sup> Maxwell, *Laws of Teamwork*, 178-193.

<sup>18</sup> *Ibid.*, 179.

<sup>19</sup> Jeanne Kilpatrick, Keynote Address, World View Symposium. The University of Tennessee, Knoxville, March 4, 1992. Robert W. Martin, *Mentoring Guidelines for Church Planters* (Budapest: Regional

### ***J. Joining Resources***

Identity formation and resources go together with the host-church relationship. It is inevitable that if two congregations partner with a common vision, they will share resources during the time of collaboration. Such strategy has a dual orientation, if both the host and the new church invest resources one in each other. Since the Bulgarian church has a vision to reach self-supporting status, a clear strategy for resource usage must be established in the very beginning of the partnership. One essential thing for which the host can be used is reaching the new generation of Bulgarians who perhaps will feel closer to the host's postmodern style of worship and service, than to the Bulgarian tradition.

### ***K. Knowing Your Structure***

Since the new Bulgarian church will now operate in the host-context a definite structure for this period within the host structure is a must. The way the structure is setup will determine the size of the organization and its further growth and development.<sup>20</sup> The structure must be flexible enough to change at the next level of growth. As a leader, you must know the structure and the shape which your church is about to take. Based on the progressive formation process, the structure must reflect the collective identity, the needs and vision of your congregation. Knowing your structural modules such as departments, leaders, processes, etc., and the way they act or respond in different situations will allow you to integrate the essence of the vision in the formational process which will reshape your church toward the original vision.<sup>21</sup>

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Resource Team, n/a). Alexander Mirescu, *Religion and Ethnic Identity Formation* <http://www.georgefox.edu/academics/undergrad/departments/soc-swk/ree/2003/mirescu03.doc>.

<sup>20</sup> Maxwell, *Laws of Leadership*, 225.

<sup>21</sup> Ron Martia, *Mechanics to Organics* [www.revmagazine.com/current/feat\\_001.htm](http://www.revmagazine.com/current/feat_001.htm) (2003)

### ***L. Liturgy Formation***

A contemporary Pentecostal paradigm for the integration of worship and discipleship should proceed according to following outline: (1) rediscover and put into practice the traditional characteristics of Pentecostal worship and discipleship, (2) redefine Pentecostal worship and discipleship for a contemporary postmodern setting (3) and find their crossing points as a tool to create an atmosphere of identity formation and relationship development.

In a cross-cultural formation context, which in this present project includes the influence of the host-church, the liturgy paradigm should address and perhaps enhance a cultural reformation. This should be a combinative method that fuses the traditional Bulgarian Pentecostal style of worship with the one of the present context in order to provide an intergenerational and intercultural paradigm for worship.

### ***M. Maintaining Personal Integrity***

By this time, the present project has probably been very stressful. Too much stress will reduce your focus on the vision, lessen your spirituality and create a feeling of being burnt-out, which when allowed can develop into a state of depression. To avoid this, allow time of solitude<sup>22</sup> which purposefully connects you with God and creates time of rest and natural regeneration based on the laws of self-discipline.<sup>23</sup> Your personal integrity will bring motivation and momentum within the congregation you are leading.<sup>24</sup>

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<sup>22</sup> For an in-depth discussion on solitude see Henri Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*.

<sup>23</sup> John C. Maxwell, *Developing the Leader within You*, 161ff. Profiles 8.5 (January, 2003):2; Profiles 8.7 (March, 2003):1;

<sup>24</sup> John C. Maxwell, *The 21 Most Important Minutes in a Leader's Day* (Nashville: Thomas Nelson Publisher, 2000), 274. Maxwell, John C. *The 21 Indispensable Qualities of A Leader*, 125ff

## ***N. Networking***

In the summer of 2001 the pastors of the Bulgarian churches in North America met in Chicago. As a result of this meeting, an organization called the Alliance of the Bulgarian Evangelical Churches in North America was established as a first step toward networking between the churches. The Alliance met again in 2002 in Dallas and is planning to meet in Chicago again in 2003. The purpose of the Alliance is cooperation among the Bulgarian Evangelical Churches in America to help direct their spiritual and missionary activity among Bulgarians. Its structure involves the Pastoral Assembly which consists of the pastors of all member-churches, a president, board of trustees and a secretary treasurer. All positions are elected annually by the Pastoral Assembly with a 75% majority. Each congregation is a subject to the following set of requirements: be located in the territory of North America, be registered with the state, province, denomination or has in its possession a protocol of the establishment of the church, hold services in the Bulgarian language, accept the common "Statement of Faith," be tolerant to other faiths, and has a desire to work with various Protestant denominations and independent churches.<sup>25</sup>

## ***O. Organizing Outreaches***

Outreaches are created with a two-fold purpose: to answer a present need in the community and through this to reach the unchurched. Thus, outreach ministry can use unconventional methods and provide ministry in areas where only para-church organizations can gain access. Depending on the need, the outreaches can be temporary or permanent. They can also be departmentalized based on age group, goals or interests in

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<sup>25</sup> Bulgarian Alliance of Evangelical Churches in America. <http://bulgarianalliance.org/bulgarian.htm>. October, 2002. The Statement of Faith was yet unpublished at the time of the completion of this research.

order to provide a clear ministry structure. Some examples of these programs would be those for families, prisoners, homeless, media, businessmen, students, single parents and counseling groups. The outreach ministry system gives a larger opportunity to develop teams initiated during the home group stage of the Contact Level. The outreach structure that is developed will later become the foundation for home and international missions.

In the Bulgarian context, outreach ministries should include strategic mission actions not only among the Bulgarian community in North America but in the home country, Bulgaria, as well. Each local church should have a global commission.<sup>26</sup> The global commission of the Bulgarian evangelical churches in North America should include the country of Bulgaria.

#### ***P. Protection Plan***

The past experience with Bulgarian churches in North America has been scarred by a series of church splits. A true test of leadership ability is to recognize the problem before it becomes an emergency.<sup>27</sup> Based on the present research, the three major problems of ministry for the Bulgarian churches in North America include: culturalization, leadership and finances. One cannot allow circumstances to mold the future. Therefore, church-split modes must be foreseen with preparation that includes the following steps:

1. Give your people freedom and never use fear in leadership.
2. Allow the congregation to experience and follow God.
3. Make your environment safe for people to approach you.
4. Always take the high road as a leader.

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<sup>26</sup> Profiles 8.10 (July 2003):4.

<sup>27</sup> John C. Maxwell, *Developing the Leader within You*, 81

5. Accept responsibilities and be accountable.
6. Endorse growth and multiplication as healthy and necessary.
7. Continuously promote unity and togetherness in everything.<sup>28</sup>

### ***III. Deployment Level (twenty-four to thirty-six months)***

#### ***Q. Quality of Ministry***

The quality of ministry is expressed in the personal integrity of its leaders.<sup>29</sup> If a ministry does not make holiness its quest, perfection will never become quality. Three key factors are important for the gradation of the quality of ministry provided. These are relationships, accountability and self-analyses. As a leader, you will build relationships with people and they will determine the morale of your congregation.<sup>30</sup> Accountability will determine the strength and effectiveness of these relationships and the motivation of your congregation.<sup>31</sup> Lastly, the self-analysis will become your personal scoreboard which will detect your success and failure as a leader and will determine the level of effectiveness of the ministry and the coherency between congregation and vision.<sup>32</sup>

#### ***R. Resolving Problems***

Resolving problems goes hand in hand with the church split protection plan. Since you are working with people in this church-planting project, you will encounter problems. More people will bring more problems. You will be remembered either by the problems you create or by the problems you solve.<sup>33</sup> Resolving problems is the basis to strengthening established relationships and is the leader's true test of love of people.<sup>34</sup>

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<sup>28</sup> Jim Richards <<http://www.impactministries.com/Eletter/EletterMarch02.htm>> 2003.

<sup>29</sup> Kauzes, 3-18, 209-241.

<sup>30</sup> Maxwell, *Laws of Leadership*, 225.

<sup>31</sup> Maxwell, *Laws of Teamwork*, 117-132.

<sup>32</sup> *Ibid.*, 148-160. Profiles 8.4 (December 2002): 1, 4.

<sup>33</sup> Maxwell, John C. *The 21 Indispensable Qualities of A Leader*, 95ff

<sup>34</sup> John C. Maxwell, *Developing the Leader within You*, 75ff.

Ignoring the problem will not make it disappear. As the leader, you must find what feeds the problem as well as the proper tools needed to solve the problem.<sup>35</sup> Always allow time for mourning and healing from unresolved problems.

### ***S. Social Center***

Social centers may exist for a variety of reasons. But as a church ministry context is the focus of all outreaches.<sup>36</sup> In the Bulgarian context, the main goal should be to deal with cross-cultural dilemmas and to provide mechanisms for culturalization in a timely fashion. The role of the social center is to respond to the present needs, especially the cultural ones, act as immigration advisors but not exceeding their limits, and provide family or personal church counseling thus creating a meeting or a market place for ministry.

### ***T. Training of Leaders***

Training leaders is the single greatest way you impact an organization.<sup>37</sup> Your team will determine the potential of your church.<sup>38</sup> Create leaders, not followers. Leaders will create more leaders; followers will create only a crowd.<sup>39</sup> Train an inner circle of leaders,<sup>40</sup> empower leaders,<sup>41</sup> produce leaders,<sup>42</sup> invest in leaders, sacrifice yourself for leaders,<sup>43</sup> and you will lead them even when you are gone.<sup>44</sup>

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<sup>35</sup> Christianity Today (online edition) <<http://www.christianitytoday.com/yc/9y2/9y2060.html>> 2003

<sup>36</sup> Profiles 8.8 (April 2003): 4

<sup>37</sup> Maxwell, *Laws of Teamwork*, 185.

<sup>38</sup> Maxwell, *Laws of Leadership*, 225.

<sup>39</sup> *Ibid.*, 209.

<sup>40</sup> *Ibid.*, 109-120.

<sup>41</sup> *Ibid.*, 120-132.

<sup>42</sup> *Ibid.*, 133-142.

<sup>43</sup> *Ibid.*, 183-192.

<sup>44</sup> *Ibid.*, 215-221. For a complete guide on training leaders see John Maxwell, *Laws of Leadership* and Profiles 8.5 (January 2003): 1, 3-4; Profiles 8.10 (March 2003): 25; Profiles (April, 2003): 1-2.



### ***U. Utilizing a Building Program***

By now you should have built a successful congregation and should have managed to gather resources for this extra step. A church building program may take more than several years to accomplish. This is a normal process for a newly established church. The building must accommodate the present needs of the congregation, house outreaches, ministries and be a social center, yet not exceed the objective financial ability of the church.

To achieve maximum results make sure you do proper planning. Hire experienced help to estimate and count the cost. Consult and prepare your church for the construction. Ask questions like why and where should build. Careful space planning will provide information for the size and layout of the future building. The church should decide on the long terms plans for land and building based on the present financial ability, growth rate and expected return. A properly planned church building program should provide for:

1. Sufficient space for the work performed by the church
2. Balance between realistic present need and affordability
3. Reduced uncertainty, risk and cost
4. An objective, fact-based, decision-making process
5. Securing a loan commitment (if needed)
6. Proper beneficial fundraiser campaign
7. Architect and/or other design professional
8. Efficient contract agreement
9. Preparation for the construction

10. Combine the available skills and resources of the church and invest these in the building<sup>45</sup>

### ***V. Vacating Host***

Along with the building program and the planning of a new strategy for ministry, an exiting mechanism must be considered. It should provide the means of separation between the host and the new church in the context of future collaboration and partnership in ministry. This mechanism will involve three basic stages as follows:

1. Time of preparation (six to eight weeks)
2. Time of separation or actual moving (two weeks)
3. Time of concentration – focus on the ministry from the new context (eight to twelve weeks)

### ***W. Working on a New Plan***

It is not enough to simply house a church in the proper building. A true church leader must envision and plan the future of the church in its new location. Begin working on a new three to five year plan for the strategic development and growth of the church. The future plan for the Bulgarian church should take into consideration the cultural dynamics and demographic peculiarities and must involve the strategic beginning of a new church of the same type.<sup>46</sup> The plan should be vision and values based.<sup>47</sup> It should focus on the following seven actions:

1. Seek divine leadership to receive a vision for the future
2. Define a mission statement based on the received vision
3. Identify strategic key goals

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<sup>45</sup> For detail information on church building program see <http://www.arksincorporated.com/> (2003)

<sup>46</sup> Profiles (May 2003): 2-7.

<sup>47</sup> Kauzes, 260.

4. Establish terms of service
5. Clear lines of authority
6. Describe what success looks like
7. Implement evaluation procedures.<sup>48</sup>

### ***X. Xlibris***

Every community leaves a lasting xlibris on its accomplishments, victories and success through a time of celebration. After each major accomplishment, plan deliberately and allow time for celebration.<sup>49</sup> Celebration will renew the motivation of your congregation.<sup>50</sup> Thank God for what He has done, what He is doing and even for the future expectation of what He is about to do. Leave your signature, your identity, and your xlibris where God has placed you to exist.

### ***Y. Yielding***

As the time of accomplishment and conclusion draws near, prepare yourself for yielding. Yield to God's leadership for the future, to the needs of the congregation, to new ministers which the congregation have set forth, and to the needs of your family and yourself. This process will provide you with your next step.

### ***Z. Zooming-out***

If you have reached the final step in this program you have proven to others and yourself that you are a great leader and church planner. However, if you are a good church planner, you are probably not a good maintainer. It is too hard for an initiator to

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<sup>48</sup> Brian D. McLaren, *The Church on the Other Side* (Grand Rapids: Zondervan, 2000) 100-106. Several more important keys are found in Charles M. Farkes, *Maximum Leadership* (New York: The Barkley Publishing Group, 1996), 21.

<sup>49</sup> Kauzes, 292ff.

<sup>50</sup> Maxwell, *The 21 Most Important Minutes in a Leader's Day*, 273.

stop making things happen.<sup>51</sup> It takes a different person to plan, water and grow. This is indeed a Biblical principle and it alludes to the law of the big picture.<sup>52</sup>

If you are not ready to change significantly from planter to a maintainer, you will only hurt what you have planted. Therefore, prepare for change. You will either adapt to being a maintainer or you will have to leave. It is time to zoom-out and see the big picture.<sup>53</sup> When it is the leader's time to walk away, he/she has to be willing to leave.<sup>54</sup> If this is the case, go back to point A. A new project from God is waiting for you.

### *Epilogue*

In the beginning of 21<sup>st</sup> century, when perspective and persona are changed by postmodern thinking, church planting is most important. Providing a strategy for church planting and growth is to serve as a roadmap to success for Bulgarian church leaders and people who have dedicated their lives to making a difference within the community of believers. It is our prayer that such strategy becomes part of the Great Commission given to the Christendom.

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<sup>51</sup> Maxwell, *The 21 Indispensable Qualities of A Leader*, 69

<sup>52</sup> Maxwell, *Laws of Teamwork*, 15-27.

<sup>53</sup> Maxwell, *The 21 Indispensable Qualities of A Leader*, 99

<sup>54</sup> Maxwell, *Laws of Leadership*, 220.

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