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We can stand and cheer over what God has done, what God is doing and what God will do in the life of our church.

On January 8, 1790 the first president of the United States, George Washington, gave the first State of the Union address in New York City. On Tuesday, February 12th our current re-elected President, Barack Obama gave his State of the Union Address in the chamber of the United States House of Representatives. The State of the Union is an annual address presented by the President of the United States to the United States Congress. The address reports on the condition of the nation and outlines the President’s legislative agenda and national priorities. During his speech President Obama addressed a myriad of issues such as debt & deficit reduction, gun control, minimum wage, early education, immigration, the economy and need to reinvigorate the middle class. He declared, “Together, we have cleared away the rubble of crisis, and we can say with renewed confidence that the state of our union is stronger.” As he spoke, Democrats jump to their feet and clapped enthusiastically with the audacity of hope, while Republicans stood and agreed at times and clapped politely on occasion.

I, of course, am not the President of the United States but by the grace and mercy of God I serve as the Pastor of this great church and so I want to deliver the State of the Church Address. There maybe a number of you who have gathered and you don’t quite understand this moment. There are some among us who may view this as bureaucracy and not want to dedicate church time to such internal matters. Nevertheless, I take seriously my responsibility to be accountable to you for the growth and development of this church and will attempt each year to deliver a State of the Church Address.

Unlike our Congress, which is divided by political parties, it’s great to know that we at the St. Paul’s Baptist Church in West Chester, PA are on the same side. We are on the same side in the sense that we are Christians, blood bought, Holy Ghost filled, and fire baptized. We can stand and cheer over what God has done, what God is doing and what God will do in the life of our church.

On Sunday, May 13, 2012, you so graciously extended to me the call as your 10th Senior Pastor in what was then your 125th year of existence. I began my charge on September 2, 2012. After exactly 5 months now as your Pastor I continue to enjoy and celebrate our new beginning. Through the grace of God I believe I have many more months and years ahead of me. And, if it is God’s will, this will be the last church I serve as Senior Pastor so I plan to be a while serving you. To borrow a phrase from Winston Churchill, my “blood, toil, sweat, and tears” will be in this church.

Permit me to say that I am grateful for our Chairman and Vice Chairman of Deacons, Reginald Weaver and Marvin Stewart respectively, and our entire Deacon’s Ministry who has supported and encouraged me these last few months. Our new Chairman and Vice Chairperson of our Trustee Ministry, Dennis Baxter and Zanetta Mowatt along with our former Chair and Vice Chairman, James Brown and Willie Anderson, respectively, Thomas Lambert our Church Treasurer and our entire Trustee Ministry who has also supported and encouraged me. I am made to feel comfortable in this pulpit as I stand to declare the Word of God because of the resounding Amens and support from our ministerial staff and I am grateful for our Church Secretary, Gloria Thornton who helps me navigate the administrative terrain here and our Church Clerk, Jill Parham for her assistance as well. Most of all I praise God for each one of you who make up what we call today, the St. Paul’s Baptist Church. Your commitment to this church, your love for God, and your support towards me as your new Senior Pastor does not go unappreciated but with much love and gratitude I go to God daily on your behalf. You are a great church with Limitless Possibilities.

Today I stand to deliver my first State of the Church Address to inform you that Limitless Possibilities do not come without its challenges. These are both great and challenging times for our church. It is a time of transition and transformation for our congregation. As we continue to witness our church growing numerically, financially and most of all spiritually, it is critical that we be of one mind and one spirit. The way we act and respond to our various areas of growth will determine whether we succeed or fail. Remember, attitude is everything. There are those, who through their attitude and actions can keep our church stagnated and held back while there are others who through their positive, encouraging, and supportive attitude can help plunge our church and God’s kingdom further towards its destiny on earth. However, I stand today to tell you that we all can be proud to call, St. Paul’s our church.
CHURCH GROWTH

The 2012 Yearbook of American and Canadian Churches reports on 228 national church bodies and they reported a 1.15 percent decline in church membership. While some denominations and churches are experiencing a decline in church membership, 108 people have united with our church in 5 months; 108 people in 5 months! Now, while this is a blessing, this too has its challenges.

The first challenge, among many, is how do we assimilate new members into our church? Well, we have to develop a healthy and caring system that transitions them from being a visitor to being an active member. Assimilation into a church can be the determining factor as to whether or not a person stays or leaves a particular church. It also becomes imperative as our church grows that we separate doctrine from tradition. When people come down the aisle and give their life to Christ, reunite with our church, or come by way of Christian Experience or Letter we have to be trained and prepared on how to minister to them or else we will hurt and offend a soul that belongs to Christ. We must learn to be trained by tradition rather than doctrine. This is why people have to be trained on how to receive someone into the church, as well as, the body of Christ. We must learn to be trained to understand what it means to be a part of a church. We must train individuals who handle this matter.

The second challenge is space. Space is the most fundamental barrier to continual growth. We love full rooms because it demonstrates our growth, but numerically we say, “Pack ‘em in; there’s still a few seats!” However, numerically we will become stagnated. Why? We are full to capacity. People will stop inviting their friends because they perceive there is no room. Some regular attendees will stop coming because it’s hard to find a seat and others will get up too late and decide to stay home because they sense they won’t be able to find a parking space. Our challenge is to begin to dialogue on what to do. Will we be forced to add another service? How can we expand our present structure, both in parking and seating, to accommodate the potential growth?

The third challenge we will face is remaining a friendly, warm, and inviting church in a growing environment. We have a wonderful Greeters Ministry who meets those who enter our doors and extend greetings in the atrium and at the other various entrances. However, we all are a part of the Greeter’s Ministry. We must make a conscience effort to be warm and kind to those who step on our campus. There is the danger of becoming a large and cold congregation. I want people, members and non-members, visitors and congregants to leave here saying St. Paul’s is a warm and friendly church. It does not cost us anything to extend a hand, hug, smile, or a warm expression. It doesn’t cost but it does pay. When you bless someone else God blesses you.

OUR MINISTRIES

We have 53 ministries that functions under one of seven department heads. Department of Christian Education, General Ministries, Institutional Development, Finance & Property Ministries, Missions & Evangelism, Specialized Ministries, Worship & Music Ministries, and Youth Ministries. 53 ministries fall under one of these departments. We must make sure that we have and or create ministries that represent our membership and community. We have at least one ministry missing that we need to create. In August 2011 our study and design team completed survey and developed a manual. One of the findings reveals that from a 220 members response survey 42% of our members responded as being single and we have a Single’s Ministry. However 43% of our members responded as being married yet we do not have a Marriage Ministry. Statistics show that for every two new marriages recorded in a given year, there is one divorce. It will become imperative that we eventually establish a Marriage Ministry so that couples will be able to become a pictorial illustration of Christ and the Church as the Apostle Paul says, marriage illustrates. We must further enhance our youth ministry and college outreach to engage, nurture, support, and strengthen our youth. Sis. Yolanda Allen, Akita Woodford and those who make up our youth staff are doing a wonderful job while looking for more direction and it’s going to happen as we are witnessing more families and youth unite with our congregation.

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1 See chart in appendix.
2 As of April 7, 2013 the new number is 143.
SOCIAL JUSTICE

“\nWe must speak to issues on racism, sexism, gun control, incarceration, bullying, etc. and we cannot be silent on these issues, but must take action on them all.”

This leads me to the area of social justice. I think one of the greatest outreach ministries I have witnessed in these last 5 months is our MLK Day of Service. This year we, along with ministry and community partners, hosted 37 projects throughout the Greater West Chester, PA area in Chester County. We had 489 volunteers. It was a sight to behold and it was great to see the church at work. I commend those who were involved and led this endeavor. There are many other outreach and social ministries we perform. I believe our church truly represents the complete picture of what the church should look like, when it’s serving others.

However, as we enter further into 2013 we must be more socially conscious and not simply perform social ministry but social justice. We must speak for those who have no voice. In other words we must speak truth to power. As a preacher God has called me to sound the trumpet and to speak out against injustice. I am always challenged by the words of the Swiss theologian Karl Barth, who said, “Every preacher must mount the pulpit with the bible in one hand and the newspaper in the other hand.” If the preacher comes to the pulpit with only the bible in his/her hand then they have prepared the people for heaven but not how to deal with their trials while on earth. However, if the preacher mounts the pulpit with only the newspaper in his/her hand then they have prepared the people to face the challenges here on earth but have not prepared the souls for the joys of heaven.

In other words we must not only be concerned about what we get in here (church) but what happens to our brothers and sisters on the outside of our doors. We have to be concerned about those not only West Chester, but also Downingtown, Coatesville, Paoli, Exton, etc. We must speak to issues on racism, sexism, gun control, incarceration, bullying, etc. and we cannot be silent on these issues, but must take action on them all. This is what the Black church use to do… Do you not know that the Black church is the only institution birthed from slavery, nurtured in the bosom of social protest, and still in existence? We cannot sit back now and be silent on social issues. People will say, “I didn’t come to church for that.” Then you didn’t come to church. Jesus, tells us that we must be concerned about the body, soul, spirit, and mind; the totality of humankind. Can’t you hear Jesus in that parable as recorded in the gospel of Matthew 25:41-45 saying, “Then he will say to those at his left hand, ‘You that are cursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me’. Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ We must be concerned about those inside and outside our church.

Finally, if we are going to be progressive and productive I want to charge us to develop a strategic plan. What is a strategic plan? A strategic plan is a document that shapes and guides what an organization is, what it does, and why it operates in the manner that it does. It helps us work towards a shared vision and answers some very important questions. Like, what are the greatest spiritual needs of our church and community?

■ Strengths & Weaknesses: What are the greatest strengths and weaknesses of our church?
■ Opportunities & Threats or Barriers: What are the most significant ministry opportunities for and potential threats (or barriers) to our church, given the answers to the first two questions?
■ Ministry Options: What appear to be the most viable options for strengthening the ministry of our church?
■ Ministry Platform: What is the primary ministry platform on which our specific ministries should be built? Included in the ministry platform are our statement of faith, vision statement, mission statement, philosophy of ministry, and listing of ministries.
■ Ministry Goals: What goals is God leading us to strive for to enhance our church’s ministry over the next 5-10 years?
■ Action Steps: What action steps must we accomplish to achieve these goals?

Jesus thought strategically as he gave us the Great Commission (Matt. 28:19-20; Mk. 16:15) along with its geographical and sociological implications (Acts 1:8). All of Paul’s missionary journeys were strategically planned as each city where he visited and planted churches was at a strategic location. If ministry organizations in general, and churches in particular, desire to have an impact on today’s world, as well as continue to grow effectively, it’s imperative that they think and act strategically. A strategy is necessary to see your ministry direction (mission and vision) become a reality.

The days when ministry leaders and churches could merely “fly by the seat of their pants” are gone. We need to think about where we want to be 5-10 years from now and let God lead the way.
We don’t have to be like another church. God has blessed us with our own set of gifts.

How long should we look into the future? I want to propose 7 years. The number 7 in biblical numerology is one of the most significant numbers of the bible because it is the number of spiritual perfection.

(Cont’d)

It is the number that is stamped on almost every work of God. God made the world in 6 days but on the 7th creation was complete. Thus the number seven represents completeness. Abraham’s blessing was a seven-fold blessing, the high priest sprinkled blood on the mercy seat seven times on the Day of Atonement; this denotes completeness in the redemptive works of God, John wrote to seven churches, saw seven angels with seven stars in the midst of seven lamp stands. Jesus uttered seven saying on the cross, etc. I want to propose that we develop a strategic plan that covers 7 years. This means it will be completed in the year 2020. We will call it 2020 vision, representing us being able to see clearly where we are going and arrive there in and with 20/20 vision. With the assistance of our leadership and you as committed members we can get there. We must constantly bear in mind that:

OUR TASKS

- Our task is not to predict the future.
- Our task is to remain open to the leading of God who is the author of the future and finisher of our faith.
- Our task is to remain conscious that God’s getting ready to do something.
- Our task is to remain aware that “he which hath begun a good work in you will perform it until the day of Jesus Christ.” Philippians 1:6
- Our task is to remember that “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

This is the state, vision and plan for our church as we continue to be in the words of Matthew 5:14, the light of the world and a city on a hill that cannot be hidden. I believe God has great things in store for us.

Well, that’s my word to you. However is there too, a word from the Lord? Yes, there is. Paul provides it for us, as it was read in your hearing from Ephesians 3:14-20. It reminds us of our limitless possibilities through Christ Jesus.
THE BACKGROUND

There are six chapters that make up the book of Ephesians and these six chapters are broken up into two sections. Chapters 1-3 consist of the first section and chapters 4-6 the second section. The last two verses in chapter 3 close the first section but also commence the second section. So, the last two verses, 20 and 21, are both a postscript to the first section, which is on theology and a prelude to the second section which is on practicality. It is a:

- Postscript to Creed - Prelude to Conduct.
- Postscript to Doctrine - Prelude to Duty
- Postscript to Exposition - Prelude to Exhortation.
- Postscript to Our Wealth in Christ-Prelude to Our Walk with Christ.

What is also amazing about the book of Ephesians is that in every other chapter it positions us.

- In Chapter 2:6 – We are made to sit in heavenly places with Christ Jesus.
- In Chapter 4:1 - We are told to walk worthy of the vocation to which we are called.
- In Chapter 6:11 - We are told to stand against the wiles of the devil.

It tells us how to sit, walk, and stand. That as we sit we learn, after we learn by sitting we can walk, and after we walk in what we’ve learned we can stand on it.

FOCUS POINTS

ONE
- Paul’s Prayer (14-19)
  This is his third and final prayer.

TWO
- Love of God (18-19)
  Focused on the width, length, height, and depth of God’s love.

THREE
- Paul’s Praise (20)
  Paul’s doxological worship, and out of control praise.

FOUR
- Paul’s Benediction
  Personal, Public, and Perpetual.

“FOR THIS REASON I BOW MY KNEES TO THE FATHER OF OUR LORD JESUS CHRIST.” - PAUL’S PRAYER

It is, however, the middle of Ephesians, chapter 3, that captures my attention and that Paul pens a wonderful doxology or benediction. We find in the last two verses of chapter 3 two of the familiar verses most of us love or quote frequently. However, before Paul arrives there he prays his third and final prayer.

For example, in 2 Chronicles 6:13, when King Solomon prayed at the dedication of the Temple he knelt on a wooden platform before all the people and lifted his hands to heaven in prayer. In Mark 14:35-36, Jesus, on the eve of His death, fell to the ground, on his knees, in Gethsemane in agony and prayed to God, and in Acts 20:36-38 when Paul made his tearful good-bye to the elders of Ephesus, the text tells us, he knelt with them and prayed. Here Paul pens this prayer with unusual emotion as he bows his knees to pray. Well, what does Paul pray?

**Strengthened (16)** Paul first prayed that the members of the church in Ephesus would be strengthened with power through God’s Spirit in their inner being. In other words, Paul prayed that they would be empowered to handle everything God was getting ready to do for them and deposit in them. That whatever they faced, good or bad, from that day on; they would remain steadfast in their faith and trust in God.

**Dwelling (17a)** Paul then prayed that Christ would dwell in them. The word “dwell” here means to take up residence or domicile. That Christ will live in them and take up residence.

**Rooted and Grounded (17)** With Christ living in them, Paul then prayed that they would be rooted and grounded. Here Paul mixes metaphors. Rooted is agricultural and grounded is architectural but their significance is perfectly parallel. What the two have in common is the idea of depth and firmness or permanence and durability. When we think of Paul praying that they be rooted, we cannot think of a little tree that would be blown down by a slight wind but rather of a majestic tree whose roots go deep into the depths of the earth, spreading in many directions and taking a firm hold of the earth and rocks. This type of tree is buffeted and durability. When we think of Paul praying that they be rooted, we cannot think of a little tree that would be blown down by a slight wind but rather of a majestic tree whose roots go deep into the depths of the earth, spreading in many directions and taking a firm hold of the earth and rocks. This type of tree is buffeted by strong winds and is blown back and forth, yet is stands secure because its roots go deep into the ground and grips the earth. This is what the apostle prays for them and us that our lives go down deep into the love of God, so deep that the winds and trials of life cannot destroy it or us. This is the agricultural metaphor Paul uses, that we will be rooted. But not only that, Paul prays that they will be grounded.

**Become a master builder when working on your spiritual foundation.**
Here we meet Paul's architectural metaphor. In 1 Cor. 3:10, Paul speaks of himself as a ‘wise master-builder’, not merely a master-builder, but a ‘wise’ one. A wise master-builder pays attention to the foundation. They want to know exactly the kind of soil they are dealing with, whether there is too much clay or sand, and the possibility of shifting and sliding later on. There will be no rush to set up a building, they want one that will be durable and lasting, a solid building in which one will be able to dwell for a lifetime and others after them. A wise master-builder goes into these matters with meticulous care knowing that the larger and higher the building, the more important is the foundation. If you intend to erect a very light building, a mere wooden shack, or a temporary structure, you need not be concerned about the foundation. But if you intend to build a massive building, a skyscraper, an edifice of great weight, then a very firm and solid foundation is an absolute essential, and you will have to be sure that the foundation is adequate to stand up to the stresses and strains to which the building will become subject.

Paul argues that you and I are to be grounded in the love of God and found gripped by God’s love, a love that will not let us go, a love that will stand up to heartache, survive ill health, enemies, trouble, those who mean us harm, and grief. For if our love is grounded in the love of God then we will survive the test of time and when the wind blows we can cry out like the hymnist, Edward Mote, “When all around my soul gives way, He then is all my hope and stay.”

Like trees our lives are to send down roots into the soil of God’s love. And like buildings, the edifices of our lives are to have solid foundations. So, that, if we are properly rooted and properly constructed, nothing will be able to shake us, break us, or tear us down. We will not be tossed to and fro and carried away with every wind of doctrine.

Paul finally prays that once they have been rooted and grounded in God’s love they will see the width, length, depth, and the height of God’s love that surpasses human knowledge. Here, Paul informs them of the dimensions of God’s love.

1. **Width** – God’s love is so wide that it embraces the world. “For God so loved the world.…”
2. **Length** – God’s love is so long that it is from everlasting to everlasting. God’s love is incomprehensible. It’s a love that makes burdens to become lighter, nights to become brighter and friendships to become tighter. It’s a love that was not given to us when we got it all together, had everything intact, or was somewhat perfect. No! God commended this love toward us in that while we were yet sinners, Christ died for us. It is an incomprehensible love yet Paul prays that they, and us, will comprehend it.
3. **Height** – God’s love is so high it can take sinners to heaven.
4. **Depth** – God’s love is so deep it can reach the lowest sinner.

God’s love is incomprehensible. It’s a love that makes burdens to become lighter, nights to become brighter and friendships to become tighter. It’s a love that was not given to us when we got it all together, had everything intact, or was somewhat perfect. No! God commended this love toward us in that while we were yet sinners, Christ died for us. It is an incomprehensible love yet Paul prays that they, and us, will comprehend it.

Paul's Praise (20)

Something happens, however, while Paul is bowing his knees. He is really finished with his prayer in verse 19. Ephesians 3:19 ends chapter 3. However, I believe, that as Paul dwells on God strengthening us (16) being rooted and grounded (17), and the width, the length, the height, and the depth of God’s love (18), Paul could not put his pen down, he could not end his prayer; he could not close out this chapter, he could not place a final period at the end of verse 19, so he breaks out in a praise. It is doxological worship, it is adoration out of control, it is an un-restrainable shout, it’s an uncontrollable praise, and a benediction with immense blessings. Paul says, “Now unto Him, that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.” R. Kent Hughes is right when he states that this one verse is a pyramid of praise. At any point, as it rises to its pinnacle, you can place a period and have reason to praise God.

**“ANY POINT PRAISE”**

- **Now unto Him…we could stop right there.** When we think about “Him” and all “Him” has done for us, we have a reason to praise “Him”.
- **Now unto Him…we can stop and praise God here.**
- **Now unto Him that is able…We can stop and praise God here.**
- **Now unto Him that is able to do...We can stop and praise God here.**
- **Now unto Him that is able to do exceeding abundantly above…We can stop and praise God here.**
- **Now unto Him that is able to do exceeding abundantly above all…We can stop and praise God here.**
- **Now unto Him that is able to do exceeding abundantly above all that we ask…We can stop and praise God here.**
- **Now unto Him that is able to do exceeding abundantly above all that we ask or think…We can stop and praise God here.**
- **Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that works in us…We can stop and praise God here.**

At any point we can break out in praise because the God we serve is able to do exceeding abundantly above what we ask or even imagine. It means that in Christ we have **limitless possibilities**.

Although a person may boast of what they can do, or would like to do they still may not be able to do it, due to their inadequate resources, or their restricted opportunities, or their insufficient strength, or their limited education.
ST PAUL’S BAPTIST CHURCH | THE STATE OF THE CHURCH

(Cont’d)

- Teachers are not always able to communicate effectively to their students.
- Employers are not always able to meet all the demands of their employees.
- Politicians are not always able to comply with the request of their constituents.
- Preachers are not able to please all of their members.
- Parents are not always able to fulfill the wishes of their children.
- Lawyers are not able to win all of their client’s cases.

But Jesus is different. He is able to do anything and He can do it beyond our imagination. Yes, St. Paul’s we have limitless possibilities. Bring God your most daring petition, impossible request, and unimaginable desire for God has power that supersedes all that we can think or ask. And, there’s a difference between what we ask and what we think.

There are things we don’t ask for because they appear to be beyond the bounds of possibility and there are things we don’t think of because we feel they are unattainable. But Paul covers all of this by telling us that God is able to do exceeding abundantly above and beyond all that we can ask, think, or imagine according to the power that works in us. So:

- If God has offered you something, accept it.
- If God has told you something, believe it.
- If God has given you something, receive it.
- If God has challenged you with something, do it.
- If God has promised you something, go get it and if God has blessed you with something, enjoy it. Nothing is too hard, nothing is too confusing to God, and nothing is too difficult for God.

Paul’s Benediction

But that’s not all. Paul says now that we know the wonderful ability of God and we know that as our church our possibilities are limitless, let’s put a benediction on this. Paul says, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

Praise God Personally – “Unto Him be the glory!” He’s the only one that deserves our praise.

Praise God Publicly – “In the church by Christ Jesus,” Which means that God has given us a place where we can come and not just sit but where we can lift up our voices and our hands and praise Him.

Praise God Perpetually – “Throughout all ages world without end.” World without end means we ought to praise God perpetually. From the rising of the sun to the going down of the same the name of the Lord is to be praised. We never stop praising Him. We praise Him personally, publicly, and perpetually.

THE CONCLUSION

But then Paul puts an exclamation point on this benediction. He says, “Amen.” Amen is the doxological response to the word of the Lord.

- Amen means, “It is so.”
- Amen means, “So be it.”
- Amen means, “Verily, Verily.”
- Amen means, “Truly, Truly.”
- Amen means, “Surely, Surely.”
- Amen means, “It is done.”

If the Lord has done something for you beyond your imagination you ought to say, Amen.
If the Lord has blessed you, open doors for you, made a way for you, kept His promises towards you; you ought to say, Amen.


Make this your response…Amen. To whatever He says…Amen From the healing of your body…Amen. To the raising of the dead…Amen No matter how you feeling…Amen or how your word is reeling…Amen Battle on through the night…Amen. Cause you’re going to win the fight…Amen Even in the valley…Amen or standing at your Red Sea…Amen Continue to say…Amen. Cause your help is on the way…Amen.

God has spoken, I heard Him when he said it, so let the church (St. Paul’s) say, Amen, Amen, Amen.

“Now unto Him, that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

Praise God Personally

- Make praise personal.
- Make praise public.
- Make praise perpetual.
Membership/Attendance Summary

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Record Attendance (722) - Sept. 23, 2012 - Family/Friends Sunday

Attendance Observations:
Comparison of 2012 vs. 2013 (as of end of March 2013)
- Total 2013 New Members = 65
- Average Attendance is up by 200 (450 per Sunday)
- Overall Total Attendance is up by 2599
- Overall Attendance is up by 80% (57% in 2012) – approx. 50%
- Lowest Attendance was 367 (compared to 148 in 2012)
- Lenten Services Average was 184
Attendance Trends show a church growth of close to approx. 1,100 members by year end.

New Members Trend show an average of about 22 new members each month. Growth expectation is approx. 264 new members my year end.

### 2013 Church Attendance - Trend Analysis

- 2013 Attendance
- Linear (2013 Attendance)

### 2013 New Members - Trend Analysis

- Month
  - January: 11
  - February: 21
  - March: 33
  - April: 15
  - May: 110
  - June: 132
  - July: 154
  - August: 176
  - September: 198
  - October: 220
  - November: 242
  - December: 264

- Actual Cumulative Total
- Cumulative Average Trend

### Church Attendance 2012 vs. 2013 (January - March)

- March 2013 Attendance
- 2012 Attendance
- Variance

### 2013 Lenten & Holy Week Services

- Lenten Services
  - 2/13/2013: 217
  - 2/20/2013: 164
  - 2/27/2013: 187
  - 3/6/2013: 0
  - 3/13/2013: 178
  - 3/20/2013: 193
  - 3/28/2013: 157
  - 3/29/2013: 193

- Average Attendance: 184

- Good Friday: 193