

“The Come and See Campaign”

Membership Growth Campaign & Program Manual

(version 2.0, Fall, 2011)



Welcoming the world into the community of faith.

The Rev. Canon Charles LaFond
Canon for Congregational Life
in collaboration with The Evangelism Commission

For use in the Episcopal Diocese of New Hampshire or by permission
Come and See Manual 2.0© 2011, Concord, New Hampshire
The Rev. Canon Charles LaFond, clafond@nhepiscopal.org



“The church has recognized the power of social networks. They've utilized the

productivity of existing relationships. In the words of Jayson, who was recalling his missionary assignment in Romania, "You know, somebody has joined the church, and they believe in it strongly...so they bring their friends to church, they send missionaries to their parents or cousins or whatever”

- The most effective way of finding new people is a personal referral. Douglas Akin, The Culting of Brands, p. 1

Contents

| | |
|---------------------------------------------------------------------------------|----|
| Chapter One- Introduction..... | 5 |
| The Problem We face as Evangelists | 5 |
| The solution..... | 5 |
| Facing Resistance to Evangelism..... | 6 |
| Chapter Two -Campaign Theology and Spirituality: | 7 |
| Invitation versus recruitment..... | 7 |
| Chapter Three – Campaign Goals | 8 |
| Chapter Four – Campaign Summary of Essential Tasks..... | 9 |
| 1. Decide to make a change..... | 9 |
| 2. Let go of your excuses for not working on growth | 9 |
| 3. Set a calendar for the campaign | 9 |
| 4. Train the people of the Congregation..... | 9 |
| 5. Ask for and receive the Come and See Campaign pledge forms | 10 |
| 6. The post card and other marketing initiatives prior to the program | 10 |
| 7. The Come and See Campaign conversations in living rooms | 11 |
| 8. Come and See Sundays | 11 |
| 9. Follow up to the Campaign | 11 |
| 10. The Campaign Check-list (skip one, and the program could easily fail) | 11 |
| Chapter Five- Campaign Management..... | 13 |
| Coming up with a plan and working the plan: | 13 |
| Timing | 13 |
| How the campaign works in more detail..... | 13 |
| Direct Mail Post Card is not optional!: | 14 |
| Training | 14 |
| The Pledge..... | 14 |
| Come and See Sundays | 16 |
| What to do with visiting “guests” on Come and See Sundays | 17 |
| Results you may expect if you follow ALL of the Campaign Guidelines | 18 |
| Chapter Six: Three Campaign planning and management time lines | 20 |
| An autumn campaign..... | 22 |
| A New Year’s campaign | 23 |
| An Easter campaign..... | 24 |

| | |
|-------------------------------------------------------------|----|
| Chapter Seven: Campaign Materials Preparation..... | 25 |
| The steps to managing a direct mail post card program | 27 |
| Chapter Eight: Campaign Essentials | 29 |
| Chapter Nine: Conclusion | 30 |
| Appendices: Samples of Marketing and Branding..... | 32 |
| Direct Mail Post Card..... | 32 |
| Come and See – Membership Campaign Training..... | 33 |
| Come and See Pledge Form (2 options)..... | 38 |
| Come and See Poster..... | 40 |
| Lenten Study Guide as Congregational Training..... | 41 |
| Come + See Program Evaluation | 58 |
| Evangelism Commission Grant Application..... | 59 |
| A Come and See Bible Study | 60 |
| Human Coaching Resources and Testimonials | 67 |
| A collect for the Come and See Campaign | 67 |

Chapter One- Introduction

The Problem We face as Evangelists

Evangelism is a difficult thing for most of us and especially for Episcopalians and Anglicans. We are all aware of how badly our forefathers did the job on the African continent and beyond. Many early Anglican missionaries arrived on the shores of places the crown was trying to confiscate and as men in black, forced indigenous cultures to exchange spears and singing for prayer books and afternoon tea. It did not work well. And that reputation follows us still today. Furthermore, we live in a fiercely individualistic society in which neighbors can live side by side for years without ever actually meeting. We like to keep religion, sex, money, and politics out of social conversation. So when Jesus says that we are to “go tell it on the mountain!” we would rather do that than to go tell it to our family, friends and co-workers.

That is the problem. So what is the solution?

The biggest problem, which weakens our churches, is that the populations of them are getting smaller and older. Young people are increasingly turning away from the church and towards a combination of Starbucks and The Red Cross. They like Starbucks because it makes them feel connected or at least energized. They like the Red Cross because they are assured that their money will get to people who are really in need. They have gone to Starbucks and to the Red Cross because the church is not meeting their two primary needs: to be connected and to do good for those who are marginalized and in some form of poverty or lack.

The solution

So the solution is two-fold. On the one hand, we must do something this manual cannot accomplish. We must make sure that our churches are **attractive** (buildings, properties, people, liturgies, forums, hospitality) to those who might come to them. Our churches cannot be clubs for older, like-minded people to meet for an hour and fifteen minutes on Sunday mornings. Our churches must be dynamic places in which people feel and are connected to other people. We must also be churches which are really reaching out with time and money to those near and far who need basics of food, shelter, a compassionate heart and a listening ear.

The second solution is that we can no longer sit idly by and hope that people will come to visit us and stay as members of our community. Jesus did not simply walk around hoping people would form a long line behind him. He went and asked people to “come and see” where he abides (ie: “abide” = what kind of new life he is living and is offering to others.) We must reach out to people and regularly do people-raising just as we do fund-raising: ie. It does not work to HOPE people will drop dollar bills into the plate such that the ministry of the church is provided for.

Therefore we must actually go out and formally develop a program (we call them “stewardship campaigns”) which inclines people to bring in commitments of funds to the church.

So too with people-raising, we must no longer just HOPE people grow their church congregation by inviting their friends, co-workers (where appropriate), family and neighbors to visit their church. Rather, we must have annual “campaigns” to raise people just like we raise money.

Facing Resistance to Evangelism

Our job in the face of resistance to this “evangelism” is not to argue or scold or be silent. Our job is to be deeply compassionate with people who are silly enough to be members of a church which follows a Saviour who loved to invite prostitutes and senators to new ways of life but who also do not want to invite others to be members of this church. We must be deeply compassionate and a little bit playfully teasing of how silly are people who think that being a member of a church is to be a member of a club and not a member of a riotous movement which is called to change the world. We must be subversive to get this job done!

So our work is to show people how ridiculous it is for them NOT to reach out to grow and thereby stabilize their church. We must show people how absurd it is to think that something we love and which has changed our lives for the better is not going to be attractive to others we know. We must show them the absurdity of their situation and then, with deep compassion and tenderness, show them a different way of being and growing church.

This manual is showing a different way:

1. Tell the community around your church that you are there through direct mail.
2. Share the burden in the church community by asking everyone to ask their friends, neighbors and co-workers to come and see their church for a visit.
3. Do what you can to make what visitors see so attractive that they want to stay and get involved.

Chapter Two -Campaign Theology and Spirituality:

The Come and See Membership Growth Campaign and Program is designed to facilitate our work to grow the church and spread the word about the risen Christ. Our calling to spread the word to the ends of the earth is not a suggestion of Christ's but rather, is a command. We are called to invite a cold, tired, hungry and thirsty world to Come and See our church – which is Christ's body.

The Come and See Membership Growth Campaign and Program is designed to facilitate, encourage and de-mystify that particular aspect of Evangelism we call **membership growth**. The program takes a congregation through every aspect of a concerted effort to bring new people into the church to see what we are about and to let them make up their minds if they would like to try it further.

Invitation versus recruitment

The Come and See Membership Growth Program is not based on recruitment, but is rather based on invitation. This may seem like splitting hairs but it is actually a crucial cornerstone of the philosophy of the program, not only because it is the way membership growth was modeled to us in John's Gospel by Jesus and his followers, but also because it works well in our society, is sensitive to a new and substantial social shift in generational perceptions and finally, because Anglicans and Episcopalians are better at inviting than we are at recruiting. This form of Evangelism program plays to our strengths, societal norms and to the societal needs of our day.

Chapter Three – Campaign Goals

The Come and See Membership Growth Campaign Goals

1. To provide a structure in which members of a church can comfortably and joyfully share the enjoyment of their church experience with friends and neighbors in various ways throughout a defined period.
2. To provide a definable program with measurable goals and objectives which brings people not currently involved in the church into contact with the church programs, membership community, physical location and church vision.
3. To allow for differing levels of comfort with sharing faith and community membership benefits and to allow for differing levels of comfort with being asked to “come and see”.
4. To re-orient a congregation from inward-looking to a posture of outward-looking. Churches which are inward-looking are constantly counting things they think they have—numbers attending, numbers and amounts of pledges, numbers and sizes of programs and services. These churches will die – slowly or fast – they will die. Churches which are outward-looking are aware of their internal numbers but their focus is in drawing others in rather than counting and keeping what is there.
5. To provide for church growth which expands the volunteer base and the donor base of a church, allowing for the possibility that with faithful living and spiritual depth, the church will keep new members and become ever stronger as a body for its care of self and as a body for the care of the world around it.

Chapter Four – Campaign Summary of Essential Tasks

1. **Decide to make a change:** Here the clergy and lay leaders must look at data, demographics and community trends so as to decide that they want to grow rather than merging with another church with a stronger leadership and better infrastructure to enable growth. This may sound harsh, but a church unwilling to put time and energy into reaching out will, inevitably, turn in on itself which is the prelude to shrinking and dying. The primary goal and result of a well-managed Come and See Campaign is that it turns the congregation from inward-looking to outward-looking. Look at your Average Sunday attendance. If, over the past ten years the ASA has not grown in keeping with demographic trends, then the church needs growth initiatives such as the Come and See Campaign. Inviting people to join our faith communities is a Gospel mandate and not a Gospel suggestion. The clergy, vestry, lay leadership, donors/pledgers and congregation need to be taken through a process of awareness and discernment so that they decide to grow and own the decision to decide to grow. The most common excuse for not growing is to say “We are too small to pull this off.”
2. **Let go of your excuses for not working on growth:** This program was first done by a priest on ¼ time and a congregation of 40 people. Their congregation grew by 6 people the first year of this program. They do this program annually every spring as a “people raiser” while maintaining the pledge campaign in the fall as a “money raiser.” If they can do it so can you!
3. **Set a calendar for the campaign:** No campaign will succeed without measurable objectives and a clear, reasonable calendar of events and deadlines for productivity. Precisely because we cannot fire lay leaders (and sometimes even clergy!) when goals are set and not achieved, the campaign planning needs to be clear, known and followed with deadlines, measurable objectives and people who will be held responsible for getting the job done.
4. **Train the people of the Congregation:** Evangelism is an art and a science. The art of evangelism includes communications, tone, encouragement, cajoling, the use of humor and the reduction of fears and insecurities. The science of evangelism includes strategic design, campaign materials, strategies for welcome and collection of data, strategies for retention of new members (see the Koinonia program for this work), community demographic research, and campaign accounting procedures. The training of your congregation is ESSENTIAL to both the art and the science of this campaign. Each member of the congregation needs to be taught
 - a. why they dislike asking people to come and see their church
 - b. what the best techniques are for asking people to come and see their church
 - c. what happens in the call I make to ask to see a friend about a face-to-face visit to ask them to come and see my church
 - d. what happens when a person says yes to my invitation to come and see my church
 - e. what happens when a person I visit says no to my request that they come and see my church
 - f. why a face-to-face visit is so important to making “the ask”

- g. what I do if there is a wrinkle in the conversation such as a history of abuse from some other church or concerns about denominational differences
 - h. why I need to pledge (on paper) that I will have a certain number of conversations – why can't we all just trust each other to do this?
 - i. what I do when the person I have visited says "yes," and actually comes to see my church?
 - j. what are my follow-up responsibilities after a friend has accepted my invitation and come to see my church?
 - k. why can't we just talk a lot about evangelism in our church without actually doing any? ...we have always done it that way before!
 - l. why are we having a campaign to do something we should be doing (are doing) all the time?
5. **Ask for and receive the Come and See Campaign pledge forms:** The pledge forms are the one component of the campaign which is the most important and the one component of the campaign which is most likely to be dropped by clergy or lay leaders unwilling to establish a tone of accountability around evangelism. What we know as fact is that in order to grow a church, the best and most efficient way to gain new members is for current members to talk to prospective members about their church. It is these conversations which makes change and it is also these conversations which make people nervous. The pledge forms are NOT a pledge that you will get a person to church. The pledge forms are a pledge that you will try, by having a conversation with them. The pledge forms are a system (not unlike how we manage money) which allows us to know, for sure, that people are going to contribute an effort and a way to hold people accountable to their spoken willingness to contribute that effort through direct conversation with specific people. Congregants will often say "I don't know anyone outside our congregation." This is usually not true. The truth behind this statement is that having this conversation makes me nervous – which is why number four (see preceding section) on training is so vitally important and needs to be done carefully and thoroughly. Pledge forms need to be filled out and returned eight weeks prior to the Come and See Sundays so that there is plenty of time for people to visit the people they said they would visit as well as plenty of time for those being visited to find a Sunday they are free or could make free for a visit.
6. **The post card and other marketing initiatives prior to the program:** About three or four months in advance of the preparations for the campaign (bible study, training, pledge card collection) a glossy post card needs to be designed, printed and mailed to households in zip codes around the church building. This post card is basic, fundamental to the campaign and not optional. Usually mailings are to 2,000 – 10,000 households depending on the budget of the church and the density of the area zip codes. A fundamental part of the Come and See Campaign is this targeted communications effort (a color post card and other tools) to grease the skids for the pledged conversations and to raise general awareness in the community as to the existence, location, focus and ministry of the church. In a town or city served by a church, an oversized post card will be printed in the thousands, mailed to certain zip codes using town or city mailing labels and may be augmented by other marketing such as posters, print advertising and flyers. Be clear,

the oversized post card needs to arrive in mail boxes at least 4 weeks prior to the people-asking-people part of the campaign and eight weeks prior to the Come and See Sundays.

7. **The Come and See Campaign conversations in living rooms:** This is the measure of a successful campaign. There can be lots of well-meant work around training, pledge forms, event planning, post card design and mailing, but if these living room visits by congregants do not happen in order to fulfill their “pledge” on their Come and See Pledge Card, then little has been achieved except talk and busy-ness. The conversations in which congregants ask friends, neighbors, co-workers, family members and other social contacts to come and visit their church – these conversations are the **PRIMARY TASK OF THE CAMPAIGN**. Everything else is done in order to set these conversations up and follow them up with activities which encourage decision-making around joining the church. **EVERYTHING DEPENDS ON THE PLEDGE OF THESE CONVERSATIONS HAPPENING AND THE CONVERSATIONS ACTUALLY HAPPENING**. On average congregants should be expected to pledge to have and actually have three to ten conversations asking someone to Come and See their church. If people have more than ten prospects, they should be shared with members who have few prospects.

8. **Come and See Sundays:** So you have done the post forms, trained the people, received the pledge forms, had the recruitment conversations and now people are coming to see the church. Hurray! But what happens on the days the visitors actually Come and See? Usually there are three Sundays listed on the post forms you sent out two months ago (be sure to be clear on the post card that they are welcome to visit **ANY TIME!**). On those dates you want the church to look at its best so you need to do a review of the physical plant to be sure things are painted, fixed, polished and clean. You will also want a little extra hospitality on those Sundays (good coffee, a punch bowl, some nice treats to munch on, etc.) Let’s say I have invited my next-door neighbor to come and see my church, I will:
 - a. Call them the night before to confirm they are coming
 - b. Send them directions and ask if they want me to drive them
 - c. Meet them at specific time and place at the church 15 minutes before the service
 - d. Stay at their side from the moment they arrive to the moment they get into their car.

9. **Follow up to the Campaign:** After the campaign you want to fill in the campaign evaluation so that you capture and assess the data, consider what went well, what did not go well and what needs to be changed for next year’s campaign and recruit next year’s campaign leadership. You will need to start planning next year’s campaign in about four to six months.

10. **The Campaign Check-list (skip one, and the program could easily fail):**
 - ✓ Did you do a campaign plan with dates and responsible names and measurable objectives?
 - ✓ Did you design (or use a diocesan template card design), print and mail a direct-mail post card about your church to a series of local zip codes four-two months before the Come and See Sundays?
 - ✓ Did you spruce up your church, signage and grounds?
 - ✓ Did you train your congregation in how to talk to others about coming to see their church before asking them to make pledges and make visits?

- ✓ Did you collect and bless the pledge forms in a liturgy two months before the Come and See Sundays to give people time to make the calls and schedule the visits?
- ✓ Did you assemble and manage the master visit-pledge list to be sure visits were made?
- ✓ Did you decide how to follow up with visitors?
- ✓ Did you keep track of visitors?
- ✓ Did you have three or more Come and See Sundays?
- ✓ Did you evaluate the program, make changes and set up for the next program?

Chapter Five- Campaign Management

As with stewardship pledge campaigns, what we are doing here is setting aside a period in which a goal is to be accomplished for the good of the church.

Coming up with a plan and working the plan:

Come and See is a campaign to raise people much like Stewardship is a campaign to raise money. For example in stewardship campaign management, we need to work a plan. In order for the church to be the church – with buildings, salaries, property, mission outreach initiatives, liturgies and social interaction – we need the money in our budgets to allow the church to thrive. At the same time, our stewardship programs are also affecting the people in our congregations, making them more aware of their blessing, their theology of money, their rule of life, their internal fears and hopes and thanksgivings about money. So, in short, our stewardship programs are designed to provide for financial resources for our church and internal change for our soul. Stewardship (fund raising) is done at a certain time of year and for a certain period of time so that we get the job done.

So too with a membership campaign. The only difference is that we are setting aside time and energy to raise people rather than pledges. As with stewardship campaigns, there needs to be a beginning, a middle and an end. It has to be planned (a written plan!) so that it happens with measurable goals, dates and responsible parties. It has to be examined afterwards so that we can celebrate our successes and learn from our failures. Also like stewardship pledge campaigns, the planning which precedes the campaign needs to include involvement of leaders, creativity, communications, defined goals and clear objectives which are both manageable and measureable.

Timing:

Because stewardship campaigns often occur in the fall, we suggest that membership campaigns occur either in Advent, Epiphany or Easter seasons though lent is not out of the question either. Many choose Easter season because the time of year is naturally optimistic, the weather allows for travel, the season is celebratory and the marketing can include Easter celebrations. The only drawback with Easter as a season in which to manage a membership campaign is that it is beholden on the congregation to work extra hard to retain members by immediate and meaningful involvement so that in the summer months, the new member does not lapse to the extent of not returning in the fall for the program year.

How the campaign works in more detail:

Planning and managing a membership campaign is like planning and managing a stewardship campaign. If you have done one, you can easily do the other. Unlike stewardship campaigns, however, the membership campaign begins with some kind of external marketing program such as direct mail.

Direct Mail Post Card is not optional!:

This oversized post card (see samples on the Come and See Web site or in the appendix of this manual) is mailed directly to every household in the geographic area from which a church wishes to draw its membership. The card has an attractive cover photo from your church or from stock photography (the diocesan office staff can help with this) and the reverse side has basic information about your church, a tiny inset map showing your location, times of your services, contact information and invitations to the “Come and See” special services (with emphasis that everyone is welcome at all services every Sunday!).

Training:

While the direct mail program is intriguing members of the community and raising awareness to your church’s existence, parishioners are being trained in how to be a part of the campaign. They are asked to come to a training in which they are trained how to talk to friends, family, neighbors and co-workers about their church and about the impact it has on their life. This is evangelism – and the fears which accompany it can be as quickly dispersed as turning on a light in a scary basement. This training will dispel fears and prepare congregants to tell the story of their church and their invitation to “come and see.” They will be trained how to respond to specific situations such as people who are ex-Roman Catholic or people who have been hurt by the church in the past. It will also train people in the logistics of the invitation-making they will be doing such as how to set up a call or a visit, what body language has to do with conversation and how to “make the ask” which means – how to invite others to come and see your church.

In our church in Littleton, All Saints, the vestry has seen how anxiety-producing it is to ask one’s friends and neighbors to come and see one’s church. Especially anxiety-producing is the pledge form, since accountability adds to the basic anxiety of asking a friend to come to church. They understand the resistance natural to this process are aware that both the pledge form and the follow-through on the pledges to have these invitatory conversations are stressful – especially to introverts (and, well, new Englanders!) So the vestry of All Saints has chosen to do this work first **among themselves** so that they can feel what it is like to invite people in their lives to come and see the church and so that when they go to the congregation, they will be able to say, with integrity that they have done what they are asking others to do. This is great leadership! Their Rector, The Rev. Kurt Wiesner is being thorough and intentional about the formation and conversation through which he is leading the vestry so that they can, in turn, lead the congregation. This kind of intentional formation and education is what will, over time, turn a congregation inside out so that they are no longer focused inward but are more and more focused outward.

The Pledge:

Then parishioners will be asked to “pledge” to talk to their family, friends, neighbors and co-workers about joining them one Sunday for a “come and see” event within the campaign. A pledge is simply a way to collect assurances that what we say we will do is actually what we will do. A pledge is a commitment that a certain thing or things will not just be promised, but will also actually be done. This can be done in many ways, but it is an essential part of the program. Imagine in your stewardship program if everyone said “Trust me, I will give at some point!” It is not that we do not trust people, but it is simply that we need to know that the job is being done

and pledges are the way we do that. Some churches ask for pledge forms to determine who a person is “pledging” to bring to church and that is fine, but most prefer to simply pledge who they are going to personally invite to come and see our church, since we have control over that and do not have control over who actually agrees to join us for an experience of our church.

Congregants pledge who they will speak with about coming to see the church. Skipping or shortening this task will undermine the entire program. It may be that a pledge card does not have addresses and other contact information on it which is fine, however, the list of names people are pledging to visit in the recruitment phase of the campaign is essential and must be done many weeks before the Come and See Sundays to assure that there is time for the calls and visits to take place.

It is essential that the pledge forms used to collect the names of those with who each parishioner will be having invitation conversations (asking them to come and see their church) be given out with the training so that people are trained in

- what they are for
- how to use them
- when they need to return them
- why they are needed.

Once the pledge forms have been given out, plan to receive them back one week after they have been distributed –this should give them the time they need to think, brainstorm and pray about who they might approach:

- friends
- co-workers
- family
- neighbors

You may choose to send the pledge forms out digitally or by print on surface mail. Add an extra two weeks if by surface mail in order to give congregants time to return the forms or deliver them to church by dropping them in the collection plate. We suggest the forms be given in paper form to every congregant even if it is also sent digitally and we also suggest that a return-addressed envelope be attached to the pledge form for ease of return and for confidentiality.

Design your pledge form so that the one half is for them to send to the church and the other half is removed and kept so that they remember who they said they would visit. (This saves the church from having to receive, copy and return a copy to each pledger although that is a second option as long as you add an extra two weeks into the planning time for this turn-around to take place.) This way you have a copy and they have a copy (so they remember who they said they would invite to come and see their church. We suggest that if there are the human resources to do so, that the church create a data-base of Come and See Campaign names from the pledge forms along with the pledger’s name for future campaign reference. That way, next year when you do the campaign again you can help a parishioner who wants a list of the people they asked last year or some preceding year. This also allows you to track who was visited and who was not so that when it comes time for the evaluation of the program at the end, you have the data you need to know how successful the campaign was and what needs to be adjusted next year in planning.

There should be about six weeks between the training/distribution of the come and see pledge forms and the first Come and See Sunday so that there is time for:

1. congregants to think creatively about who they could ask to come and see their church
2. congregants to fill out their come and see pledge form and deliver it back to church in the offering plate or by fax, email or mail.
3. Congregants to call their prospects (the people they plan to visit) and set an appointment to speak to them about coming to church with them one Sunday)
4. Congregants meet with their prospects to ask them to come to church with them some Sunday
5. Congregants report back to the church that they met with all the people on their pledge form (ie: that they did what they said they would do.)

Come and See Sundays:

Generally, a church will identify three specific Sundays, within the campaign, which are designated as “Come and See” Sundays. These dates are on the post cards which were part of the direct mail program and these dates are special Sundays on which visitors which members have invited, come and see what their church is like.

There are often special things which are designed to make visitors feel less like outsiders such as placing everything said and sung into one bulletin for these particular Sundays. There might be specially considered sermons designed for the come and see program, a special announced welcome form the Warden and there may be special festive food laid out for the event as a sign of welcome and hospitality.

The church plant will need to be reviewed by a buildings and grounds team to make a list of things which need to be spruced up, cleaned, polished and fixed. We recommend that a person be invited by the buildings and grounds committee to come visit the church who has never been there before. That visitor should be asked what needs to be polished up and what signage needs to be added so that visitors find clear, visible signage.

The congregation will have been trained in the training sessions about how important it is to move around and speak to visitors. **The worst thing a congregation can do is invite visitors and then not engage them in cheerful, enthusiastic conversation when they come to make their visit with their host family** (the family who pledged to call them and who inclined them to come and see their church.)

The congregation will be trained not to rush the process by trying to get visitors to agree to join the church or to volunteer for something at the church. There needs to be an emotional vestibule of safety and welcome for visitors so that they feel welcomed but not rushed. In a small or fragile church, there might be a temptation for congregants to focus on recruiting members. This is not a time for that. The energy is not recruitment but rather welcome. Congregants will have been trained to guide the conversation to ask questions which include questions about who a visitor is and to make statements about what they love about their church.

It is ideal if congregants have name tags (generally known to be a good norm for all Sundays) and that they use them. Name tags should have large, simple, bold fonts for first names and smaller fonts for second names and may be color coded to indicate leadership such as vestry, wardens and committee chairs in which case titles are helpful. But make the first name clear and big and organize them. Folding slatted wooden closet doors make for good standing name tag holders as to Velcro accordion stands.

What to do with visiting “guests” on Come and See Sundays:

We do not recommend identifying the “guests” in any overt way (name tags, ribbons, lapel flowers, etc.) nor do we suggest any special welcome except a general welcome at the time of announcements. When a visitor visits a church for the Come and See program (or at any other time) they are in a tender space and do not want to be singled out or asked to introduce themselves. On the other hand we do not suggest that they be ignored either. We suggest that every person who has invited a guest, plan to do the following:

1. Know and arrange in advance which Sunday their guest will be coming to the church for their visit. This is key because it is measurable. It is also key because it makes sure that the person who invited them is sure to be there to meet, them, greet them and escort them through both the service and the adult forum (if there is one) and the coffee hour (we recommend there be one after each service).
2. Be at the church early for the service to which their guest is coming, even if it is a service which is not normally attended by the host but is preferred by the guest. Tell the guest by phone in advance that you will be waiting at a specific place at a specific time to greet them when they arrive and to sit with them in the service. This both calms the guest so that they know they will not be alone in a crowd of church family members and simultaneously makes it clear that you are expecting them to come when they have said they would come (in case they get cold-feet.)
3. If the guests have children and the host do as well, it is suggested that the host family (those who invited them and are waiting from them to arrive at a certain place and a certain time) ask their children to be attentive to the children as hosts just as the parents are being attentive to the parents. Kids love this and often do it much better than their parents.
4. Give the guests their cell phone number in case they get lost on the way to church and need further directions (or encouragement).
5. Get to church early to be at the “meeting spot” with their cell phone to meet the arriving guest or guest family.
6. Meet the guest or guest family and show them around the church (bathrooms, where coffee hour will be, etc.) and then guide them into the sanctuary. We suggest that hosts plant to meet their guests at least 15 minutes before the service so that there is no rush and so that in the event that they get a bit lost on the way, there is no ‘arrival panic.’
7. Sit with the guest or guest family in church and whisper to them if they need any help or look confused. Make them feel that they need not “conform” to a ritual they have not yet either understood or become acquainted with.

8. Escort the guest or guest family from the church and into the coffee hour or reception or festive meal after the service. We suggest not going to an adult forum unless the guest wants to attend but rather that that time be used for conversation and a tour.
9. Stick with your guest or guest family. You are their name tag. You are there to introduce them around to people in the parish as "my guest" and not as "a guest " or "a visitor" etc.
10. When the service and social time is over, walk guests to their cars and ask them if they have any questions. Thank them for coming as they approach their car. When you get home – FIRST THING!- and send a note thanking them for coming and welcoming them back if they so choose.

Results you may expect if you follow ALL of the Campaign Guidelines:

What we find, based on past experience, is that in a parish which enthusiastically and courageously embraces this program and campaign, a parish will achieve the following results with good leadership and careful planning:

1. Sixty to eighty percent of the parish will attend one of the trainings as long as they have at least 4 weeks' notice, have the date set well in advance, are told about it in five different ways, and feel urgency about its importance.
2. A successful program will find that calls (visits) made by parishioners to ask a friend to Come and See their church will amount to a number equal to about half the population of the family units in the parish. In other words, if you have 40 on a Sunday, about 20 calls will be made to invite potential guests to come and see the church. It is great if more are made. In order that 20 visits are made, pledger forms need to indicate that 40 visits are intended. In some places, where the campaign is well managed and enthusiastically led, 40 pledges will result in 40 visits which is ideal.
3. Of the group that is called about 1/3 will decline to accept the invitation and about 2/3 will accept the invitation to come to one service to Come and See this church that is so important to the caller. Remember that the invitation is NOT TO JOIN THE CHURCH. The invitation IS ONLY TO COME AND SEE something that is important to you.
4. Of the group that comes to the Come and See program as guests 50 % will show interest in joining the faith community and will end up repeating a visit with the intention to become parishioners. This means that 30% of those invited will show and interest in staying if the treatment they receive at the church is positive and if what they find there is attractive enough to choose to stay.
5. Of those in the general community who received the post card in the direct mail program, some will come to the church. In a test market of 1,000 mailings, four families came to the church to visit based only on the receipt of the card and two families stayed to become members. The larger value of the direct mail program is that you have raised the awareness in the community about your church and may have planted seeds which will sprout and perhaps even blossom at a later date. If these two families pledge, and based on the New Hampshire median pledge of \$1,865 per family unit, then an additional

\$3,730 was raised, paying for the direct mail program three times over in the first year alone!

Chapter Six: Three Campaign planning and management time lines

Research shows that membership campaigns are best done in order to call new members to make decisions about membership in three seasons: early autumn, post-Christmas and Easter. This means that depending when you plan your Come and See Campaign Sundays, the campaign plan will need to be backed up six – eight months prior to that season. What follows are three possible campaign plans:

Assuming you are conducting your campaign in the Easter Season, the following time line would apply. If you choose to run this campaign in the summer because you have a high volume of seasonal attendees or in January or September in an academic community or in Advent or Lent as a scheduling choice, then you will simply place the events of this time line by week number (column three). The combined planning and management of friend-raising is a year-round process just as is fundraising/stewardship. When the campaign ends, we begin planning the next one. The worst enemy of any kind of campaign is procrastination. Deadly to a campaign is a truncated planning and management phase due to procrastination. Each planning and management phase must have enough time to begin and end before the next thing on the plan is begun.

It is essential that the pledge forms used to collect the names of those with who each parishioner will be having invitation conversations (asking them to come and see their church) be given out with the training so that people are trained in

- what they are for
- how to use them
- when they need to return them
- why they are needed.

Once the pledge forms have been given out, plan to receive them back one week after they have been distributed –this should give them the time they need to think, brainstorm and pray about who they might approach:

- friends
- co-workers
- family
- neighbors

Copy the pledge forms and return them to each person who filled one out. This way you have a copy and they have a copy (so they remember who they said they would invite to come and see their church).

We also recommend that the vestry or Bishop's Committee experience the come and see campaign for themselves before asking and inviting the congregation to do the campaign. This means that a few months before the campaign is to be announced, the Vestry or Bishop's Committee goes through the following steps:

1. Each sits down with family to discuss who they might invite and prays about that list of potential people they could list on their come and see pledge form.
2. Each leader fills out a Come and See Pledge Form and turns it in.
3. The Rector or Priest-in-charge reports back to the leaders how many people have been pledged to be visited
4. The Rector or a lay leader trains the group in how to "make the ask."
5. The vestry or BC make their visits to their prospects on their pledge form (they have kept half of the pledge form so that they remember who they pledged to visit)
6. The visits are made.
7. The Vestry or BC discuss what it felt like to:
 - a. Make the pledge

- b. Follow-through on the pledge
- c. Make the call to ask for a visit
- d. Make the visit to a friend about coming to see their church
- e. Join the friend (prospect) on the day of their visit

This kind of intentional way-making of leaders is a tremendous leadership style and offers the congregation the opportunity to seek counsel for their leaders as they go through this process themselves.

An autumn campaign:

Come and See Planning Phase:

| | |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Epiphany | Recruit or restore chair and have the Vestry or Bishop's Committee do a mini-Come and See Campaign among themselves (this is so that they can feel what it feels like to do this work and are prepared to assist the congregation when the time comes for the campaign.) |
| Epiphany | Recruit committee |
| Lent/Easter | Plan campaign details |
| 1 st week of August | Mail direct mail program |
| Pentecost | Hold parish trainings |
| Summer | Clean and order physical plant |
| Pentecost | Collect and manage C &S pledge forms |
| Summer | Encourage invitation conversations of parishioners with those on pledge forms |

Come and See Campaign:

| | |
|-----------------------------------|------------------------------------|
| 3 rd week of September | Hold first Come See Sunday |
| 4 th week of September | Hold second Come See Sunday |
| 1 st week of October | Hold third Come See Sunday |
| 2 nd week of October | Write / call all those who visited |
| 2 nd week of October | Conduct evaluation of program |
| Advent | Incorporate all new members |
| Epiphany | Plan next year's Come and See |
| | |

A New Year's campaign:

Come and See Planning Phase:

| | |
|------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Fall | Recruit or restore chair and have the Vestry or Bishop's Committee do a mini-Come and See Campaign among themselves (this is so that they can feel what it feels like to do this work and are prepared to assist the congregation when the time comes for the campaign.) |
| Fall | Recruit committee |
| Fall | Plan campaign details |
| Advent one | Mail direct mail program |
| November | Hold parish trainings, distribute C&S pledge forms |
| Advent | Clean and order physical plant |
| Pentecost | Collect and manage C & S pledge forms |
| Summer | Encourage invitation conversations of parishioners with those on pledge forms |

Come and See Campaign:

| | |
|----------------------------------|------------------------------------|
| 2 nd week of January | Hold first Come See Sunday |
| 3 rd week of January | Hold second Come See Sunday |
| 4 th week of January | Hold third Come See Sunday |
| 1 st week of February | Write / call all those who visited |
| 2 nd week of February | Conduct evaluation of program |
| Lent | Incorporate all new members |
| Fall | Plan next year's Come and See |
| | |

An Easter campaign:

Come and See Planning Phase:

| | |
|----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| First week of Advent | Recruit or restore chair and have the Vestry or Bishop's Committee do a mini-Come and See Campaign among themselves (this is so that they can feel what it feels like to do this work and are prepared to assist the congregation when the time comes for the campaign.) |
| Third week of Advent | Recruit committee |
| Epiphany | Plan campaign details |
| Lent one | Mail direct mail program |
| Lent one | Hold parish trainings and distribute/mail C&S pledge forms |
| Lent | Clean and order physical plant |
| Lent two | Receive and manage C&S pledge forms |
| Lent | Encourage invitation conversations of parishioners with those on pledge forms |

Come and See Campaign:

| | |
|--------------|------------------------------------|
| Easter one | Hold first Come See Sunday |
| Easter two | Hold second Come See Sunday |
| Easter three | Hold third Come See Sunday |
| Easter five | Write / call all those who visited |
| Easter five | Conduct evaluation of program |
| Pentecost | Incorporate all new members |
| Pentecost | Plan next year's Come and See |
| | |

Chapter Seven: Campaign Materials Preparation

The cornerstone of any evangelism or membership growth program is in its marketing and public relations.

The mailing of a post card to area zip codes four weeks prior to the start of the congregation asking their friends to come and see is an essential and foundational part of the campaign along with the use of pledge forms by congregants. These two tasks, the post cards and the pledge forms are essential. Not to do one or the other is not to do the Come and See Campaign.

Considering God sent His Son to earth as the incarnate “WORD,” we in the church are not very good at marketing. Some consider it “too secular” and others “too pushy” but they would be incorrect. God has commanded that we spread the good news of the gospel to the ends of the earth and even if that were not the case, we should want to be actively spreading news about a life-transforming opportunity such as what we are open to in our church participation. We use marketing for the church’s mission in the same way we use a goblet and call it a “chalice.” The aggressive marketing of your church with attractive, inexpensive but well-done materials is essential to this and any other successful evangelism effort.

Regardless of what size church you are working with, an early and essential program of material design and production is essential to this program. The campaign gets its strength through the COMBINED work of internal friend-raising and external awareness raising. It is important to be drafting, reviewing, editing, finalizing and setting copy and images in the direct mail post card and any other public awareness raising efforts well before the campaign is to launch so that the timing of the arrival of post cards in mailboxes is timed to be two weeks in advance of the first “Come and See” Sunday.

If you have someone in the congregation or on the staff who knows even the most basics of using a computer, then all they have to do is spend 30 minutes on line and within half an hour a post card can be ordered. You may want to use an online company in which case we recommend using:

<http://www.modernpostcard.com/>

This company is affordable, well-proven for quality and easy to use. You will be coached through each window in the making of your post card. Each time you answer a question or make a choice, you are moved on to the next window and before long (about 20 minutes) you have a draft post card. You will be asked to submit it and they will send it back to you in a day to begin your approval process. You will receive daily emails informing you of the status of your order.

Generally speaking, the pricing is as follows for 5X7 cards with a color photo on one side and black and white type on the other side:

Cards ...will run you about:

250 \$145

3,000 \$500

5,000 \$730 etc. The more you order, the cheaper they are.

Your mailing list usually comes from your municipal offices. In most towns a non-profit agency can purchase the mailing labels for the zip codes to which you are mailing and most churches in rural and suburban areas are mailing to 1,000 – 5,000 households. It is important to mail to all surrounding zip codes from which a family might come to your church. If you send cards to a zip code in which another Episcopal church resides, it is customary to send a note to the clergy of the neighboring church to say that you are doing the “Come and See” mailing and in some cases two or more area churches may wish to go in on a mass mailing together, listing all area churches and managing simultaneous “come and see” membership growth campaigns.

Be aware that it takes about 2-3 weeks from the first ordering of a draft post card to be designed to the final delivery date of the cards. The order can be sped up by paying for faster delivery times in the final ordering window of the web site. Post cards need to be mailed so that they are being received in mail boxes prior to the congregation asking their friends to a come and see Sunday. When congregants call their friends and neighbors they should all get a response like “Oh yes, I just received that wonderful post card in the mail about that church! I am so glad you called! Is that your church?!” This makes the entire conversation begin on a positive note and assists the congregants as they make their calls.

Another option for the production of the direct mail post card is to order it through a designer/manager and in New Hampshire we suggest using:

Jack Miller

M-Prove Marketing LLC

1 Hardy Rd, Suite 210

Bedford, NH 03110

877-877-8640 Press 0

877-877-8639 Fax

Jack Miller [jackm@m-prove.com]

By emailing or calling Jack, you will get approximately the same price quote as you will get on line by using a company such as Modern Postcards but the difference is that you will be talking to a human being who can help you with marketing ideas, finding photography, design ideas and who will manage the project from the moment you call through to the arrival of your post cards. Both companies can also direct mail these cards to your recipients if you can send them a digital list of the addresses.

If you are not able to get a mailing list for your area, a second option is to order the cards and use the congregation to divide up the area and hand deliver cards to mail boxes in pairs. This is labor intensive and requires some coordination but will get the job done. Some areas will allow you to have your card or flyer inserted into the local bulk mailing of coupons or community news, newspapers or municipal publications.

Doing a direct mail program is essential to this campaign. Many churches are tempted to run the “Come and See” Membership Growth Campaign in an a la carte way. They are tempted to save money by doing the Come and See Sundays but omitting the direct mail program or the friend-raising pledge cards from the campaign. We strongly suggest you do not try this. A membership growth program is designed to be a regular event (every one – two years) and is a comprehensive, organic event which simultaneously raises members and public awareness. You never know how long that post card may sit on a family’s refrigerator until one day, something happens and...presto!...they show up at your church door as a new-comer.

The steps to managing a direct mail post card program:

1. Choose a photo which “sells” your church. We do not usually recommend that it is a photo of your building unless it is a very central and distinctive building in your community. Increasingly, people are less and less interested in church architecture and more and more interested in what your church is doing to reach out to people. The sample card in this manual shows a clergy person from the church offering communion to a small family. What this church is “selling” is “belonging” and they do a good job of it in this photo. Choose a photo which is not too busy. One-five people is ideal. Do not use a photo of an event in the distance or of a crowd. Ask yourself, when looking at potential photos:
 - a. Does this image capture the essence of what our church has to offer?
 - b. Is this photo a “good” photo – nice color, good focus, easy to see and understand, sending a message of welcome?
 - c. What are we “selling” in our congregation? What is our “brand”? What do we offer which the other local churches do not offer? Is that shown in this photo?
 - d. How will this image look in a 5X7 format?
 - e. Would someone who has never been to church before or who feels rejected by the church of their youth understand the content of this image?
 - f. Most decision-makers in a household about going to church are women. Does this image include women? Is it attractive you women? Is it attractive you young families?
2. Write a draft of the copy for the “print side” of the post card. Decide on the use of a logo. Be careful to allow many eyes to see this photo and copy to be sure there are no mistakes. (Once it goes to press, you want the card to be perfect!)
3. **Be sure to have a small inset map showing the location of the church among some cross-streets.**
4. Share the copy and photo with other members of the congregation. Perhaps have it posted on a board at a coffee hour or invite a small group to a dinner or a pot-luck to get feed-back. Not only do you want to get perspective on the project, you also want to raise awareness inside the church about the campaign and allow others to feel and in fact be involved. At the end of the editing and design phase however, make sure there is one decision-maker who makes the project happen on schedule.
5. Find out what the mailing list is and be sure you have the right postage for the weight and size of your printed post card. Also be sure that the print side of the post card is within the guidelines of the postal service. There needs to be a certain amount and location of

“white space” on your card for it to go through the mail. Be sure you are in compliance with both the design and the postage.

6. Allow time for this project to be completed without any panic so that mistakes (which can be very expensive) are not made along the way. Plan for the following steps:
 - i. identify photo
 - ii. write and proof copy
 - iii. order design proof
 - iv. get feedback on editing
 - v. allow time for printing
 - vi. allow time for delivery
 - vii. allow time for labels and stamping
 - viii. allow 3-6 days for delivery
 - ix. be sure to keep a dozen cards for your files and archives.

Some churches also do posters, online post cards, advertising in local publications, Public Service Announcements on local radio and television, pre-movie panel ads in movie theatres, roadside signage, telephone campaigns, PR tables at Wal-Mart, and many other creative initiatives which will get the word out and get the invitation to “COME AND SEE” in front of the local public.

Asking the congregation to pray for the community response and holding a vigil in the church for prayers have also been effective on the spiritual front. The Holy Spirit has a role to play in growing your church congregation. Do not minimize the role of the Holy Spirit. God has as much or more of a hope for your church growth and stability as you do. The church is the BODY OF CHRIST. Do not underestimate the power of prayer and vigil-keeping to influence the membership growth program campaign results.

Chapter Eight: Campaign Essentials

The following are the essential elements which make up a “Come and See” Membership Growth Program. Like a group of medicines for an illness, this is not a pick and choose situation. We recommend that all the following are accomplished for the campaign to have the potential of success each year:

1. A direct mail program which gets materials into every mailbox in your geographic area weeks prior to the phase in which people are being invited to come and visit.
2. A plan to collect pledges from the congregation of who or at least how many people or families they will personally pledge to invite and companion when they visit.
3. A program which increases momentum of the campaign by reporting on the success of the “people pledges” over a series of a few weeks.\
4. Training in the parish which provides people with the tools they need to raise the “people pledges” and helps them to navigate successes and challenges in those conversations. Training must also be provided which trains the congregation on what they need to do individually and corporately to welcome the visitors when they come for their visit.
5. Implementation of a program called **Koinonia** (available in November, 2011) which informs and involves new members when they decide they would like to stay.
6. A series of Sundays which are set aside to bring the people approached as a result of the “people pledges.” These are special Sundays of Welcome and they often have special considerations given to new-comers such as instructed or notated liturgies, welcomes, sermons of welcome and lots of good food.
7. A willingness to be open and welcoming to new people who come on Sundays and to events other than those of the “Come and See Sundays.” This requires a posture of outward-looking rather than inward-looking.

Chapter Nine: Conclusion

We are aware that this membership growth campaign is not difficult nor is it complicated.

This campaign manual (raising people), like the stewardship campaign manual (raising money) simply involves a process of planning and accountability to setting goals and seeking, with God's help, to reach those goals.

Our culture and our way of being church work against asking people to join our church. However, asking friends, neighbors, family and, when appropriate- co-workers, to simply "come and see" something which we consider to be an important and life-giving part of our lives seems possible and even joyful.

We are asking the members of our congregations to grow our membership for a bunch of reasons:

- We are willing to respond to God's command (not suggestion) that we preach the Gospel of life to all people;
- We are joyful about what we have and find at church (and if you are not- then work to making it so!) and within the Christian community and so we want to share it with those around us;
- We know that the more people we have in our churches, the more of a party the Eucharist becomes- and God LOVES a party;
- We know that we are not little clubs of like-minded people seeking to have a cozy mutual-adoration society as a church experience;
- We know that with more people there are more hands to set up chairs, more pledges to celebrate life as a community - which is well-funded for outreach and ministry, more ideas (gasp! Even **DIFFERENT** IDEAS) which enrich our planning and enliven our meeting together, more voices for the joyful singing of our hymns and songs of praise, more people to love and by whom to be loved, more people to go out and preach the gospelthe list goes on forever.

And the best thing about this program is that the smaller the church, the easier the program is to run!

The only things you do is:

- ✓ Pray for the Holy Spirit to encourage you and those who might come to see the church. God will do this work if we ask for help!

- ✓ Call the diocese for consulting help. That is what your Fair Share gifts to the Diocese make available to you!
- ✓ Mark out a few weeks as a period in which to run the campaign (six weeks is often good), keep it away from stewardship of time and finances campaigns and begin planning at least 3 months in advance of the kickoff of the Come and See Campaign. (Many churches choose the Easter Season for this activity since it gives all of Lent to plan and happens when the church is full and festive after Easter but before the summer break. Some choose Epiphany Season so that the summer break does not incline new members not to return in the fall.)
- ✓ Teach, form and preach on the importance and command to go out and welcome the world to come and see our churches.
- ✓ Ask congregants to pledge how many people they will personally speak to about coming to see the church. (this is important in order to achieve accountability and to avoid the “stone soup” syndrome!)
- ✓ Send out a direct mail piece to the community (if you can call Modern Postcards or someone like Jack Miller and have \$300 then this is possible and even easy....if not there are much more serious problems you have to deal with as you decide if the church is even viable.)
- ✓ Spruce up the building and liturgy for the coming guests.
- ✓ Train the congregation in how to ask their friends to come and see the church – this can be done with a new diocesan “Come and See Training DVD” or by calling the diocesan offices to request a trainer.
- ✓ Host the visitors with a joyful and attractive service.
- ✓ Thank them for coming with an invitation to return!

So lighten up, smile, laugh even! Roll up your sleeves, pray, and get out there and grow your church as a part of the work we all have to do to reclaim Eden and usher in the Kingdom - one home at a time!

For more information, for a copy of the Come and See Teaching Video (November 2010), for training or consulting, please visit the web at www.nhepiscopal.org or contact

The Rev. Canon Charles LaFond
at 603-344-2711 or at clafond@nhepiscopal.org.

Appendices: Samples of Marketing and Branding

Direct Mail Post Card



COME AND SEE—THAT WAS WHAT JESUS ALWAYS SAID TO PEOPLE WHO ASKED HIM WHAT HE AND HIS MESSAGE WERE ALL ABOUT. THAT IS WHAT HOLY CROSS CHURCH IS SAYING FOR THREE SPECIAL SUNDAYS DURING THE EASTER SEASON.

Come and See

"I haven't been to church since I was a kid."

"The one time in my week when I get to be quiet and with God."

"I had a bad experience in a church once..."

"A community that accepts people no matter who they are."

"I'm not even sure I believe in God."

"My beliefs are respected."

If you love something, you want to share it with others...
the best children's education around, lively youth group, worship that's relaxed but reverent,
skilled pastoral care, beautiful building, friendship, opportunities for service.

WE WANT TO SHARE WITH YOU

Come and See April 18, May 2, May 16

Join us at 10am for worship. Come at 9am for a complimentary breakfast, with education programs at 9:15. After the service, enjoy a barbecue, a tour, a chance to ask questions. Help us plan for your visit: R.S.V.P. to Susan Ruggles, 428-7156 and sruggles@cds.net

Printed in
Weare, NH 03281
US Postage Paid
Permit #10

CURRENT RESIDENT
WEARE, NH 03281

Come and See – Membership Campaign Training

The following is an outline for leading parishioners through a one, two or four hour retreat/workshop (depending on your time availability) designed to prepare them for the work of evangelism in their community. This workshop is designed to be conducted in the context of the Come and See Evangelism and Membership Growth Program preparation and is designed to answer various logistical and relational questions which a parishioner may have as they prepare to go out and meet with the people they have (or will) pledged to visit as a part of the process. This training is an essential component of the program and cannot be left out of the process of preparation. This training is best done prior to the 4-6 week time period in which congregants are asking friends and neighbors to come and see their church and it is within this training that pledge forms are to be given out (one half of the form to be received one week later.)

The process of asking a friend, relative, co-worker, neighbor or other person to “come and see” one’s church can be an intimidating one and resistance is to be expected. We are and are becoming increasingly more an individualistic society. People can live in their homes for many years and barely even know their next door neighbors. Knowing your neighbors and the people in your area used to be an essential part of being in community. Anyone who has seen re-runs of television shows such as *The Waltons* or *The Andy Griffith Show* in which neighbors’ helpfulness and their snooping set up various humorous situations know how important they are to form the base of most story-lines. Today, however, with telecommunications as they are, we no longer need to be in touch with our neighbors for information, safety, assistance or a sense of community. This breakdown in social contact with people who are friends by proximity and not by like-mindedness, has withered our skills in communicating with others and as Bill Bishop notes in his recent book *The Big Sort*, has grouped people both physically, socially and intellectually into pods from which we often dare not step.

By providing a training and effectively recruiting attendance to that training, we can help our parishioners to step across this great emotional and social divide in the power of the Holy Spirit’s playfulness and encouragement to connect in the vulnerability of “making the ask” to come and see something we value and would like to share.

New England is an especially hard place to do this work. Asking someone to come and see our church is an act of radical vulnerability and an act of radical hospitality. It is the front lines of evangelism: one person, going to another person and having a conversation of invitation to see something compelling. This process can go well or it can go badly, and the difference is, as usual, how well-prepared we are for the conversation.

- We all have our fears about what we will face when we “pop the question.”
- Will they reject me?
- Will they get angry?
- Will I touch some deep nerve or hurt by my question?
- Will this affect our friendship if they say no?
- Will my feelings get hurt if they say no? Will they be offended by my question?
- What if they say yes but then do not follow-through and actually come to see the church – if that happens will our friendship be harmed?
- What do I do if they ask questions I cannot answer?

The following outline will take a congregation through a preparatory training which will

1. reduce the anxiety in the congregation
2. engage those attending in the campaign they are pledging to work
3. encourage those who feel that “asking people to come to church just is not my thing”
4. reduce the fear of those who find this sort of social challenge difficult
5. Prepare people to listen effectively and to face questions with confidence.

A word about attendance and recruitment:

Everything depends on attendance. This cannot too strongly be emphasized. A clergy or lay person conducting the best seminar, workshop or retreat on this subject but who has not done the much harder advance work of recruiting people to attend the training has failed before they have started! Most of the work involved in preparing a congregation to ask others to Come and See is in the recruitment of pledges and the recruitment of training attendance. Plan to have 80% of your attending congregants be part of a training or risk failure in the campaign. The training and the resulting investment are essential to campaign participation.

Those who attend the training will be 75% more likely to actually make “the asks” about which they have made a pledge. Those who miss the training are not only missing the information which will reduce their anxiety and increase their boldness; they are also missing the community-building in the process itself. If they pledge to speak to people and ask them to Come and See but do not attend the training, they are dangling pout on their own emotionally and logistically and it is much less likely they will be effective.

There are a few keys to success in setting up and managing an effective Come and See Training:

1. Give the congregation plenty of notice of the Saturday or Sunday afternoon on which the training will be conducted. Usually, people need at least a month’s notice and two months’ notice will eradicate any of the normal “I already had plans” conversations which so get in the way of our work. We suggest the following communications plan for this as for any other important, community-wide event in the life of a parish:
 - a. Plan the come and see program many months in advance when planning the entire year’s activities.
 - b. Conduct the initial education about the campaign early in general terms and hand the pledge cards out to the congregation so that they know what they are signing up for when they are being asked to attend the training. Also, in your materials about the campaign and the pledge form, be sure to tell them that this training is coming to alleviate their fears and encourage their involvement.
 - c. Send a save the date post card and email two months in advance of the event but after the initial announcements which begin the build-up to the Come and See Program.
 - d. Write out an event communications plan which sets announcements in bulletins, liturgy announcements, newsletters, web sites and e-letters.
 - e. Send out a letter inviting the congregation to attend the training and asking them to do so with a return registration card or web-based registration directions.
 - f. Include registration cards in Sunday bulletins three weeks prior to the vent so that people can place their registration for the training in the offering plate.

- g. Do not have a sign-up sheet in the coffee hour – it does not work. People will not sign up for events that way either because it is too public or because they forget to do so or do not see the poster until it is too late.
 - h. Two weeks before the event, have the vestry or Come and See Committee call members of the congregation who have yet to register but who have volunteered orally or by a come and see pledge card.
2. Be sure to have both food and fun at this event:
 - a. A hearty lunch or brunch
 - b. A door prize
 - c. A fun opening quiz about evangelism or about the church with a fun prize
 - d. Good coffee, water, snacks and a light breakfast if the event begins before 10:00 am.
 3. Make attendance of the vestry a priority. It is ideal if the Vestry or Bishop's Committee has done a Mini-Leadership-Come and See Campaign so that they get the feel of it and have integrity to ask the congregation to participate.

The Training itself:

We suggest you begin by using the Come and See video on the Diocesan web site at

http://www.nhepiscopal.org/index.php?option=com_content&view=category&layout=blog&id=92&Itemid=98

Outline for the trainer

The following topics should be covered by the trainers of the Come and See Program Training Event:

1. Hand out the Pledge Forms and describe how they are used, how important they are and when they are to be returned (one half) to the church office for your records. Emphasize that they will be kept confidential and that no one will contact them other than the person submitting their name on the form. Mail pledge forms to those not attending with a letter explaining how they are used and what they should do with them. **THE PLEDGE FORM SHOULD GO OUT TO ALL CONGREGANTS WITH EXPLANATION NO LESS THAN EIGHT WEEKS (2 MONTHS) PRIOR TO THE FIRST COME AND SEE SUNDAY. THIS ALLOWS TIME FOR:**
 - a. Prayerful consideration of who they will approach in the campaign to ask to come and see their church
 - b. Time to fill it in and mail back or deliver or email the second half of the sheet (a duplicate list) for church records and accountability
 - c. Time to set dates for and have conversations with the people they have identified to visit.
2. The set-up of a meeting between a congregant and the person they plan to ask to “come and see” their church:
 - a. Know your own joy of what you communicate and show it. Get in touch with
 - i. your own fears, your own story of coming and seeing your first church
 - ii. your own moments of conversion and
 - iii. your own excitement for this work of sharing the good news.

- b. Pray about your involvement:
 - i. pray for the names of those who you will visit and
 - ii. pray corporately in the context of your congregation's liturgy.
 - iii. The Holy Spirit will assist us in this effort.
 - c. set the appointment based on the recipient and not the presenter
 - d. be clear about time and place is meeting.
 - e. call at a time of rest for both parties (meeting is best)
 - f. meet with or call the decision-maker
 - g. do not be manipulative or defensive
 - h. invite to an exhibit and party, not to a commune
 - i. offer to pick them up and drop them off
 - j. follow up the request with a note
3. Questions and Answers

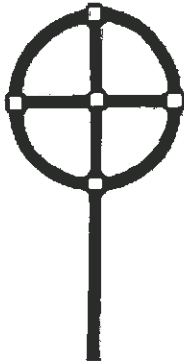
4. The Day of the Event - Radical Hospitality

- a. If possible have fully written bulletins with no book use other than hymns or be careful to guide the congregation more than usual so that visitors are made less anxious about keeping up with all the books and actions.
- b. invite sitting for all
- c. write and speak commentary notes for those for whom this is foreign
- d. slow the liturgy down, open it up, simplify it.
- e. keep the homily intentionally short and crisp
- f. make no act which physically identifies them – the host is their identifying mark as a visitor.
- g. take all pledging materials out of sight.
- h. Avoid code language – explain everything.

5. Follow-up

- a. send a thank you note
- b. call to see how it went
- c. write down their perspectives and give that to the Rector (with permission)
- d. ask if they would like to come back – make the return visit easy.

Come and See Pledge Form (2 options)



Come and See

Invitation Pledge Form

I/we commit to invite three people/families to one of the Come and See Sundays at Holy Cross during this Eastertide.

These invitations will be completed no later than April 11, and the report below returned with the results of the invitations.

Your Name(s):

[Return this form to church as soon as possible. Keep the report form below to complete and return it when you've completed your invites. You may download either form from the Website and return it by email to Susan Ruggles at smruggles@tds.net.]

X

Come and See Invitation Report Form

Your Name(s):

Names, addresses, phone numbers and email addresses of those invited:

1.

2.

3.

If you know that the invitations have been accepted, on what date will your guest(s) be coming and how many people should we expect?

April 18:

May 2:

May 16:

Come and See Invitation Pledge Form

(name of church)

(dates of Come and See Sundays)

Name of Congregant submitting this form: _____

I am pledging to personally visit the following people/families in my effort to invite them to a Come and See Sunday. I pledge to have made these visits no later than _____(date.)

These names will be kept confidential. If you would like them to be sent materials (ie: newsletters etc. then please add contact information)

1. _____
2. _____
3. _____

----- cut here

I am pledging to personally visit the following people/families in my effort to invite them to a Come and See Sunday. I pledge to have made these visits no later than _____(date.)

Please copy the above names on this lower portion of this form and remove it for delivery to the church (feel free to place it in the offering plate in the enclosed envelope).

1. _____
2. _____
3. _____

Signature: _____

Please return this second set of names to the church no later than _____(date) so that time need not be spent calling you in order to receive this list.

Come and See Poster

COME AND SEE – THAT WAS WHAT JESUS
ALWAYS SAID TO PEOPLE WHO ASKED HIM
WHAT HE AND HIS MESSAGE WERE ALL ABOUT.



Come and See

THAT IS WHAT HOLY CROSS CHURCH IS SAYING FOR
THREE SPECIAL SUNDAYS DURING THE EASTER SEASON.

If you love something, you want to share it with others...
the best children's education around, lively youth group, worship that's relaxed but reverent,
skilled pastoral care, beautiful building, friendship, opportunities for service.

WE WANT TO SHARE WITH YOU

Come and See April 18, May 2, May 16

Join us at 10am for worship. Come at 9am for a
complementary breakfast, with education
programs at 9:15. After the service, enjoy a
barbecue, a tour, a chance to ask questions.
Help us plan for your visit: R.S.V.P. to Susan
Nuglia, 432-7186 and snuglia@cdc.net

www.holycross-weare.org

Lenten Study Guide as Congregational Training

Come and See

A Lenten Study Guide for

Extending Christ's invitation to Come and See

As guided and empowered by the Holy Spirit and written by The Rev. Fran Gardner

Introduction

In John's Gospel, we hear the invitation to "come and see." Sometimes the invitation comes from Jesus. At other times it comes from Jesus' disciples. But it is always an invitation to be in the presence of Jesus.

Based on this profoundly important, potentially life transforming Gospel invitation, The Rev. Canon Charles LaFond, Canon for Congregational Life, has created *Come and See: A Membership Growth Campaign and Program*.

He writes that the campaign and program "is designed to facilitate our work to grow the church and spread the word about the risen Christ. We are called to invite a cold, tired, hungry and thirsty world to Come and See our church—which is Christ's body."

Weekly Themes

During Lent, we will lay the foundation for *Come and See*. Our topics will be:

Week 1. Pray & Discern

Week 2. Identify & Commit

Week 3. Invite

Week 4. Accompany

Week 5. Follow-up

Weekly Bible Study

Each week we will study a passage to discover what we can learn about extending the invitation, "Come and See."

Personal Commitment

At the conclusion of Lent, we will be invited to make a commitment to the spiritual discipline of extending hospitality. We will identify a person or persons to whom we will extend Christ's invitation to, "Come and See."

***Come and See* Sundays**

After Easter, we will designate three Sundays as "Come and See" Sundays. We will extend the hospitality of Christ by inviting our friends to one or more of these Sundays. It is our prayer that they will experience the presence of Christ as they worship and have fellowship with the Body of Christ we know as St. Barnabas Episcopal Church.

This Lenten study was designed and produced by The Rev Fran Gardner-Smith and The Rev. Dr. David Smith for use at St. Barnabas Episcopal Church in Berlin, NH. It is meant to be used with the *Come and See Program* designed by The Rev. Canon Charles LaFond.

Come and See

Week 1: Pray and Discern

Theme for Week 1: Pray and Discern

The church is a spiritual community. We are the Body of Christ. The Holy Spirit both unites and grows us. So to working to grow the church requires us to:

- Discern the Spirit's leading. We attempt to discern how to participate in the Spirit's work in another person's life.
- Reach out in ways that are consistent with Christ's actions. We are responsible to embody the goodness, kindness and grace of Christ in the way we reach out.

In our Bible studies, we seek to discover how to discern the Spirit's leading and embody the grace of Christ.

Bible Study: Read together John 4:1-42

4:1-4 Jesus "had to go through Samaria."

In the Gospel of John, "had to" usually means Jesus is prompted by the Father (see 4:32, 34). Apparently, God has already singled out the Samaritan woman as someone Jesus needs to meet.

Reflection Question: God sees, is concerned about, and is involved in the lives of people before we arrive. God sends us to them. How might we discern the person(s) in whom God is already at work—the person God is prompting us to invite to Come and See?

4:5-9 "How is it you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)

In this story we see Jesus cross over all kinds of society boundaries as he reaches out to this woman: religious (Jew to Samaritan), ethnic, social (man to woman), and moral (rabbi to ostracized by her community because she broke its moral code).

Q: God loves the "unlikely" people—people on the other side of society's boundaries. What does God's love teach you about extending Christ's hospitality through Come and See?

4:10-15 "He would have given you living water."

In that society, living water refers to water that flows (from a river or spring) as opposed to water in a well. The woman knows there is no living, that is, flowing water in Samaria. But Jesus is inviting her to receive an endless source of water that will quench another

thirst. He is talking about the life that flows from God's Spirit—a spring of water that gushes up to eternal life (v. 14).

Q: When is a time you have experienced living water—the presence of the Spirit in your life? What was that like?

4:16-26 “You are right in saying, ‘I have no husband.’”

Q: How would you describe Jesus' response to what others saw as this woman's moral failings?

4:27-42 Many Samaritans from that city believed in him because of the woman's testimony.

Notice how the story ends. The woman who has experienced the gracious presence of Christ returns home and invites her village to “Come and see” (4:29). And many do!

Notice also that the more the woman comes and sees Jesus, the more her understanding of who he is grows:

- Jew (4:9)
- Sir (Lord—a title of respect) 4:11, 15, 19
- Prophet (4:19)
- Messiah (4:25)
- Christ (4:25, 29)
- I am (i.e. God, 1:26)

Q: What does this story teach us about the process people who come and see may go through?

Summary Question:

What have you learned that you want to apply to partnering with the Spirit and extending Christ's invitation to Come and See?

Come and See

Week 2: Identify and Commit

Review Week 1: Pray and Discern

Theme for Week 2: Identify and Commit

Once we have spent time in prayer, asking for God's guidance, it's time for us to identify who we might invite to "come and see" St. Barnabas. Is it a friend who has talked about wanting to connect to God? A member of our family who is dissatisfied with their current faith community? A co-worker who has asked about our church?

- Identify who we will invite
- Commit to asking that person/those people by filling out a Come and See pledge card at the end of Lent.

Bible Study: Read together John 1:43-51

1:43-44 Jesus' invitation

Jesus invites Philip to, "Follow me." Jesus is leaving for Galilee and wants Philip to travel with him on the several hour walk. It's actually a command, "You come with me now." "Following Jesus," as we know from the other gospels, is more than just traveling with. It's in invitation to be Jesus disciple.

Bethsaida means "house of fisherman." It's a short distance from where the Jordan River enters the Sea of Galilee. And it's a couple miles from Capernaum, Jesus' home base in Galilee. Notice the small area in which Jesus carried out the majority of his ministry.

By spending the majority of his time in a small rural area, Jesus maximizes the possibility of building relationships with people.

Reflection Question: What does "following Jesus" or "being Jesus' disciple" mean to you?

1:45-46 The dialogue between two friends, Philip and Nathanael

Philip had a Greek name that was popular in Hellenistic Judaism. Nathanael has a Hebrew name. Notice how cultures have mixed in the area around the Sea of Galilee.

Philip tells his friend, Nathanael, about Jesus. He describes Jesus in a way that, no doubt, has meaning for Nathanael. Jesus is the prophet Moses spoke about (Deuteronomy 18:15-19) and the prophets foretold would establish worldwide righteousness, peace and the knowledge and fear of God (e.g. Isaiah 9:1-7; 11:1-9). As a devout Jew, Nathanael was familiar with these prophecies. Philip also introduces Jesus in the manner in which all men of the day were introduced, namely, by giving his name, the name of his father and his hometown.

Nathaniel's response to Philip is the banter that is typical between friends. How does Philip respond to the issue Nathanael raises? Does he argue, take issue, or put down? What does he say?

Reflection Question: What is the beauty in the invitation to, "Come and see"?

1:47-48 Jesus knows Nathanael before Nathanael knows Jesus: "An Israelite in whom there is no deceit" (no trickery or cunning).

See Genesis 27:36; Jacob (ya'aqob), supplant (ya'aqbeni)

Graciously, God gives a vision to Jacob, the trickster. The vision transforms Jacob's character. God then gives Jacob a new name, Israel, a name that expresses Jacob's new character. At the time of Jesus, the name, "Israel" had come to mean, "the one who sees God." Nathanael, unlike Jacob, is a true Israelite in that he has the humility and openness to see God. So Nathanael, one of the true Israelites, receives the promise that, like Jacob, he too will see a vision of God.

Reflection Questions: Did you experience the presence of Jesus or God before you ever thought about faith? What can we assume about the people we invited to Come and See? What are some of the factors that could influence how they respond to the presence of Jesus?

1:49 Nathanael's response

What is Nathanael's understanding of who Jesus is at this point?

Notice that “coming and seeing” is experiential. But it is more than the experience itself, more than his subjective feelings. “Come and see” is an invitation to see Jesus as he actually is.

1:50-51 The vision Jesus promises to his disciples (the “you” in verse 51 is plural in Greek)

See Genesis 28:10-17

In Greek, Jesus’ statement begins, “Amen, Amen” which the NRSV translates, “Very truly, I tell you.” “Amen” is a Hebrew word that means ‘steadfast’ or ‘sure.’ We hear Jesus use this double Amen several times in the Gospel of John. Jesus uses this construction to declare the certainty and trustworthiness of what he is about to say.

Jesus is saying that he is the ladder, the mediator between God and the human race. Jesus is the place where heaven and earth meet. Later in John we will see that the ladder is extended, the meeting of heaven and earth takes place, in his crucifixion (see John 8:28).

Reflection Question: In your own words, how would you describe what Jesus accomplished on the cross? How would you describe who he is?

Come and See

Week 3: Invite

Review the themes of Weeks 1 and 2: Pray and Discern and Identify and Commit

Theme for Week 3: Invite

After praying and discerning, identifying and committing, it's time to actually invite someone to Come and See St. Barnabas.

A personal invitation is better than a phone call, but a phone call is better than an email or a note.

Remember that you are not inviting this person to join St. Barnabas, or to become actively involved. You are simply asking them to come and see a place that matters to you, that has transformed your life.

Give them the date of our special "come and see" Sundays. Let them know that you will come with them.

Bible Study: Read Together John 1:29-42

1:29 "Here is the Lamb of God who takes away the sin of the world!"

In John's Gospel, Jesus entire ministry is framed by Passover. Jesus' public ministry begins with the cleansing of the temple (2:13-25), which John identifies as taking place "during the Passover festival" (2:23). Jesus is crucified on "the day of Preparation" (19:31). Passover begins that evening.

The author of John also portrays Jesus' death in terms of the Passover Lamb (19:36—see also Exodus 12:1-13; 46), which is the cultic (worship) symbol of Israel's deliverance. The author of Revelation (perhaps the same author) portrays Jesus' death in the same way (5:6-10; 7:17).

However, the Passover Lamb was not prescribed as a sin offering in the Hebrew Bible. In fact, in Leviticus, the lamb was not sacrificed as a sin offering. It's likely that John is taking

up one of the themes from the Suffering Servant section of Isaiah (53:7, 10). Note that only six verses earlier (John 1:23), John quotes from Isaiah (40:3).

To “take away” sin is to remove it from the person on whom it is affixed. According to John, Jesus, the Lamb of God, takes away the sin of the entire world. Jesus’ death is effective for everyone regardless of gender, race, culture or religion (see 3:16-17; 4:42; 6:51).

Reflection Question: How would you put what John says in this verse in your own words?

1:30-31 “After me comes a man who ranks ahead of me because he was before me.”

When Jesus arrives on the scene, John has been doing his ministry of baptism in the Jordan River for some time. When John baptizes Jesus, the Spirit descends on Jesus, and a voice declares him to be God’s Son. In that moment, John discovers the uniqueness of Jesus as the Messianic Son of God (1:14-15, 32). Then John deduces Jesus’ preexistence (1:1-3).

1:32-33 “He is the one who baptizes with the Holy Spirit”

In John’s view, the descent of the Spirit identifies Jesus as the one of whom Isaiah prophesied:

- The shoot out of the stump of Jesse (i.e. a King descended from David) upon whom the spirit of the Lord rests (Isaiah 11:1-2)
- The Servant who will not break a bruised reed or quench a dimly burning wick but will establish justice in the earth (42:1-4 and Matthew 12:18-21)
- The Messiah who bring good news to the oppressed and bind up the brokenhearted (61:1-3 and Luke 4:18-19).

We see references to the Spirit many times in John (1:32-33; 3:5,6,7,34; 4:23-24; 6:63; 7:39; 14:17, 26; 15:26; 16:13; 20:22). One of the Spirit’s primary roles is to draw people to come and see Jesus and discover who Jesus is.

The Spirit descends upon Jesus “like a dove.” The dove is perhaps a reference to the dove in the story of Noah (Genesis 8:8-12). As then, the dove signals the arrival of a new creation.

The dove “remains” on Jesus. In John’s Gospel, “to remain,” means mutual indwelling (14:23). The remaining of the Spirit on Jesus contrasts with Moses on whom the Spirit descended but then faded (1:17-18; 2 Cor 3:11).

John baptizes with water. But only God can pour out the Holy Spirit (Isaiah 44:3; Ezekiel 39:29; Joel 2:28-29). The fact that Jesus is baptizing with the Holy Spirit marks the

beginning of the new age the prophets foretold (Isaiah 44:3; 59:21; Ezekiel 36:27; 37:14; 39:29; Joel 2:28-29).

Reflection Question: In John's description of who Jesus is, what stands out to you?

1:34 "This is the Son of God"

Seeing the Spirit descend upon Jesus confirms for John that Jesus is the Son of God. Throughout the Gospel of John, Jesus' sonship is portrayed as intimacy with the Father (1:18; 5:19-20a, 30; 7:16, 18; 8:28, 29; 10:36-38; 12:49, 50; 14:23-24; 17:24-25).

Reflection Question: How, if at all, does intimacy with God happen for you?

1:35-37 "Look"

John the Baptist's witness to all of his hearers and readers morphs into his witness to two of his own disciples. John's disciples trust him. And John, whose entire mission was to prepare people for the coming of the Messiah, identifies Jesus as that very one. Not surprisingly, John's disciples follow Jesus. They simply do what John had been preparing them to do!

1:38-39 "Come and see"

In his typical way, Jesus asks John's disciples what they want. Jesus is both hospitable and reserved. Jesus welcomes people but he does not assert power over them. He wants them to follow him—that's why he came into the world—but he honors their integrity.

They simply ask for the opportunity to get to know him more. Jesus invites them to do just that. "Come and see," means, "come reflect on." It's an invitation to experience Jesus for themselves and then reflect on the implications of who he is for their lives.

1:40-42 "He brought Simon to Jesus"

John the Baptist gave witness to Andrew who sees and experiences Jesus. Then Andrew goes to find his brother, Simon, and invites him to come and see. Not surprisingly, Jesus already knows Simon. And he gives Simon a new name that will reflect the person he will

become through his relationship with Jesus. Jesus gives Simon the Aramaic name, *Kepha* (pronounced *Cephas*). In Greek, the name is *Petros*. The new name means, “rock.” After Peter recognizes Jesus as the Messianic Son of God, Jesus responds, “On this rock (i.e. the rock of people who understand Jesus’ uniqueness), I will build my church” (Matthew 16:18).

Reflection Question: Can you think of a friend you might invite to come and see?

Come and See

Week 4: Accompany

Review Themes of Weeks 1, 2, and 3: Pray and Discern, Identify and Commit, and Invite

Week 4: Accompany

If you weren't raised in the Episcopal Church, it can be pretty darn confusing. Let the persons you invite know that you will go with them and help them to feel comfortable. Get to church early so that you can find your guests when they arrive. Sit with them; help them to understand what's happening in the service. Don't worry about having all the answers. If a question comes up that you don't know the answer to, you can find out.

Come with your guests to coffee hour after church. Introduce them to others in the congregation. Help them to feel welcome and at home.

Bible Study: Read Together Luke 19:1-10

19:1 "He was a chief tax collector and he was rich."

Tax collectors worked for the Roman government. The Romans occupied and controlled Israel. The Romans gave tax collectors permission to squeeze as much money from the people as they could. The money tax collectors extorted from people paid the Roman army that oppressed the people and made tax collectors rich. So Zacchaeus became rich through a system that robbed and violated the people. Needless to say, Jews, living under Roman occupation, despised tax collectors.

Lactantius (Christian writer in the Roman Empire) describes the Roman system of taxation.
..

19:3-4 "He ran ahead and climbed a sycamore tree."

Zacchaeus is a chief tax collector. He is a high-ranking public official. And what do we see him do? We see him running and climbing a tree. That's strange. Have you ever seen a

public official run in public and climb a tree? Zacchaeus does. Why? Because that's how much he wants to see Jesus.

19:5-6 "I must stay at your house today."

How does Jesus respond to Zacchaeus running and climbing a tree to see him? Jesus invites himself into Zacchaeus' home. In doing that, Jesus is making a statement. The statement he was making was that he welcomed Zacchaeus. Jesus always welcomes people who seek him.

Reflection Question: How can we, as individuals and as a congregation, make a statement that we welcome people? Make a list.

19:7 "All who saw it began to grumble."

The other people—people who know and whose families have been violated by Zacchaeus—are shocked that Jesus would welcome such a "sinner."

19:8 "Half my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much."

Jesus spends the evening with Zacchaeus. And what happens?

- Jesus forgives Zacchaeus.
- Jesus creates new desires in Zacchaeus. Zacchaeus' desire for money is replaced by a new desire—the desire to be obedient to God.
- Jesus enables Zacchaeus to think in new ways. Before he met Jesus, Zacchaeus would think through his day and figure out, "How can I get more money for me?" But now he thinks through his day and figures out, "How can I serve God? How can I do what is right in God's eyes?"
- And Jesus empowers Zacchaeus to live in new ways. Zacchaeus gives half his possessions to the poor. And anyone he has cheated, he gives back four times that amount.

19:9-10 "Today salvation has come to this house."

God's powerful life-changing grace flows through Jesus and changes Zacchaeus' life. Jesus calls this change "salvation."

Jesus saves Zacchaeus. And that change in Zacchaeus becomes a huge blessing to everyone in the entire region of Jericho. Everyone he has harmed is blessed by the transformation Jesus created in Zacchaeus' life—from the person he was to the person God created him to be—from a person who was lost to a person who is saved. Is there any more important change in all of life?

Reflection Questions: What is your reaction to this story? At this point, what person or persons come to your mind as you consider extending the invitation to come and see?

Come and See

Week 5: Follow Up

Review the themes of Weeks 1-4: Pray and Discern, Identify and Commit, Invite, and Accompany

Theme for Week 5: Follow Up

After coffee hour, walk out with them. Either then or later in the week, you might want to follow up. Some good questions to ask: What was that like for you? Did you have questions? Would you like to come again sometime?

Thank them for coming. A written thank you note is a great way to let them know how much their attendance meant to you.

Bible Study: Read Together John 11:1-45

11:1-6 "Lord, he whom you love is ill."

Sisters and brother Mary, Martha and Lazarus are Jesus' dear friends. As we see in John 12:1-8, Mary is the one who anoints Jesus with costly perfume and wipes his feet with her hair.

They live in Bethany, two miles east of Jerusalem (11:18). Lazarus becomes ill and the sisters send word to Jesus who is about 10 miles away on the Jordan River. The story makes clear that Jesus loves them (v. 5). But there is another agenda at work. That agenda is God's commitment to redeem the world. Jesus waits two days before he travels to Bethany. While he waits, Lazarus dies. Mary and Martha are crushed. Jesus says that his wait has a purpose. It is "so that the Son of God may be glorified through it." And, in fact, when Jesus raises Lazarus from the dead the religious leaders are threatened. They say, "If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation" (11:48). "So from that day on they planned to put him to death" (11:53).

In a matter of days, Jesus is crucified. Three days later he is resurrected. Lazarus' death leads to the action through which the Lamb of God takes away the sin of the world (1:29).

Reflection Questions: What's your reaction to what appears to be Jesus' dual agenda: love for individuals and love for the world? Do you see any analogies to this dual agenda in your life or in other real life situations (e.g. a parent's relationship with a child)? Is this kind of dual agenda easy or difficult to accept these days? Why?

11:7-16 "So that you may believe"

Jesus returns to Jerusalem. His disciples know the risks (v. 8). Jesus responds that those who walk in the light don't stumble. Those who walk in the darkness do stumble.

Jesus tells them plainly that Lazarus is dead. Jesus is glad he was not there so that, as events unfold, the disciples will come to believe and therefore be empowered to walk in the light.

Reflection Question: How would you describe the process of believing and walking in the light?

11:17-27 "Do you believe this?"

When Jesus arrives in Bethany, Lazarus has been in the tomb four days. The extended community would mourn the loss of a loved one for seven days. Rabbis in a later period believed the person's spirit would revisit the tomb for the first three days making resuscitation possible. From the fourth day, the person's death was irreversible.

Martha confronts Jesus. Jesus affirms that he is the resurrection and the life. He asks Martha if she believes that. John takes Jesus question to Martha and addresses it to us. Do we believe that Jesus is resurrection and life?

She does believe. But like the other disciples before Jesus' death and resurrection, she does not appear to understand.

Reflection Question: What do you think Jesus means when he says that he is the resurrection and the life?

11:28-37 "Lord, come and see."

Jesus sends for Mary. When she arrives, she also confronts Jesus. When Jesus sees her and the Jews with her weeping, he is greatly disturbed in spirit and deeply moved. He is so filled with indignation that he is shaking. Commentator F.F. Bruce asks what caused Jesus' reaction and responds, "Most probably it was the presence of sickness and death, and the havoc they wrought in human life."

Jesus asks where Lazarus is buried. Those gathered with Mary respond, "Come and see." It's an invitation to join everyone gathered at graveside in mourning. And he does exactly that. He weeps with them. And the Jews say, "See how he loved him!" Yet some say, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Reflection Questions: How would you describe Mary's response to Jesus? How would you describe Jesus' response to Mary? Jesus is the Lord, the Son of God. Is there any part of his response that surprises you? If so, what and why? In inviting Jesus to "come and see," the people are inviting him to enter into their own experience of sadness and loss. What connection do you see between our willingness to invited Jesus to come and see life as we are experiencing it, our believing in him and our invitation to others to come and see?

11:38-45 "So that they may believe that you sent me."

Jesus raises Lazarus from the dead. Jesus raises Lazarus so people will believe who he is and many do.

Discussion Question: What do you think of this statement by Nicholas Lash in his book, Theology on the Way to Emmaus?

If the doctrine of the resurrection is true, then nothing whatsoever, no circumstance, no suffering, no cracking by chaos of sanity or dignity, no betrayal, no oppression, no collapse of sense, structure or relationship, can justify despair, can justify the admission that, at the end of the day, the darkness has the last word. Those who know this know, I think, all that it is yet possible for us to know of what 'resurrection' means.

Come + See Program Evaluation

The Episcopal Diocese of New Hampshire

Church:

Chair:

Committee:

Dates of Planning:

Campaign Dates:

Components of the Program used: (check box for those things accomplished)

| | | | |
|--------------------------|--------------------------------------------|--------------------------|---------------|
| <input type="checkbox"/> | Three months of Pre-planning | <input type="checkbox"/> | Other: |
| <input type="checkbox"/> | Committee of Lay leaders | <input type="checkbox"/> | |
| <input type="checkbox"/> | Congregational Training | <input type="checkbox"/> | |
| <input type="checkbox"/> | Church Building review and Fix-up | <input type="checkbox"/> | |
| <input type="checkbox"/> | Direct Mail Program | <input type="checkbox"/> | |
| <input type="checkbox"/> | Pledge forms received 6 weeks prior | <input type="checkbox"/> | |
| <input type="checkbox"/> | Special Event Coffee Hour (Three) | <input type="checkbox"/> | |
| <input type="checkbox"/> | Will you do this campaign annually? | <input type="checkbox"/> | |

Direct Mail Program:

Number of Cards sent: (please attach sample)

Cost of Cards:

Number of Mail Recipients:

Cost of Mailing:

Areas targeted by direct mail program:

Please circle inclusions in the direct mail card layout: Small, inset map, note about welcome at all services, note about specific Come and See Sundays, Photo of people engaged in ministry, address, phone number, general schedule, other: _____, _____

Pledge Card:

How many Pledge forms were returned:

How many conversations were pledged?:

Visitors: How many visitors from recruitment:

How many visitors from direct mail:

General observations of the program: What went well? What did not go well? What would you do differently?

Evangelism Commission Grant Application

1. APPLICANT INFORMATION

Congregation: _____ Date: _____

Name: _____

Email: _____ Phone: _____

2. PAYMENT INFORMATION

The request is for: Direct Payment Reimbursement (*Attach all Receipts*)

Total Amount Requested: \$ _____ Date Needed: _____

Check payable to: _____

Mail check to: _____

3. REQUEST DETAILS

How will you use these funds?

How does this support your congregation's evangelism work?

How will you share the results of your program with the Evangelism Commission?

Completed application may be submitted electronically to the appropriate Commission Chair at evangelism@nhepiscopal.org. Otherwise, mail to: Diocese of New Hampshire, 63 Green Street, Concord, NH 03301.

OFFICE USE

Date approved by Commission (if less than \$500): _____

Signature of Commission Chair: _____

Date approved by Diocesan Council (if more than \$500): _____

Signature of Moderator: _____

A Come and See Bible Study

One of the ways we form the foundations for what we accomplish in church is to lay the ground-work through the study of scripture. A rector or lay leader may wish to do spiritual formation with a small group of leaders or with a congregation prior to moving into the process of considering, deciding upon and managing a Come and See Campaign.

What follows is a bible study on three moments of Come and See turning points in scripture. This will often be helpful to clergy and lay leaders who are concerned about resistance in accepting this program. If the idea of a person saying “come and see” to friends, family, neighbors and colleagues seems foreign or if the idea of reaching out and asking people to join us for a Sunday seems “un-Anglican” or “un-Episcopalian” then perhaps the best way to transform resistance into acceptance and enthusiasm is to go back to scripture and show that this idea of inviting others to join us along the way of Jesus’ call is neither new nor innovative but is, rather, biblical. Jesus modeled how we are to live our lives both as individuals and as community. The repetition of “come and see” from Jesus’ lips through the writers of the Gospels indicates that the notion of inviting others to join Jesus’ movement was both accepted and common.

Resistance will come from churches and individuals who simply do not want to do the hard work of growing the church. There will be some who say “if you do this kind of aggressive inviting of “strangers” I will leave this church. In this instance I would invite them to sit down with you and a telephone book to look at what other churches they might like to go see as they seek a new church home. What a leaders does not want to do is to let one or a few people (no matter how rich or loud) hijack the spiritual growth and people-growth of the church simply because they do not like welcoming others. Just as there were some in the Exodus who chose to stay in Egypt where they were assured of hay, leeks and onions, there will be those who will not want to follow the church into new life and new growth. **DO NOT LET THEM HOLD YOU BACK FROM THE MANDATE OF THE GOSPEL TO AGGRESIVELY SEEK OUT AND WELCOME PEOPLE TO JOIN YOUR CHURCH!** Lovingly tell them that they may stay or leave but that you are moving forward in evangelism.

So clergy and lay leaders may choose to lay a foundation for the conversation around evangelism and a program for evangelism such as the Come and See Campaign by leading a core group of leaders through biblical study. One may decide to break this study into three parts around the three references to “come and see” or make this material the basis for a retreat, a season of reflection such as Lent, Advent or Summer study or a Vestry bible study. This material could also form the exegetical basis for a preaching series so that clergy or lay leaders could prepare the congregation for their Come and See Campaign through a series of sermons and adult forums.

The Bible Study

Throughout John's gospel, Jesus and his followers are inviting people to "Come and See" what Jesus is doing and what effect Jesus is having. They are not collecting people and herding them into informational seminars or lecturing to them about their evil ways or manipulating them with promises of prosperity and success. They are simply saying "come and see" what is going on. "Come and see what is changing our lives." And they are also saying "Come and see what is important to us so that you can decide for yourself if you might find it important too."

The term "come and see" is repeated **three times** in John's Gospel. It is a first century slogan and it is repeated to catch our attention:

In the **first** mention of the invitation, John the Baptist sets up Jesus to invite others to "come and see" after asking them what they are seeking.

In the **second** repetition, one disciple passes the invitation to another would-be disciple who is predisposed to be skeptical.

In the **third** repetition of the invitation "come and see," Jesus' grief-stricken friend uses the invitation back onto Jesus but in the hearing of many others – both followers and skeptics.

The First "Come and See:"

*John 1:29 The next day he saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world!'³⁰This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me."³¹I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.'³²And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him.'³³I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit."³⁴And I myself have seen and have testified that this is the Son of God.'*³⁵

*³⁵ The next day John again was standing with two of his disciples, ³⁶ and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' ³⁷ The two disciples heard him say this, and they followed Jesus. ³⁸ When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' ³⁹ **He said to them, 'Come and see.'** **They came and saw** where he was staying, and **they remained** with him that day. It was about four o'clock in the afternoon. ⁴⁰ One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. ⁴¹ He first found his brother Simon and said to him, 'We have found the Messiah' (which is translated*

Anointed⁶). ⁴²He brought Simon⁶ to Jesus, who looked at him and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter⁶).

In this passage Jesus asks them what they are looking for. He knows they are seeking a way of life and a spiritual home just like so many people in our society are looking for them today. The conversation has a double meaning essential to the understanding of this passage as being about evangelism.

What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' ³⁹***He said to them, 'Come and see.'*** ***They came and saw*** where he was staying, ***and they remained*** with him that day.

The word "staying" is not about a place. It is the word often translated 'abide' which is referring not so much to living in a place or address or location in geography as much as it is referring to a WAY of living and a kind of existence. So when Jesus says what are you looking for, He is asking the question knowing that the answer is a huge one – meaning, eternal life, a way of being in the world – a savior to follow. Thus their answer to Jesus "Where are you staying" is actually "Where are you abiding?" or, in other words, "what kind of lifestyle are you existing within?" Jesus says "come and see" what kind of lifestyle I am existing in – what kind of "house of Love" I am living in. The scriptures then say that "They came and saw" where Jesus was abiding – that is – what kind of spiritual and physical and philosophical life Jesus was existing in. Not only did they come and see...they also stayed!

This is the cornerstone of the "Come and See" membership growth program – to be living the Christian life as best as we can and to meet at our church buildings where we gather to assist each other in that way of life so that we can invite others to "come and see" that we have chosen a certain "way" of life. In other words, we are not asking people to "come and see" a building, nor are we inviting people to "come and see" a liturgy. We are inviting them to "come and see" how we abide together. It is up to us to make it attractive and up to them to decide if it is or is not attractive.

The Second 'Come and See:'

Later in this first chapter of John's gospel, Phillip finds Nathaniel. He wants to tell him about something wonderful! Phillip has Good News.

John 1:43-51

*43 The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." 44 Now Philip was from Beth-sa'ida, the city of Andrew and Peter. 45 Philip found Nathan'a-el, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathan'a-el said to him, "Can anything good come out of Nazareth?" **Philip said to him, "Come and see."** 47 Jesus saw Nathan'a-el coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" 48 Nathan'a-el said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathan'a-el answered him, "**Rabbi, you are the Son of God! You are the King of Israel!**" 50 Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." 51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."*

The Saviour has come at long last and is manifesting the promises made in the Hebrew Scriptures about a messiah. *"We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."* he says to his companion. It is unlikely news to Nathaniel. On the one hand, all Jews have been waiting thousands of years for the messiah of whom Moses and the prophets wrote, but at the same time, this victorious King who was said to be coming to overthrow the rule of the Romans was not likely to come from some backwater town like Nazareth! Nathaniel is skeptical. *Nathan'a-el said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."*

In the scene that follows, Jesus does the rest! All Phillip says is "come and see" and once Nathaniel sees Jesus and speaks to Jesus, Jesus does the rest of the Job. Jesus recognizes Nathaniel as a good man and Nathaniel recognizes Jesus as a powerful man who can see things that humans cannot see, prompting Nathaniel to blurt out the words of an apostle: **"Rabbi, you are the Son of God! You are the King of Israel!"** In this story, as in so many others in John's gospel, all the followers of Jesus have to do is invite others to "come and see" Jesus and Jesus, through the power of the Holy Spirit, does the rest of the job – one way or another – immediately or perhaps in some distant day to which we are not given the privilege to be witness. Some people "come and see" Jesus and turn away, but the psalms say that "every knee will bow" so we have only to do our part – to invite others to "come and see." The rest is for God to accomplish in God's time and in God's ways.

The third 'Come and See'

In the gospel of John there is no story of Jesus' Transfiguration on the mountain in which he has taken Peter, James and John up Mount Tabor in the middle of the night to witness the glory of God in Jesus by seeing him become blazing white light.

In these transfiguration stories from the other gospels, Jesus stands on the mountain-top, in the darkest part of the night and, with Moses and Elijah floating next to him, Jesus' clothes transform into bright white cloth and Jesus shines in a dazzling white light. Like the elements of a light bulb, Jesus seems to be conducting the power between Elijah and Moses in the same way that the curly wire conducts the electricity between the elements of the light bulb to create dazzling, white light. It is when Moses and Elijah start speaking of Jesus' torture and death that Jesus lights up like the lamp in a light-house. Jesus seems to get his current from the suffering through which he will soon pass.

But in John's gospel, the transfiguration of Jesus is the raising of Lazarus from the dead and it in this story that we find the final invitation to "come and see" however, it is Mary who speaks the words to Jesus this time.

John 11:17 When Jesus arrived, he found that Lazarus^{} had already been in the tomb for four days.¹⁸ Now Bethany was near Jerusalem, some two miles^{*} away,¹⁹ and many of the Jews had come to Martha and Mary to console them about their brother.²⁰ When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home.²¹ Martha said to Jesus, 'Lord, if you had been here, my brother would not have died.²² But even now I know that God will give you whatever you ask of him.'²³ Jesus said to her, 'Your brother will rise again.'²⁴ Martha said to him, 'I know that he will rise again in the resurrection on the last day.'²⁵ Jesus said to her, 'I am the resurrection and the life.^{*} Those who believe in me, even though they die, will live,²⁶ and everyone who lives and believes in me will never die. Do you believe this?'²⁷ She said to him, 'Yes, Lord, I believe that you are the Messiah,^{*} the Son of God, the one coming into the world.'*

28 When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.'²⁹ And when she heard it, she got up quickly and went to him.³⁰ Now Jesus had not yet come to the village, but was still at the place where Martha had met him.³¹ The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there.³² When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.'³³ When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved.³⁴ He said, 'Where have you laid him?' They said to him, 'Lord, come and see.'³⁵ Jesus began to weep.³⁶ So the Jews said, 'See how he loved him!'³⁷ But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

45 Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

In this story, Mary runs to Jesus when Martha tells her that He has called for her. Jesus is still away from the house and from the tomb. Mary, Martha and Lazarus were Jesus' closest friends. Jesus had allowed Lazarus, his close friend, to die when throughout the area he had been healing people left, right and center. Why? There must have been a strategy! And indeed there was a strategy.

When Mary runs to find Jesus on the road, she is followed by all the mourners in the house hold. Some of the "mourners" were friends and family but many were skeptics who had come to see what they considered to be a failure of Jesus' to heal – and not a small failure but rather a HUGE failure given that the one who had died was as close to Jesus' family as one could get. These skeptics were there to gloat.

So there they all are, standing in the road, Jesus and his followers, Jesus emotionally raw with grief, and there are Mary with all her literal "followers" having just come from the house to find Jesus and to charge him with dereliction of his duty to his friends. And Mary speaks the words "Come and See" to Jesus! But not only to Jesus – also to all those present – that whole crowd of friends, Jesus, family and skeptics. She says "come and see" and so off they all go to the tomb where Jesus is transfigured by his act of raising Lazarus from the dead. It is the raising of Lazarus which is John's Gospel's "transfiguration story."

This story of the raising of Lazarus in John's Gospel, in which this final "come and see" moment occurs, is the turning point towards Jesus' progress to the cross, the resurrection and the glory. John's gospel is all about the Glory of God. This moment in which Mary invites the world, including Jesus himself, to "come and see" is the moment in which we see that Jesus has the power, then as now, to bring life out of death. This moment is the moment in the Gospel in which we see the glory of God in Christ.

Why should we bother to invite people to our churches? Why not just keep them as little clubs where like-minded people can gather on Sunday mornings to check the "I am a good Christian person" box on our list of things we do? Why can't we just gather in our charming buildings with our lovely music and our safe, self-congratulatory communion as a commune of people who have found God? Why should we bother with the anxiety-producing work of talking about a mystery of love with our families, friends, neighbors and co-workers?

Mark 16:15

He said to them, "Go into all the world and preach the good news to all creation."

Matthew 28:19

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

We **must** invite others – skeptics and believers alike to “come and see” where we abide – that is, what life we have chosen in the Body of Christ, because we have been **commanded** by Jesus to do so. It is that simple. It is Good News and it is news the Holy Spirit will help us to speak.

And yet, there are many other reasons to invite others to church and one of them is purely practical. **Vital churches are growing churches. Dying churches are either not growing or shrinking churches.**

- More members in our churches mean more minds to help with creative leadership.
- More members in our churches mean more pledges to help share the burden of maintaining buildings and clergy leadership.
- More members in our churches means more vitality and excitement and diversity in preaching the gospel.

Human Coaching Resources and Testimonials

Please contact clergy from the following churches having done Come and See Campaigns or who are in the process of managing or planning a campaign:

1. Berlin – St. Barnabas Church, The Rev. Fran Gardner-Smith, fran@stbarnabasberlin.org, 603-752-3504
2. Colebrook-St. Stephen's Church, Richard Davenport, coordinator,
 1. Concord – St. Paul's, The Rev. Kate Atkinson, rector@stpaulsconcord.org, 603-224-2523
 3. Derry – Transfiguration, the Rev. Sue Le Sueur, slesueur@comcast.net, 603-432-2120
 4. Hampstead – St. Christopher's, The Rev. Miriam Acevedo, macevedo2@comcast.net, 603-329-4674
 5. Hopkinton – St. Andrew's, The Rev. Kevin Nichols, rectorst.andrews@comcast.net, 603-746-3415
 6. Littleton – All Saints, The Rev. Kurt Wiesner, kwiesner@allsts.org, 603-444-3414
 7. Manchester - The Reverend Dr. Marjorie Ann Gerbracht-Stagnaro, marjoriegerbrachtstagnaro9@gmail.com, 603-622-9813
 8. Newport – Epiphany, The Rev. Alice Roberts, alicearuss@comcast.net, 603-863-1786
 9. Woodsville - St. Luke's, The Rev. Bill Watts, 603-747-2670
 10. Tilton- Trinity, The Rev. Mark Kozielec, mark.trinity@myfairpoint.net, 603-286-3120
 11. Weare – Holy Cross, call the Church Office, 603-529-1042

A collect for the Come and See Campaign

Blessed are you, Lord God, who so longed to unite us to you that you came to be among us as Jesus, the Christ who called his friends and those he met along the Way to 'come and see' what He was doing to change lives. You spoke the world into existence and you sent Jesus as the Word made flesh. Incline us to live into having been made in your image by helping us to reach out and speak. Turn our hearts and minds outward to the community and give us courage to identify those we will invite into the joy which we have in this church. Give us strength to pledge our word that we will have those invitational conversations, and then be present in those conversations through your Holy Spirit. And so inspire joy in our congregation that those who come and see might be led to join us. You, blessed Holy Trinity, sit in welcome of us. So bless us that we welcome others. Amen