Costly experience was also acquired during this crisis season in which valuable leadership lessons were learned through personal and character development, conflict with personnel, and uncertainty in ministry direction. This phase is expected to last about three years (until May 2005) and lead into a season of maturing in which the ministry will experience greater clarity and definition of vision, maturity in leadership, and stability in its facilities and programs.

It was toward the end of this last phase of development in January 2004, that Emerging Church emerged. Timing, spiritual need, and curiosity were three of the main factors that led to the founding of Emerging Church. Firstly, after nearly three years of resisting the idea, Shawn Foster felt that it was the Lord's timing to plant a congregation. In December 2003, he had just finished teaching a twelve week course on the Dynamics of the Emerging Church. The primary objective of this course is to survey the current state of the Church and explore the heart of God toward the preparation of His bride. The course fulfilled its objectives through a historical and biblical study of the Church, its institutional and emerging contemporary expressions, and a strategic plan for reform. The class had a strong desire to do something with what they had learned.

Another factor that contributed to the founding of the congregation was the fact that there was an increasing base of unchurched people with spiritual appetites that were not being met by existing congregations in the area. Some were traveling 40 minutes to attend Sunday service and were very limited in involvement during the week due to the distance. Others needed restoration from past situations that couldn't be addressed outside a more intimate, relational context. This factor was also reinforced by a greater socio-spiritual movement of people desiring simplicity, meaningful relationship, and genuine encounter with God's Spirit and Truth.

Thirdly, there was a curiosity to see if the principles of restoration, relationship, and reproduction which had proven so successful in the YouthStorm internship could be extended and

implemented in the context of a congregation. For three years, YouthStorm has seen tremendous, transformational results in its internship program which incorporates spiritual disciplines, academics, mentoring, community, and grassroots ministry training for the raising up of the next wave of emerging leaders.

Emerging Church in Salem started with just three families and a handful of others in the Foster's living room. Weeks after, it was moved to another family's house (Zanis) in an effort to move the church out of the mainstream of YouthStorm activity at the Foster's house and give it a new setting so that it could begin to develop its own identity. As the group grew and more "Dynamics of the Emerging Church" classes were taught, the church was broken up into three different groups within the house to maintain intimacy and participation. Though this local church will meet at the staff house, interested staff and interns will be distributed amongst the groups in order to maintain more stability. For example, when YouthStorm goes away on trips, the effect on the groups will be minimized. This contingent of the church is also characterized with a more transient nature as it is comprised of students and unsettled, single adults.

Shawn serves as the apostolic leader and pastor of the church and is raising up three other leaders to facilitate (pastor) each of the groups. When the groups are ready to function more independently, each will begin to meet in their own respective locations: Salem, Haverhill, and Lawrence. Each will then begin a powerful process of "congrevangelization" or intentional, successive church planting.[36]

Present Status of Ministry

YouthStorm is a partnership of the Body of Christ to empower the next generation of emerging leaders. The ministry has also been focusing on Lawrence for the past two years as to the

[36] This is a term introduced by Ralph Kee that will be further discussed in the next section of the paper. It describes a natural process where by a church reproduces another church as person reproduces another disciple.

role of our vision in community transformation. The ministry has spread its vision throughout much of Europe and has planted an overseas base in Almelo, Netherlands.

YouthStorm currently operates partially out of Shawn's home in Windham, a three-family ministry home in Lawrence, and a storage warehouse in Salem. The ministry currently has a board of 6 directors, 11 staff members (7 full-time, 4 part-time) who raise their own support, and a host of volunteers. At this point, all of the staff are responsible for raising their own support. The staff is structured in two levels of leadership: Servant leaders and support team. Servant leaders are individuals who over a number of years have proven themselves trustworthy and demonstrated a capacity of leadership. Support team leaders are those individuals who have a desire to serve in ministry, realize their giftings, and seek development in their leadership skills.

Profile of Ministries

Though the focus of YouthStorm is students, we approach youth ministry systemically, considering all of the different systems at play in youth ministry: pastors/ leaders, parents/ family, peers/ school, teachers, and employers/ work. This is accomplished through a diverse portfolio of ministry:

- Gatherings
  Camps, conferences, and special activities provide intense, cross-cultural relationship building, powerful encounters in the Presence of God, practical equipping and mobilization for revolution. There is usually a Winter Encounter camp in February, a BaseCamp in August, a major gathering in the late Fall, and many smaller gatherings in different regions of New England throughout the year.

- IntraChurch Ministry
  YouthStorm has helped churches within a 60 mile radius through its IntraChurch ministry. IntraChurch is our intentional partnership with local congregations to help them establish effective, dynamic youth ministries through teams of experienced ministers, youth missionaries, and intercessors who understand the value of the local church. This ministry assists in igniting the next generation to experience the reality of a relationship with Jesus, in developing holistic ministry to youth and their indigenous leaders, and in training for effective leadership. The arrangement is quite convenient since the leadership team of YouthStorm is available to pour their hearts and giftings into those smaller churches that do

not have the resources yet to train and launch a thriving youth ministry or a larger church that needs temporary assistance in making a transition.

Though we have a glossy brochure and have conducted forms of marketing, none of the Intrachurch groups, as far as we know, have been a result of any other means than word of mouth through relationships. We have assisted a wide range of denominational, charismatic, and Pentecostal churches through this ministry including Methodist, Nazarene, Baptist, Word of Faith, Independent Non-Denominational, Assembly of God, and CCNA.

- Internship
  The internship program provides an intense environment for equipping, training, and mobilizing Kingdom leaders who will possess the vital antiquities of the faith—love, obedience, urgency, passion, and perseverance—so that whether in the jungles of Africa, the corporate office on Wall Street, or the New England church, they will penetrate culture and represent Jesus in love, truth, and power.

  YouthStorm has three different tracks, each spanning 10 months in duration: basic Christianity, character development, and leadership development. Individuals between the ages of 18 and 30 may become interns if they have a desire to learn, grow in their relationship with Jesus, and submit to authority. Depending on the composition of the internship, interns may live in either Windham or Lawrence. The cost of the program is $700/month and includes housing, some meals, classes, books, transportation to events, gatherings and camps. Interns may work no more than 20 hours per week and must write support letters every other month to raise support and communicate their progress and experience in the program.

- Prayer Furnace
  Prayer Furnace also offers another component for interfacing. Prayer Furnace is a 24/7 prayer initiative model being developed to fuel our aggressive mission endeavor. Kingdom-minded churches and lovers of Jesus are joining together to stoke the eternal flame of devotion through prayer, fasting, worship, and Scripture. In an effort to raise awareness of the pressing issues and our day, equip Christians for informed intercession, and permeate society, YouthStorm has arranged for specialists to share on a wide range of topics including prayer, Christian life, family, abortion, homosexuality, Israel and the nations, globalization, AIDS, racism, poverty, and more.

  Currently, there are about ten churches represented in the 50 people that attend the Tuesday night meetings in Lawrence. Another meeting is held in Lawrence on Friday night and many others are held on almost every day of the week in Windham, NH. Our current pursuit remains getting more churches and Christians involved in the prayer movement. Future growth of prayer in Lawrence would depend on a facility that would facilitate more availability in the schedule.

- School of Ministry
  Recognizing the vital role of education in preparing people for the work of the ministry, YouthStorm offers classes for personal enrichment and leadership development in music,

learning to play instruments, leading worship, discipleship, evangelism, theology, and ministry. These classes are open to the interns and staff as well as the general public. Churches have the opportunity to send their worship leaders, potential ministry leaders, and members for training and development.

Academic classes are intended to prepare students for further study in college or university. We have assisted one with his G.E.D. and many others in basic English, writing and language skills. All of the YouthStorm staff, many of whom have taken classes, are now enrolled in CUME. For some programs and classes there is a cost: Private music lessons are $15/ per half hour, classes are $75, and the worship leaders program is free. The next major thrust is going to be gaining accreditation through another organization so that students may earn college credit.

- Online Community
  The website serves as a "headquarters" to unite, inform, and equip the generations through communication, relationship building, multimedia, articles, forums, and strategic networking for grassroots impact. Recent developments have included becoming an informational resource with its recent research and teaching materials, online registration for events, and interactive multimedia including video promotionals, bios, interviews, testimonies, and comedy. The next project will be to develop its international sphere of influence by introducing different languages and nationally relevant news and networking.

- Emerging Church
  An organic plant following a house church model with the following mission statement: To foster organic, Christ-centered community where people may *experience* genuine restoration and relationship with God and others in order to become active disciples who out of intimacy with God, express their unique design and reproduce other disciples who will demonstrate the Kingdom of God on earth.

  Emerging Church, Salem meets on Saturdays from 6-10pm. A typical evening includes communion over a meal, sharing the Word and ministry in the context of relationship, and prayer. In about 16 months, it has grown to just under 50 comprised of 30 adults, 10 youth, and 7 children. Of these adults, there are 6 couples, 2 married individuals, and 16 singles solely by word of mouth.

Evangelistic Outreach

Our evangelistic strategy is as diverse and broad in scope as our ministry profile, ranging from discipleship to children's ministry to prison ministry. We have conducted weekly children's programs for the young ones in the area surrounding the Lawrence staff house. This has given us the opportunity to interact with the families each week when we pick up and drop off children at their homes. We conduct weekly outreach on Fridays to youth throughout the City of Lawrence.

YouthStorm is presently breaking out of the "four walls of the Church" mentality by reaching out in to society and region through monthly prayer in the Boston Statehouse, monthly concerts in Borders Café (At the Loop), weekly services in the Lawrence Prison, weekly ministry in high schools (Shawsheen Regional Vocational Technical High School, Lawrence High School, Central Catholic High), in addition to leading hundreds of services and participating in major conferences throughout New England and abroad.

It is quite amazing how each of these evangelistic aspects contributes to the whole systemic strategy. For example, prison ministry is not only beneficial by meeting the obvious need of prisoners to hear the Gospel, but it also develops relationships with people who will often times be out on the street and in the neighborhoods upon release. With the trend of individuals returning to prison, this can prove valuable in providing a factor of stability in a life that has none at all.

PART III: MODEL ANALYSIS

South End Church (Boston, MA)

Description

Though South End Church started in a house, it does not fit the description of an emerging church, but that of a traditional church with a more traditional ecclesiastical structure in its meetings and approach. One of the unique and vital aspects of Emerging Church is in its approach to involving every person as a active participant in a meeting. However, South End Church is an interesting and relevant model for this paper, because it emerged from a parachurch organization and offers a good model for the relationship of the church plant to its planting organization.

History

South End Church emerged in 1971, when a group of people from Emanuel Gospel Center (including Bob Anderson, Doug & Judy Hall, and Mable Knight) asked Ralph Kee if he would be interested in being a pastor of the group. Though the people mentioned were involved with EGC, Ralph Kee was working with Mission to Americas, a conservative Baptist organization. Originally, The South End Church of Emmanuel, was planted to intentionally target the mile square neighborhood in which EGC was located. South End Church was part of a strategy to plant a series of neighborhood churches in the Boston area. Ralph Kee, working with EGC, felt no threat of conflict of interest with the close association with EGC, but by 1980, “conservative Baptist” was added to the name of the church to acknowledge the affiliation with Mission to the Americas.

At the end of the first year, there were approximately 29 involved in the work. After 3 years, there were 35, after 5 years, 53, and by 1982 (11 years later), the number peaked to 120. A short decline followed over the course of the next decade to the current size of about 90 people.

Comparison

South End Church is similar to Emerging Church in that it was planted by a larger supporting organization with a vision for intentional successive church plants. The difference lies in the structure of the meetings and the ministry approach. Where South End Church would have a more traditional, Greco-Roman structured service with worship, message, and challenge/ ministry, Emerging Church would involve a more casual setting with fellowship, sharing, worship, and ministry. Also, South End Church only has a vision for the neighborhood in which it is located. Emerging Church has a broader vision with a specific strategy. As the church grows, it becomes more specific. For example, when an initial group containing people from many different neighborhoods multiplies, it may launch a group of people from the same geographic area.

Gleaning from Model

Ralph Kee, its founder, offers tremendous insight about the history, strategy, and philosophy of church planting in Boston. He introduced the concept of "intentional, successive church planting" as "congrevangelization." He explained that "people reproduce people, and churches reproduce churches." The following advice was given for congrevangelization:

- A clear vision must be maintained by the apostolic leader (church planter), since people need to be reminded of the vision every 29 days.
- There must be a short term as well as a long term vision.
- It is important to always take advantage of opportunity, keeping eyes and ears open and following through.
- "Coaching" in church planting is very helpful in maintaining accountability and growth. Coaching is different from mentoring. The mentoree chases the mentor down, while the coach chases the church planter down.
- Money is the biggest hindrance in launching new church planters.

- The house church model is an effective form of church if it has the cohesion of consistent communication through vehicles like newsletters and monthly celebration gatherings for vision building, relationships, and evangelism.

- Introducing controversy is a necessary function of the church planter to develop healthy resolution skills in the body.

The Gathering at Rosedale (Dorchester, MA)

Description

The Gathering at Rosedale is a relevant model for this study because it is a house church that has been meeting for over two years in a home with about thirty people. The Gathering describes themselves with the following mission statement: "We are a home-based community of Christian believers, celebrating with joyful freedom of worship, committed to honest and supportive relationships and relying on the presence and leading of the Holy Spirit. Our priorities are:

- Ministering God's healing grace and restorative power to the broken-hearted, particularly the dechurched;
- Biblically-based, practical teaching, accessible to children, teens, and adults;
- Shared leadership, encouraging personal maturity, empowering all to discover and develop their gifts."

The core values of these priorities are expressed in an acronym for FAMILY:

"F" Fellowship– sharing our lives and resources and meeting practical needs (Philippians 2:1-6; Acts 4:32; James 2:14-17)

"A" Authentic shared relationships, speaking the truth in love (Romans 12:9-12; Acts 2:46; Ephesians 4:15; I Peter 2:1)

"M" Ministering to the Lord in worship (John 4:23-24; Acts 13:2; II Chronicles 20:21-23)
"I" Increasing in the knowledge of God through studying and obeying God's Word (Colossians 3:16; Acts 2:42; James 1:22)

"L" Lovingly serving our community and the world (Matthew 25:35-40; Isaiah 58:7; I Corinthians 13:3; Galatians 6:10; Luke 24:47)

"Y" Youth– equipping and empowering the next generation (Deuteronomy 11:19; Titus 2:4-6; Mark 3:14 (KJV); Philip 3:17)

This acrostic uses the Scripture, "God places the lonely in families…" (Psalms 68:6a) as the basis of its biblical foundation.

Starting at 10:30am on Sundays in another family's home, the meeting, usually lasting two hours or so, consists of praise and worship, open testimonies, a message, prayer, and fellowship over "fattening food." The children meet separately during the message.

In addition to a weekly service, the Gathering also offers some additional activities including a men's night, Monday night elders meeting, a Thursday night Bible study, a monthly prayer meeting, a choir practice. The Gathering is led by four elders including Paulea, who is also the pastor. Other leaders include a secretary, a moderator for meetings, and a finance committee. Members, as well as leaders, lead in worship teaching and ministry.

The church is composed of about 30 people: 9 White, 14 Black, and 6 Asian. Bill commented on how wonderful a testimony it is for such a diverse group to enjoy one another so much in a "culture of acceptance, vulnerability, healing, and compassion." Of these members ranging in age from 7 months to 87 years, 15 are married, 6 are single, divorced or widowed adults, and the rest are young people and children.

History

Bill and Paulea Mooney started the church in October 2000, after having received a clear word from the Lord to start meeting in their home because their "neighbors need God." When asked about intentional, strategic leadership, Bill shared that the church plant was more like an "unplanned pregnancy." While other plants may be "intentionally planned, well-prepped, with a

specific target and goal," the Gathering was a simple act of obedience to God's leading. In fact, none of the leaders would have imagined themselves as part of a house church before involvement. In light of this, it is not surprising that there are no plans for expansion into other groups except out of necessity, or affiliation with larger movements.

This may be sooner than they think seeing that they have gained eight new members this year and the living room in which they meet is filled to capacity. This could be one of the first major transitions as they need to make some decisions about how to grow. In addition to this limitation, the leadership is faced with the dilemma of having to present the heritage and values of the church to these newcomers while continuing to meet the needs of those who have been around for a longtime. The Gathering supports two missionaries that have been sent out from the church. Perhaps it is time that they also plant another house church!

Comparison

Though the reason for planting the Gathering is very similar to that of Emerging Church, Salem, there is no similarity in Emerging Church, Lawrence which is an intentional, successive plant. The Gathering meets on a different time, lacks affiliation with a larger body or movement, and demonstrates greater development in the appointment of elders and the development of its own programs. The composition of the group is also different in that Emerging Church has a much higher percentage of singles and young people in its three groups.

There are, however, several similarities: focus on the next generation, shared leadership, and the family model and strategy of bringing the solitary into families (or community).

Gleaning from the Model

In reflecting on past mistakes, Bill mentioned a few: placing an individual too quickly in a leadership role, not handing conflict properly, and poor follow up and reception of young people.

One of the main reasons for these mistakes is lack of experience in leadership, training and empowering others, and reproducing emerging leaders. Vision, leadership development and affiliation with a greater movement are critical to the growth and success of a house church initiative. This could also be a reason that many of the youth slipped through the cracks from poor follow-up and the group lacks a strategic vision for growth and expansion.

The greatest strengths of this model are its cultural and generational diversity, longevity, and shared ministry participation. The cultural diversity that is demonstrated in the Gathering is going to be an aspiration in the Emerging Church, Lawrence initiative as the majority of people in the neighborhood are Hispanic. Generational diversity will also be a main goal as the youth are the key to unlocking the potential of a society and bringing in the older generations including parents and grandparents. Youth are also prime resource for reproducing emerging leadership and fulfilling a vision for growth. These are all elements that are desired in the proposed church plant.

PART IV: MINISTRY PLAN

Summary of Needs and Resources

The church or ministry who desires to be relevant with the community in Lawrence must be willing to cross the social-spiritual boundaries to address some of the key issues including fatherlessness, drugs, gangs, poverty, rock-bottom scholastic proficiency, housing, and cultural conflict. The Church should heed the vast array of veteran voices that acknowledges youth as the vital factor in community reform. Not only are young people participants in the problems being identified, but they can be part of the social transformation in Lawrence.

Another issue in which young people are central figures is the educational dilemma. These problems are amplified since the percentage of the number of young people under the age of 18 in Lawrence is 8 percent more than the national percentage.[37] However, it is also true that there is an even greater opportunity to influence the next generation. HERC (Higher Education Resource Center) a ministry based out of SEC, and many other organizations are doing a tremendous job at addressing this issue.

A final issue that must not be overlooked is the cultural conflict present in this "Immigrant City." It has been a serious challenge in the city from the first wave of Irish immigrants in the mid 1800's to the more recent wave of Hispanics emerging in the early 1970's. In just over three decades, Hispanics have grown from 3.8 percent of the population in Lawrence to a remarkable 59.7 percent becoming the "majority minority."[38] As is with each of the new waves of immigrants to the city, the newcomer is blamed for the challenges faced. Due to diversity

[37] US Census 2000 (DP1, QTP1, P14).

[38] Boston Renaissance Resource Kit (BRRK), U.S. Census 2000.

of culture and difficulty in communication, there is often misunderstanding that leads to misconceptions and resentment.

Though the social scenario in Lawrence is complex, a church or ministry can bring a positive change if they are willing to be relevant and understand the issues at hand. They must also be willing to break out of the religious comfort zone, roll up their sleeves, and get involved in relationships and community life. Change will come as the church becomes relevant to the community in the areas of family, law, politics, education, and culture, and responds to the issues at hand bringing a presence of the Kingdom of God. YouthStorm has enlisted itself as a laborer in this cause.

Strategy

In a community such as Lawrence with such a progressed breakdown of the family and its consequential, complex socio-spiritual issues, mere Christian ministry as we know it in our western culture is not going to produce results; the only effective strategy must employ powerful primary-culture elements like fathering (relationally-intense discipleship), mentoring, and community to present the dynamic truth and power of the Kingdom for healing, spiritual formation, and activation.

The strong discipleship element of this strategy will meet the famine of fathers in the City. Where young people, nearly half of the population, in brokenness would either escape their pain through drugs or reconcile their deficit in a sense of belonging with gangs, Emerging Church will provide a healing community for the broken and a spiritual family for the solitary. A practical outworking of this realization may be an after school program for building relationships, tutoring, and other activities. This could be a powerful inroad to families; as we take care of their children, we gain relationship with the young people, and appreciation and relationship from the adults.

This initiative has three main target groups: the "fatherless," the 40.1 percent of the non-Hispanic population, and the Latino neighborhood in which we reside. Though this seems like too broad a target, all three foci are interrelated, trigger points in the City. History has proven that youth are the flashpoint of revival and the key to winning the rest of society. Adults may be reached through the young people. This inter-related strategy (youth including Hispanic families) requires practical preparations such as acquiring a basic foundation in the Spanish language. The park behind our staff house, the only one in the neighborhood, is going to be a tremendous asset in our strategy for outreach. Domingo Melendez, the president of the neighborhood association, has extended an invitation to become very involved in the leadership and operations of upcoming activities and events.

The vision for Emerging Church is also a vision for the City of Lawrence, not just a neighborhood. According to Nelson Gonzales, pastor of Spanish Evangelical Church, there is currently no stable, non-Hispanic, Pentecostal church in Lawrence. There are many Latino churches that are reaching the Latino population, but there is a serious need in this city for more churches that could target this 40.1 percent of the non-Hispanic Lawrence population. Although we will be very active in ministering in our primarily Latino neighborhood, we will equally seek to reach the fatherless and non-Hispanic. It is an approach consistent with our vision for the Immigrant City which is culturally and generationally diverse.

Vision

The church will be patterned after a more organic, house church model, yet affiliated with a larger, diverse (cross-cultural, cross-denominational) expression of the Body of Christ through YouthStorm. Initial services will take place in the YouthStorm staff house at 4-6 Washington

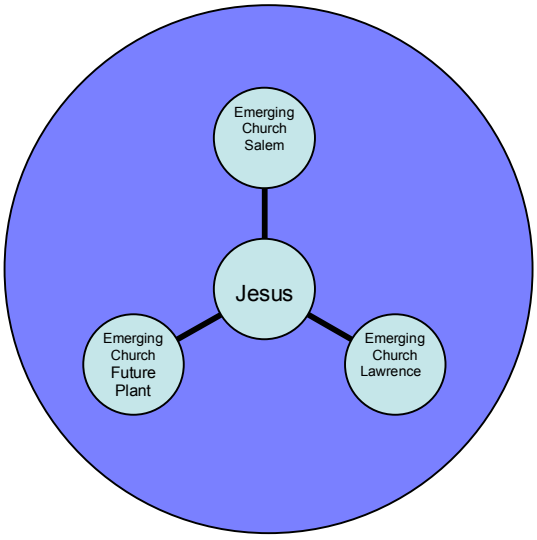
Street. These elements will be combined to fulfill our mission statement: To foster organic, Christ-centered community where people may *experience* genuine restoration and relationship with God and others in order to become active disciples who, out of intimacy with God, express their unique design and reproduce other disciples who will demonstrate the Kingdom of God on earth.

Emerging Church is a clever hybrid combining the transforming characteristics of the smaller, organic church including relationship, intimacy, genuine discipleship and specific vision with the powerful elements of a trans-regional movement including diversity, opportunity, community, resource and broader vision. The church will carry in its mission a strong emphasis of spiritual reproduction—bridging the generations and raising up emerging leaders who will carry the Christian legacy.

Structure

In the beginning stages of development (Birthing), the apostolic team, consisting of leadership from YouthStorm, will assume leadership responsibilities like basic discipleship, training, and administration until elders and deacons are appointed. The next phase, Growth, will involve appointing elders and deacons who will begin to govern the congregation. At this point, the apostolic team will shift in their leadership approach and continue to equip the disciples mainly by working with the leadership, existing and potential. This will lead into the final phase, Reproduction. As successive plants are launched in each city, they will constitute the Emerging Church in that city. The Emerging Churches from different cities will constitute a relational apostolic network which will be developed and equipped by the apostolic team. The team will continue to strengthen leadership and work on launching new plants. The main way in which this will occur will be through existing groups reproducing new groups as Salem did with Lawrence.

The structure of this strategy will involve three phases: the Birthing, Growth, and Reproduction. The groups in a particular city will constitute the Emerging Church in that city. In the beginning stages of development (Birthing), the apostolic team will assume leadership responsibilities like basic discipleship, training, and administration until elders and deacons are appointed. Leaders will be selected primarily based on character, biblical leadership qualifications, and lastly gifting. There would be a desire for this team to be culturally diverse including Hispanic and non-Hispanic, but selection will not be forced placing unqualified and/or immature individuals in leadership. Afterward, the apostolic team will continue to equip the disciples mainly by working with the leadership, existing and potential.



The Emerging Churches from different cities will constitute a relational apostolic network which will be developed and equipped by the apostolic team. The team will continue to strengthen leadership and work on launching new plants. The main way in which this will occur will be through existing groups reproducing new groups as Salem is doing with Lawrence.

Launching Process

In the church plant in Salem, there was no white paper derived from extensive community research or model comparisons. The approach was much more intuitive. The implementation of this ministry plan will follow the nine-stage process presented by Dean Borgman in his book, *When Kumbaya Is Not Enough: A Practical Theology for Youth Ministry*. Though this model was presented for establishing youth ministries, it has proven very useful as it was applied to this context in identifying stages of preparation and development in this strategy. In each stage, reflection will be summarized about current development and practical strategy for growth. This section of the paper is meant to be a very integrative, practical overview of the launching process of Emerging Church.

Stage 1: Building a Support Base

Emerging Church finds a strong support base in YouthStorm with its ever growing financial and human resources over the past five years. For nearly the entire time, YouthStorm has helped churches within a 60 mile radius through its Intrachurch ministry. Now, it can also help establish new works. YouthStorm will provide the stability and strength of a larger apostolic organization until Emerging Church can become an apostolic organization of its own and carry on the responsibility of intentional successive church planting in tune with Ralph Kee's concept that "people reproduce people, and churches reproduce churches." In this case, YouthStorm will serve as the spiritual organism that will reproduce a church and probably eventually another specialized apostolic organization.

YouthStorm's Prayer Furnace also offers another vital component for interfacing. Prayer Furnace provides Emerging Church conveniently with an opportunity for larger corporate worship times that presents them with a larger vision of the Body of Christ and builds momentum that they are part of something bigger than themselves. This is critical especially until Emerging Church

grows and is able to provide this same experience with the assembly of its many groups in different cities. Emerging Church is also interfacing with YouthStorm's equipping and mobilizing services so that it can focus on developing the vital foundational elements of community, discipleship, and equipping its members for the work of the ministry.

Stage 2: Research

The YouthStorm staff has worked diligently for nearly two years with expectancy and diligence in researching the needs and resources for relevant ministry in Lawrence, Massachusetts. The project has brought us together as a team and developed unity and ownership of vision for our ministry in the City. The project has also confirmed our leading to Lawrence and clarified our role in the City and relationship with other congregations. Emerging Church, Lawrence is able to share in the wealth of these critical findings.

Stage 3: Contact

To date, YouthStorm has spent a vast amount of time practicing incarnational ministry, attempting to penetrate the culture through relationship. In this short time, God has brought a deluge of divine appointments and favor with people in Lawrence including prostitutes, drug dealers and addicts, homeless people, businessmen, and church leaders. In fact, an offer for a hamburger to a homeless man on the street developed into a long-term relationship. We helped him get off the street and hired him for construction. However, this process is slow, challenging and sometimes very tumultuous as relationship and trust is built. These contacts have built a base of relationships that will support the beginning of a new vibrant congregation. This base of relationships will continue to be developed as we begin to partner with the neighborhood association and become more involved with the inner-workings of the city and pastoral fellowship.

Stage 4: Activities and Trips

We have conducted weekly children's programs for the young ones in the area surrounding our staff house on Washington Street. This has given us the opportunity to interact with the families each week when we pick up and drop off children at their homes. We also have started a youth group that meets on Friday nights for a youth service and occasional recreational activities. This will begin to strengthen the relationships within the next generation.

Just recently, we hosted our first Emerging Church meeting with dinner, worship, games, and sharing. Several attended including our neighbors. These casual, relational meetings will continue to form the foundation of our vision. In addition to these weekly meetings, special activities like biannual weekend retreats for the Emerging Church participants will deepen relationship with one another and God.

Stage 5: Counseling

Due to the relational nature of this work, we have progressed very well in this stage of development through mentoring, relationship, and sharing. However, in the area of referral and case management, we need growth, especially in Lawrence with the social problems of drugs, gangs, poverty, rock-bottom scholastic proficiency, housing, and cultural conflict. It is imperative that we have a firm understanding of the programs and resources available in the surrounding area. We will begin to deal with more and more individuals that need additional assistance than what we offer. I have compiled an exhaustive list of agencies and programs, however, few are little more than contacts. It would be helpful to familiarize ourselves with some of these by visiting and/or asking past clients for input, but I know that the real growth will come through experience and working together with organizations. During a recent referral to one who was struggling with drug addiction, I found out that one of the organizations on the list of rehab facilities that we suggested had been used by the individual. He shared that the organization had staff members who were

dealers and addicts and would not be a good place to go. As acceptance and community were offered in the previous stage, challenge to change and grow is offered in this one.

Stage 6: Proclaiming the Gospel

One of the greatest challenges is that of the Gospel. It is one thing to preach a set of beliefs, but it is entirely another to offer a relevant and applicable Gospel in the context of relationships. Most of our ministry flows out of "earning the right to be heard." There probably needs to be growth in becoming sensitive and comfortable with "making the whole story clear" with relevant application to our everyday lives. It is the manner in which Jesus intended and modeled for us while he ministered on earth. In this way, the disciple learns that the Gospel is relevant and able to be integrated in everyday life. The relational approach and meeting context in the homes reinforces this principle.

Stage 7: Nurturing Young Faith

This is probably one of the greatest strengths that we have as a ministry. Nurturing the young faith involves the deeper work of healing, discipleship, and mentoring that only comes when trust is gained through genuine relationship. One of the areas that I feel needs some growth, especially in the younger people, is the ability to maintain respect in the development of intimacy in the discipleship relationship. Preventing familiarity without hindering intimacy and trust can be a challenging feat. This is also true when carried over to working with adults. The task of discipleship and mentoring adults becomes more difficult than with youth, however, because of the busier schedule and greater responsibility that is required from their work and families. This stage of healing, restoration, and nurturing is vital preparation for the next.

Stage 8: Leadership Development and Service

During the course of weekly meetings, emerging leaders will be identified and nurtured to grow in leadership capacity. Reproducing leaders will be a key emphasis for the development and

mobilization of leadership in Emerging Church. Special training consisting of periodic multi-week courses and monthly coaching meetings will be offered to equip existing and potential leadership candidates. Sessions will incorporate integrative learning, sharing and hands-on-experience as well as formal instruction. The structure of Emerging Church in smaller groups facilitates more involvement and development in ministry.

Members, especially young people, who desire more ministry experience and community service, may choose to become involved in some of the opportunities available through YouthStorm. This allows each organization to specialize on its vision and role in the Body. Young people may also seize the opportunity to enlist in the internship program which provides an intense environment for equipping, training, and mobilizing Kingdom leaders who will possess the vital antiquities of the faith—love, obedience, urgency, passion, and perseverance—so that whether in the jungles of Africa, the corporate office on Wall Street, or the New England church, they will penetrate culture and represent Jesus in love, truth, and power.

For the adult, they will be encouraged to further learning in the YouthSotrm classes or seminary, as well as gain leadership experience through facilitating group meetings and taking an active role in discipling others.

Stage 9: Development of Growing Program

As Emerging Church continues to grow and develop its base of financial and human resources, there are many exciting opportunities for expanding the work. Following is an initial list of priority programs that would really benefit the community:

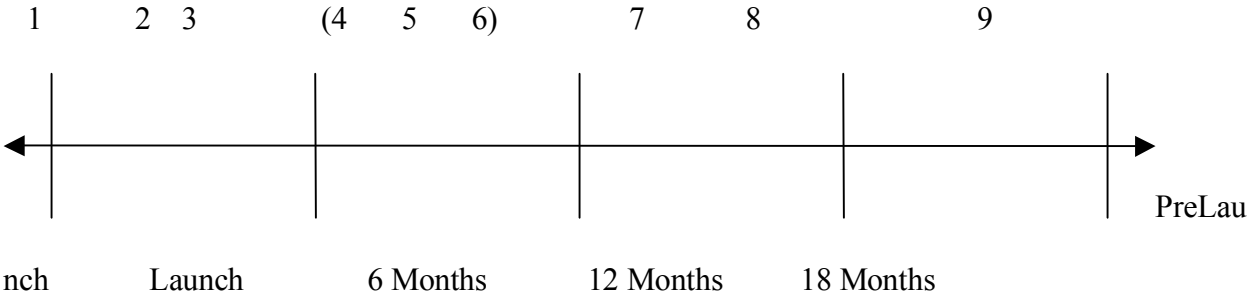
- Children's Program- This holistic program would incorporate opportunities to grow in Spirit, identity, character, culture (including art and music), life skills including language and writing, cooking, citizenship, conflict resolution and other relational skills.

- Youth Program- Similar to the Children's Program, this program could also include key relevant issues like fatherlessness, struggles in cultural identity, drugs, gangs, college/career, and sexuality. In both of the above programs, leaders from the City and Church could be involved in varying degrees. Testimony would play a powerful part in this program also through older college students, ex-addicts, ex-gang members, and residents who have overcome.

Timing

Based on our previous experience in planting a church in Salem, NH as discusses in the history of YouthStorm, we have found that discipleship (the process of character and leadership development) takes longer with adults than young people. This could be due to several factors including being less impressionable because of age and busier because of the high demands and responsibilities of caring for families. The duration of the launching process varies considerably in different contexts. However, we are projecting the following timeline for the nine stage process outlined above for the launch of Emerging C

hurch in Lawrence.



Finances[39]

Theology on Giving

Planting a house church is radically different than planting a current modern church. Regarding finances in a house church there are a few hurdles that must be jumped over. First, when someone finds himself in a house church this individual is usually fed up with some of the financial practices of the current modern church, so much so, that many feel no need to give to the church at all. Here's part of the problem as stated in a reply to an e-mail sent to Dawn Ministries:

> … the problem is that we are coming out of traditional churches where the idea of financially supporting the workers is associated with "the system". The thought is that if there are no part/full time workers then we can avoid the problems of the clergy/laity dichotomy. While I certainly understand this concern, I think we must be careful not to over react to it. (Luther said that "the church is like a drunken horseman...prop him up on one side and he falls off on the other.") We (like Jesus) must keep our eyes on the harvest.[40]

Our whole theology of giving must change in the context of the house church. Do we collect funds and if we do what are they for? Let's look at some passages in the Bible and from other sources to help us know what God intends.

Jesus certainly saw a need to give and had an interesting view of giving as witnessed in the parable in Luke 21: 1-4:

> And He looked up and saw the rich putting their gifts into the treasury, and He saw also a certain poor widow putting in two mites. So He said, "Truly I say to you that this poor widow has put in more than all; for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had.

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[39] This section on giving was a joint effort between Shawn Foster and Kurt Michelson. I collected many resources on the subject and spoke with him for many hours on the subject, but Kurt put the information, ideas, and strategy into writing. It was a great opportunity for him to be involved in this launching process and share ownership.

[40] Dawn Ministries, "Finances." www.dawnministries.org/regions/nam/johnwhite/leadership/finances.html

Without going into too much detail, I believe it stands to reason that the first century church understood giving out of their income. It is interesting to note that from this reference a "tithe" or tenth was not the standard but it went way beyond that. In fact you'll notice in Acts 4: 34-35 that no one lacked anything because possessions of all were sold and distributed among those who had need. This practice would be a radical upheaval of the current system. As we grow in our maturity with Christ I would have to agree with Jonathon Dale when he states:

> We can choose not to give and, in effect, be robbing God. But, do we really want to risk missing out on what God wants to do through us? Giving a tenth of our increase may be a great place to start, but it is more important that we learn to respond to the direction of the Holy Spirit concerning our giving, and recognize that we are only stewards of everything we have, including our very lives (Romans 12:1-2).[41]

Paul also made it clear that each believer should give according to his/her ability or beyond as referenced in 2 Corinthians 8: 1-4:

> Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God.

Theology on Spending

It seems right for a N.T. believer to give so the next question is: What were the funds used for? There seems to be four main areas where funds were distributed. The first being for needs in the immediate community as stated above in Acts 4: 34 & 35 where proceeds of sold possessions were distributed among those who had need.

[41] Dale, Jonathon and Dale, Tony. "To Tithe or Not to Tithe, That is the Question." House2House, 2002, www.house2house.tv/index.pl/mag/issue6/009

The second area was for active church planters and encouragers (primarily the apostles), intercession ministries, and traveling ministries for the purpose of encouraging and establishing the church. Consider the following instances in Scripture:

- I Cor 9:14 - Church Planting
  Concerning Paul's efforts during the establishing of the church in Corinth and after defending his apostleship Paul wrote, "*Even so the Lord has commanded that those who preach the gospel should live from the gospel*."
- Acts 6:4 – Intercession
  As the disciples multiplied, a complaint was made that the widows were being neglected. The twelve apostles found need to appoint seven men so that they could be free to… "*give ourselves continually to prayer and to ministry of the word*."
- Acts 15:3 – Travels
  Paul and Barnabas go to Jerusalem with a question for the apostles and elders there… "*So, being sent on their way by the church, they passed through Phoenicia and Samaria…* "
- II Cor 1:16 – Travels
  Paul writing to the Corinthians understanding that they will help him on to Judea… "*to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.*"
- III John 5-8 – Church Planting / Travels *Beloved, you do faithfully whatever you do for the brethren and for strangers, who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well, because they went forth for His name's sake, taking nothing from the Gentiles. We therefore ought to receive such, that we may become fellow workers in the truth.*

A third area is that of helping the poor and the widows.

- Rom 15: 26 & 27 - Poor
  "For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things." (I find this interesting that the church of Macedonia took up a collection for the poor in another city.)
- I Tim 5:16 - Widows
  [The church should] relieve those who are really widows.

And the fourth area was regarding helping in time of disaster.

- Acts11:29 – Famine
  After the Spirit had revealed a coming famine in the world. "*Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea*."

Having established that giving was a practice of the original N.T. church with designated purposes, let's bring it into a modern and practical application in a house church environment. Understanding that a house church is never meant to move beyond a home it can therefore begin immediately funding biblically applicable ministries and needs. This exercise can get very business sounding as we are dealing with what to spend an income on. The business side of things can get uncomfortable for some when talking about it in terms of the church. I would suggest that good business is the responsibility of the church. Perhaps this excerpt from an e-mail dialogue will help:

> Now, some will consider this kind of talk (thinking of the church in business terms) as almost heretical. But would the NT church have this same response? Keep in mind that the Jewish worldview was "holistic" where the common things of this world (i.e., bread and wine, money, business, etc) are potentially holy. It is the Greek worldview (which thoroughly permeates the American church) which is "dualistic". Common, everyday things (like business) are unspiritual and should be separated from spiritual things (like church).
>
> We see the Jewish worldview clearly in the book of Proverbs which is filled with principles of good business practices (i.e., "Be sure you know the condition of your flocks, give careful attention to your herds;" 27:23). Jesus (having that same Jewish worldview) is very comfortable talking about good business (or farming) principles (i.e., parable of the sower in Luke 8) and using them to teach good spiritual principles. Another way to say this is that all truth is God's truth. If something is true, it is true because God made it true whether it is about marriage, prayer, sheep, money, discipling, business, etc.[42]

For starters we should develop some sort of budget or a plan as to what to support. I am going to talk in terms of percentages rather than actual dollars so this can hopefully be applied to many house churches and also easily adjusted as I don't believe this will be set in stone as much as it is to be used as a starting place. It also may be helpful to look at giving in a couple of different seasons or stages of growth for the house church.

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[42] Author unknown, from an e-mail dialogue from Dawn Ministries, www.dawnministries.org/regions/nam/johnwhite/leadership/even_more_finances.html

From a practical standpoint, in the first season of planting a house church, the greatest need would be for that of the apostle or church planter, who is being guided by the Holy Spirit, provided that it is his full time work. With the church plant in Lawrence this would be the case. Being able to support the planter frees him up to apply himself to constant intercession and lying of the foundation. As this first season progresses he will also be able to pour himself into the members actively training and raising up a healed and mature pastor to continue to lead the assembly in the planter's absence. I also believe, as per the example of the first New Testament church, that the planter would assume the role of dispersing the support to those in need, i.e., brethren in lack, poor, widows, personal expenses. The idea would be to model the correct use of God given resources and to teach correct principles before moving into the next season when the planter begins to transition into another church plant or encouragement of other churches. After a transition we can assume that the church is being guided and mentored by the Holy Spirit who can certainly handle the business completely correct.

Giving in the first season will be entrusted to the apostle/church planter for the following:

x% distributed to church members need (local and regional)
x% distributed to Kingdom expansion
x% distributed to poor and widows
x% distributed to disaster needs

After having explored these areas of potential need I think it good business to place any remaining funds in an interest bearing account as per the example of the parable of the talents (Mat 25: 13-40).

In the next season it would seem that established elders would be in a role of guiding and nurturing the local body, the network of house churches in a particular city. The local body's function would be that of doing whatever necessary to expand the Kingdom of God; sowing into and driving after those things that concern eternity including spreading the gospel, feeding the

poor, and laying their life down for whatever God purposes for them. Because they are fruit of the field that the apostle planted I feel Paul has made it clear that the local body should also continue to support the planter in spreading the gospel and planting new churches, this is his occupation. Consider this from I Corinthians 9: 7-14:

> Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same things also? For it is written in the law of Moses, 'You shall not muzzle an ox while it treads out the grain.' Is it oxen God is concerned about? Or does he say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel.

The most important and valuable investment of monetary funds is in those whose full time work is spreading and planting. Nothing we do should ever give cause for us to be accused of "hindering the gospel of Christ".

A church in the season of local leadership being responsible for the growth and encouragement of the brethren would rightly takeover the business responsibilities. There, distribution of resources would look very much the same as when the apostle was establishing the church in their region, but the offerings are entrusted to the established leadership of elders:

> x% distributed to church members need (local and regional)
> x% distributed to Kingdom expansion
> x% distributed to poor and widows (local and regional)
> x% distributed to disaster needs
> x% *remaining invested in an interest bearing account*

I think it also important to note that this isn't meant to be "law" but rather a guide to go along with listening to the Holy Spirit. A good test may be how the act would affect the Kingdom of God eternally after taking the matter to prayer.

Projected Income

Having established a giving and distribution policy, what can we expect when planting a church in Lawrence? (I would like to mention that under the best of circumstances the "planter" in Lawrence would be "sent" totally funded for the purpose of establishing the church.) Since there is uncertainty of the make up of any house church we need to consider a "for instance" based on past experience of the church plant in Salem, NH. This experience seems to indicate that a good core would be the coming together of two to three families and several singles for worship understanding that as the group matures, it would multiply into another group. After six months, the plant may appear as follows:

6 dedicated singles over the age 16
1 dedicated family (two adults and two children)
4 young people under the age 16

This would be a total of 8 adults, 4 young people and 2 children. Considering the unemployment rate in Lawrence of 6.3% in November 2004[43] and that it seems both parents in the home tend to work in Lawrence we may have seven wage earners in the newly established church. Of that five may be fulltime. Also, let's assume that an offering starting point is 10% of their income. And according to the census bureau, the median income for someone in Lawrence over 16 years of age working fulltime is $25,853 annually.[44] And the median income for part-time employment is $10,684 annually.[45] With this information the yearly minimum income of the church would be as follows:

5 x $25,853 x 10% = $12,927
2 x $10,684 x 10% = $ 2,137
$15,064 annual income

[43] US Department of Labor, Bureau of Labor Statistics. www.bls.gov/eag/eag.ma_lawrence.htm

[44] Census 2000, SF3: PCT 47

[45] Ibid.

As stated previously this income would initially be given to the one God has appointed to establish the church in that region and to distribute it as the Holy Spirit prompts in the areas we have reviewed. Since multiplication is a Kingdom principle it is easy to see how much impact this could have on a community with many house churches in a specific region.

What is radically different from the modern church mindset is that funds are immediately sowed into eternal applications. Funds generated from a house church can immediately be used to:

- Create or repair housing for those in need in the immediate surrounding community
- Clothe and feed the local poor (Rom 15:25-28)
- Provide shelter for the homeless
- Educate the uneducated
- Help find work for those out of work
- Provide health related services for those that can't afford it

This appears to be a much healthier way of giving in light of the statistics from Larry Burkett quoted by Stewardship Ministries regarding the current modern church:

> 'Only 3% of Christians actually tithe today. Thirty-seven percent of those attending evangelical churches don't give anything at all to their local church in any way. And that's not a problem,' he says, 'that's an indicator of a problem. It's a spiritual problem being reflected through their finances.'
>
> He cites surprising statistics to prove his point. 'Over the last decade, giving overall in Christianity has increased about 20% -- but recreational spending increased almost 125% and debt spending increased 550%,' Burkett says. 'I think it's really time that God's people decided [that] God really does want us to live by a different set of rules.'[46]

The house church fosters a whole new set of rules while producing trust in an environment of intimate relationship. Because this relationship is driven to be mature in Christ I think the statistics will be turned upside down!

[46] Stewardship Ministries, http://stewardship.cogop.org/index.php

Assessment Criteria

An assessment of the progress of Emerging Church in Lawrence will be done biannually using the principles acquired in Nika Elugardo's presentation of Applied Evaluation Systems. Criteria will consist of more qualitative than quantitative standards to keep a healthy focus of the vision and values, and to monitor efficient use of resources (relationship, time, finance) and effective planning of activities. A framework of thoughtful questions will be formulated to assist in this process to assess, learn, plan, and respond. The following questions will also monitor congruency between vision, mission, activities, and outcomes:

- Purpose- Are we keeping focused on our vision / mission statement? Are we focused on Christ, or have we been distracted? Are we having the right activities to facilitate the fulfillment of the vision? What outcomes do we want that we are not getting?
- Vision- Has the vision been kept fresh and the corporate momentum been maintained in the network of house churches? Have we become bishops given to maintenance rather than apostles given to evangelism, development of people, and expansion of the Kingdom?
- Community- Is community being developed? Are people and their relationship with God and others a priority? Are we meeting the needs of members effectively? Are there changes that need to be made to facilitate growth in this area? Are we as a community being a witness of the Kingdom of God on earth? Do people feel comfortable about being themselves and sharing their life and giftings.
- Growth- Is there an influx of new members, either unchurched or lost?
  Are the members of the congregation showing signs of personal growth? Has everyone

had an opportunity to be discipled? Is there something that we could do to facilitate greater personal transformation?

- Finances- Are finances being used as set forth in the spending theology? Are material needs of the community being met? Are the material needs of the apostolic team being met?
- Reproduction- Is the vision for multiplication / reproduction clearly and consistently being communicated? Are members of the congregation understanding and practicing discipleship and evangelism? Are emerging leaders being identified and prepared to lead new groups? Are we identifying and addressing hindrances to reproducing emerging leaders? Are new congregations being launched?

SUMMARY AND CONCLUSION

Through this analysis of the City and the specific neighborhood, a thorough assessment of the ministry of YouthStorm, and an analysis of relevant ministry models, this strategy is going to be an effective agent in bringing transformation to Lawrence and the surrounding area. The assessment questions will provide a basis for maintaining commitment to and continuing growth in the strategy. This strategy will posture us to begin to address the progressed breakdown of the family and its consequential, complex socio-spiritual issues with powerful primary-culture elements like fathering (relationally-intense discipleship), mentoring, and community to present the dynamic truth and power of the Kingdom for healing, spiritual formation, and activation. This journey in ministry will begin in the hearts of the Emerging Church team and move out into the neighborhood in which we live. With an intentional, active partnership with the neighborhood association, city government, and Church, transformation can come to Lawrence, MA.

APPENDIX

Table 1: Compiled Resource Listing of Organizations/Services in Lawrence

Organization	Address (Street, Zip)	Phone (978)	Comments
Adult Learning Center	305 Essex St., 2nd floor	975-5917	Free English as Second Language Program
Alhambra	PO Box 425 01842		Mental Disability Services
American Automobile Association	155 Parker Street 01843	681-9200	Travel
American Lebanese Awareness Association, MV	PO Box 292 01842		Lebanese Cultural Awareness
American Training Co., Inc. (LARE Training Center)	102 Glenn St., 01843	685-2151 ext. 110	Career Initiatives, Employment Training, English as Second Language Program
Ancient Order of Hibernians	9 Appleton St., 01840	687-8937	Irish Cultural Awareness
Arbour Counseling Services	Common St	686-8202	Mental Health Counseling
Asosiacion Civica Deportiva	505 Broadway	687-2921	
Big Brothers / Big Sisters	439 S. Union St, Ste. 118 01843	687- 2921	Mentoring
Bread and Roses	58 Newbury St. 01840	681-8766	Dinner
Bread and Roses Heritage Committee	Po Box 1137 01842	794-5786 Lawr. Lib.	Cultural Celebration
C.L.A.S.S. Inc.	1 Parker St. 01843	975-8587	Development Disability Services
Cabriole Dance Arts Academy	439 S. Union St. 01843		Dance Classes
Casa Hispano	335 Essex St. 01840	682-2790	Hispanic Services
Cerebral Palsy Association, MV	5 Ballard Way 01843	683-3139	
Child Care Curcuit	lrodriguez@ childcarecircuit.org	686-4288 (888)525-6500	Child care referrals, Training and Parent & Provider Services
Church of God	PO Box 392	687-7711	Family Counseling
City of Lawrence	200 Common St 01840	794-5858	Arlington Neighborhood Community Policing Program,
Club Cultural LatinoAmericano	81 Common St 01840	682-3759	
College Club of Greater Lawrence		685-5103	
Community Daycare Center	190 Hampshire St. 2 Wyman St.	682-6628 685-8844	Campus Learning Center, Charter School, Latchkey Program, Los Amigos Preschool
District Attorney's Office	2 Appleton St	688-1147	Domestic Violence Unit
Ecuatorianos Unidos	6 Hampshire St	681-9395	Cultural Celebration, Folk

Organization	Address (Street, Zip)	Phone (978)	Comments
			Dancing
Elder Services of MV	River Walk,Bldg 5 360 Merrimack St 01843	683-7747	Elder Services including Crisis Intervention, Housing and Money Management
Essex Art Center	56 Island St 01840	685-2343	Essex Art After School Program
Essex County Dept. Health Human Services		557-2700	
Family Development Charter School	32 West St 01841	689-8277	Education: Grades 1-8
Family Services, Inc.	430 N. Canal St. 01840	683-9505	Employee Assistance Program, Family Counseling Contact: Janita
Federacion Hispana de Deportes	45 Broadway St.	683-6834	Family Sports Activities
Fidelity House, Inc.	1 Parker St. 01840	685-9471	Living Skills Services
G.L. Casa Program	1 S. Union St. 01843	685-0502	Child Abuse Prevention
G.L. Community Action Council	350 Essex St 01841	681-4900	Lawrence Community Partnership for Children, Lead Information and Education, Lead Poisoning Prevention, Women's Infants and Children (WIC), Consumer Protection, Emergency Homeless Program, Federal Emergency Management (FEMA), Fuel Assistance (FAP), Head Start, Heating Energy Assistance (Retrofit)
G.L. Community Boating Program	PO Box 955 End of Eaton St. 01840	681-8675	Community Boating Program
G.L. Educational Collaborative	10 Pemberton Way 01840	685-3000	
G.L. Family Health Center	34 Haverhill St. 01840 233 Haverhill St. 150 Park St. 130 Parker St.	686-0090 681-4769 685-1770 685-3017	Primary Care, Centro Panamericano, Inc, Family Planning, Health Services, Mass Prevention Center, MV AHEC
G.L. Habitat for Humanity	PO Box 233 01842	681-8858	Home Ownership Program

Organization	Address (Street, Zip)	Phone (978)	Comments
G.L. Mental Health Center	2 General St. 01841	683-3128	Mental Health Counseling
G.L.YWCA	38 Lawrence St. 01840	687-0331	After School Program, Business Women's Network, Infant/Toddler/Preschool Care , Learning Center
Grace Episcopal Church	35 Jackson St. 01840	682-6003	English as Second Language Program
HERC	61A Warren St.	975-8676	College Preparatory and MCAS Services Contact: Dave Zagunnis
Heritage State Park	1 Jackson St. 01840	794-1655	Adaptice Programs,Environmental Education, Gallery Exhibits, History of Lawrence, Outdoor Activities
Hispano Network	38 Lawrence St. 01840	687-1177	Human Services
Immigrant City Archives	6 Essex St. 01840	686-9230	Genealogy Workshops, History Collection, Exhibits and Education
International Institute of G.L.	125 Amesbury St. 01840	687-0981	Free English as Second Language Program, ESL Training, Circulo Familiar
La Leche League	34 Haverhill St.	682-7665	Birth Doula
The Latin School of Music & Art	449 Essex St. 01840	794-1822	Music and Art
Lawrence Planning and Neighborhood Development Corp	255 Essex St. 01840	683-3115	
Lawrence Ballet Academy	56 Island St. 01840	683-3115	Dance
Lawrence Boys & Girls Inc.	136 Water St. 01840	683-2747	
Lawrence Boys & Girls Club Intel Computer Clubhouse	633 Essex St. 01841 wvelez5@hotmail.com		Contact: Walter Velez
Lawrence Children Club	11 Lawrence St. 01840	689-2005	
Lawrence Community Works			Community Development, Revitalization
Lawrence Cultural Council	PO Box 326 01842 mnimmo@ mailserv.mvlc.lib.ma.us	685-8896	Grants for organizations that build the community, Funding for Cultural Programs Contact: Jay Faro 686-3498
Lawrence Department of Training & Development	11 Lawrence St., 6th floor 01840	683-4202	Learning

Organization	Address (Street, Zip)	Phone (978)	Comments
Lawrence District Court	Fenton Judicial Center 2 Appleton St. 01840	683-4300	
Lawrence Family Network	21 Canal St. 01840	688-8047	Family Networking
Lawrence Fire Department	65 Lowell St.	794-1234	Emergency Services, Electrical Inspection, Fire Prevention Information
Lawrence General Hospital	1 General St. 01841	683-4000	Services include Emergency, Level III Trauma, In-Patient Medical, Out-Patient Medical, Physician Referral, Nutritional, Smoking Cessation, Women's Health, Social Support, Health Education Courses, Home Care Dept., Walk-in Center, Sexual Assault Program (S.A.N.E.)
Lawrence Grassroots Initiative	468 Essex St. 01840	688-3569	Grassroots Social Change
Lawrence Historic Commission		794-5841	Historic Services
Lawrence Housing Authority	353 Elm St. 01841	683-2751	
Lawrence Into Action		683-4000	Community Revitalization
Lawrence Learning Center and Community Service	420 Common St.	794-0220	English as Second Language Program
Lawrence Police Department	90 Lowell St. 01840	794-5900	
Lawrence Public Library	51 Lawrence St. 01841 135 Parker St. lawrencefreelibrary.org	682-1727 794-5789	Multi-lingual materials, System for Adult Basic Education Support, Job Resource Center, Museum Passses
Lawrence Recreation Department	147 Haverhill St. 01841	794-5872	Recreation
Lawrence School Department	255 Essex St. 01840	975-5905	Adult Learning Center, Partners in Education, Parent Information Center
Arlington	150 Arlington St	975-5926	
Bruce	135 Butler St.	975-5935	
Frost	90 Mt. Vernon St.	683-1055	
General Donovan	50 Cross St.	975-5947	
Haverhill Street	400 Haverhill St.	975-5953	
Hennessey School	122 Hancock St.	975-5950	
Lawlor Preschool	41 Lexington St.	975-5956	
Lawrence High	233 Haverhill St.	975-2750	

Organization	Address (Street, Zip)	Phone (978)	Comments
Leahy	100 Erving Ave	975-5959	
Leonard	60 Allen St.	975-5962	
North Central Elementary	301 Haverhill St.	681-6834	
Oliver	183 Haverhill St.	975-5966	
Lawrence Senior Center	155 Haverhill St. 01840	794-5883	Friendly Visitor Program, Health Clinics, Meals, Social & Recreational Activities, Transportation
Lawrence Teen Coalition	350 Essex St. 01840	681-4978	Teen Pregnancy and Prevention
Lawrence Youth Center	365 Haverhill St.	683-9963	
Lawrence Youth Commission	32 West St. 01841	689-8277	City C.O.R.E., Family Development Center, Family Development Charter School
Lawrence YWCA	38 Lawrence St. 01840	687-0331	Rape Crisis Center, GIRLS Inc. Hotline: (877)509-9922
Lawrence /Methuen Community Coalition	55 E. Haverhill St. 01841	975-8793	Family and child services
Lawrence /Methuen Family Network		686-4288	Programs and services for families with young children under 4
Lazarus House, Inc.	PO Box 408 01842	689-8575	Corpus Cristi, St. Luke's Medical and Dental Clinic, Good Shepherd Center, Holiday Meals, Job Training Program
Liga Negra de Dominio	33 Springfield St.	685-8035	Family Activities and Support
LMV Regional Employment Board	11 Lawrence St. 01840	682-7099	Economic and Job Development
Los Hiljos de America Little League	159 Margin St. 01841		
Los Trinitarios Club	Broadway St.		Cultural Celebration
Mary Immaculate Health Care Services	189 Maple St. 01841	682-7575	Elder Health Care, Supported Homes, Transportation Services
Mass Dept. of Mental Health	1 Parker St., Ste.2A 01843	685-3751	Psychiatric Services
Mass Dept. of Public Health	200 Common Ave., 01840	794-5960	Health Services
Mass Dept. of Social Services	11 Lawrence St., 4th Floor		Children's Services
Mass Division of Employment & Training	160 Winthrop Ave. 01843	682-5215	Employment and Training

Organization	Address (Street, Zip)	Phone (978)	Comments
Mass Rehabilitation Commission	499 Essex St. 01840	685-1731	Disability Services
Mass Society for the Prevention of Cruelty to Children	439 S. Union St. 01843	682-9222	Child Protection
Mass Prevention Center	101 Amesbury St. 01840	688-2323	Preventive Health
Mental Health and Retardation	1 Parker St. 01843	685-6609	Point After Club, Psychiatric Disability Services
Merrimack College Urban Resource Institute	55 E Haverhill St. 01841	837-5468	Urban Resource Institute, Resource Center, Technical Assistance, Community Engagement
Merrimack River Watershed Council	55 Island St. 01840	681-5777	Environment
MV Area Health Education Center	38 Prospect St. 01840	685-4860	Health Education,
MV Catholic Charities	430 N. Canal St. 01840	685-5930	Child and Family Welfare, Immigration and Refugee Services, HIV/AIDS Services, Proyecto Esperanza,
MV Chamber of Commerce	264 Essex St. 01840	686-0900	Business Assistance, Economic and Job Development
MV Community Service Corps.	264 Essex St. 01840	686-9407	Alzheimer's ID and Intervention, Dolls for Dolls
MV Housing Partnership	51 Lawrence St.		Home Ownership
MV Legal Services	11 Lawrence St., Ste. 324 01840	687-1177	Legal Assistance for Elders
MV Nutritional Program		686-1422	Nutrition
MV Project	35 Jackson St. 01840	686-0650	Community Revitalization
MV Regional Transit Authority	85 Railroad Ave. Haverhill, MA 01835 marketing@mvrta.com	469-6878	Bus transportation throughout city as well as neighboring localities
MV YMCA	40 Lawrence St. 01840	686-6191	Adult Fitness
My Disciples Outreach		686-8836	
Narcon Drug Rehab		(866) 845-8975	Drug Rehabilitation
Neighborhood Legal Services	170 Common St., Ste 300 01840	686-6900	Community Counsel Program
Neighbors in Need	149 Park St. PO Box 447 01842	685-8321	Clothing, Food Distribution
NE Independent Living	20 Ballard Rd. 01843		Disability Services

Organization	Address (Street, Zip)	Phone (978)	Comments
Program			
New England Civic Ballet Studio	439 S. Union St.	975-0289	Dance
Northern Essex Community College	45 Franklin St. 01840	688-3181 738-7475	Transitional Assistance Job Training, English as Second Language Program
Notre Dame Educational Center	301 Haverhill St. 01841	682-6441	English as Second Language Program and other Educational Services
Plains Community Center	245 Hampshire St. 01840	685-6001	Health Facility, Before & After School Care
Psychological Center	1 S. Union St. 01843	685-1337	Substance Abuse, Daybreak Shelter, Counseling/Prevention, Family Psychotherapy
Resource Connection	5 Ballard Way 01843	683-3139	Individuals with physical disabilities
Robert Frost Foundation	C/o Les Bernal 90 Mt. Vernon St. 01843	683-1055	Frost Festival
SABES, NE Regional	45 Franklin St. 01841	688-6089	Adult Literacy
Saint Elizabeth Ann Seton Asian Center	1 Ballard Way 01843	686-7316	Asian Refugee Immigrants serviced with food, shelter, clothing, medical attention, interpretive services, legal services, in-home ESL tutoring, and counseling
Salvation Army	250 Haverhill St. 01840	682-8038	Basic Needs including Elder Shelter
Semana Hispana	PO Box 347 01842	686-1299	Cultural Celebration
Social Security Administration	439 S. Union St. 01843	686-6171	
Supportive Health Services	11 Lawrence St., Room 728 01840 295 Common St. 01840	686-1300 686-9577	Domestic Violence Services, Health Support, Transfare Program of the City of Lawrence
United Way of MV	PO Box 527 430 N. Canal St. 01842	682-5296	COMPASS Needs Assessment
Valley Works Career Center	Heritage Place 439 S. Union St. Bldg. 201843	722-7000	Employment services, GED, Job Corps, Mass Attorney General Rep
Veterans' Services, MA Regional	200 Common St. 01840	794-5846	

Organization	Address (Street, Zip)	Phone (978)	Comments
Women's Resource Center	454 N. Canal St.	685-2480	
YouthStorm, Inc	325 High St. 01841	866 NE STORM	Children & Youth Development Services

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